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THE CHRISTIAN WORLD.

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Christian Democracy at issue with Romanism in the Matter of State Schools and Charities.

BY REV. M. R. VINCENT, D. D.

THE recent decided movement in a Western city to throw the Bible out of the public schools, taken with other demonstrations in the same direction, is well calculated to awaken an inquiry as to whither we are drifting. It behooves the guardians of public education to remember that the principle of religious liberty has a limit to its operation; that it cannot be pressed to its own subversion; and that when, therefore, even an incarnate conscience comes forward to urge the claims of a system which ignores and contemns the essential principles of democracy, it is time for the State to lay its hand upon religious liberty. The most liberal faith, the most generous democracy, cannot ignore the law of self-preservation. To concede a degree of religious liberty which shall allow one form of religion to put a ban upon all others is simply absurd. This, however, and no other is the claim of the Roman Catholic Church. That that church is theoretically at least the enemy of every essential principle of democracy, is too patent to need demonstration, or if needed can readily be shown from its own official utterances. Thus, in the Encyclical of 1864, liberty and conscience and of worship as the right of every man are declared to be "erroneous, hurtful to the safety of the church and of souls, and rightfully entitled to Pope Gregory's stigma of delirium." Again, we read that the best condition of society is that in which the power of the laity is compelled to inflict the penalties of the law upon the violators of the Catholic religion, even when such infliction is not warranted by considerations of public safety, and that the contrary doctrine is against the Holy Scriptures, the church and the fathers. Again, we read that the ecclesiastical is of right divine, distinct and independent of the civil power. Now, looking at these utterances in the light of history, remembering that the Romish Church has always persistently maintained them, and maintained them where

she could with faggot and rack and imprisonment, put beside these utterances of Pius IX. the preposterous claim of the American Roman Catholics for a share of the public school fund in order to educate Catholic children in Catholic schools, and tell me if the issue between Romanism and Christian Democracy is not direct and open? The clearly recognized principle underlying all the laws for public education, is that the State is concerned with secular education only, and knows no religious sect. Romanism declares that religion (meaning Romish views of religion) should be joined with secular education, and asks the State to violate its own principle in order to sustain the position of the Church. Roman Catholics ask the tax-payers of the State to furnish them with special schools in which they may teach some thousands of youth that the Roman Church is independent of the State, and that their allegiance is due to her mandates over those of the civil law—in which they may teach that liberty of conscience and the right of worship are heresy and delirium—in which they may teach that the civil authorities are bound at the command of the Church to imprison you or me for reading God's word, and for refusing to bow to the crucifix—in which they may teach that the will of the people is not the sovereign law when the will of the Church contradicts it. Romanism must teach these things if it teaches the doctrines of its religion, and for what other purpose does it want sectarian schools? You may say, Romanists, both priests and laity, obey the civil law. Grant it. But remember that one of Rome's chief secrets of power is knowing how to bide her time, and that one of the cardinal doctrines of Jesuitism is that the end justifies the means.

And when Rome gets its hand on the public purse, does it show itself democratic in its administration, recognizing no difference of sects? In 1863, in New-York, out of $105,000 distributed, $97,500 went to Romish institutions. One institution received $50,000. In 1866, out of $129,025 appropriated by the State of New-York, $124,174 were received by Roman Catholic establishments. In 1867 the Legislature passed an act appropriating $80,000 to the Society for the protection of destitute Roman Catholic orphan children, or $110 a head for its whole number of members. And the New-York Common Council appropriations for Roman Catholics for that year amount to $120,000 more, most of which was allotted to schools. In 1863 Catholic institutions in New-York city received as donations from the city government $105,000, in 1864 $70,000, in 1865 $100,000, and last winter an appropriation of over $200,000 to Roman Catholic purposes was secured through the New-York tax levy. This looks a little as though you and I were taxed to support a State Church, does it not? Against this monstrous iniquity, against this barefaced imposition, I raise my protest as an American citizen and tax-payer. I protest against this diversion of the bulk of the public funds to build up the interests of a sect which openly claims that the whole

non-Catholic society of the United States is outside of the pale of salvation, and that the bulls of its magnates are supreme at once over the conscience and over the State.

And I would protest just as strongly if the whole amount had gone to Protestant instead of to Catholic institutions. I do not plead as one whose side has been disappointed in receiving its share of the spoils. This whole system of State or government appropriation to private enterprises, Catholic or Protestant, is iniquitous from bottom to top. If we are going to deal with this thing as Protestants, let us do it with clean hands, or we had best let it alone and pay the taxes without grumbling. Of the money taken out of this year's revenue of New York city and given to sectarian schools, though of course the Romanists received the lion's share, $153,000, Protestants accepted $62,000. Let us cut up the system, root and branch, and its appropriations to Protestants as well as to Catholics. This will afford us our only tenable ground. If a Romanist society wants to build a hospital or a college, let them build it and pay for it and use it as they will, and let Protestants do the same if they are so disposed. Some deserving causes may suffer and perhaps fail for want of public aid, but the evils of their failure will be abundantly compensated by the complications avoided in the withdrawal of the State from all complicity with the schemes of individual theories and of sectarian self-interest.

And as regards the question of the Bible in the public schools, the chief significance of that question to my mind is the fact of its having been raised and pressed, as indicating the direction which certain movements are taking. Much as I hold by that precious book, wrought as I believe it to be into the whole development of this nation ; much as I desire to see it formally recognized as the corner-stone of national morals, I do not share the apprehensions of some that either the religion or the Protestantism of our schools is bound up with the formal reading of a chapter in the Bible. I recognize in the movement against the Bible in the schools the declared hostility of Romanism to the free use of a book which is full of democratic sympathies, and which creates wherever it is freely read an atmosphere of that free thought which is the deadliest enemy of priestly pretensions. But I would also have thoughtful men consider whether this movement is directed simply to the result of removing the Bible, or whether the question may not have been raised with the far deeper purpose of inducing Protestantism in its indignation to assume an untenable position such as will give the Romanist ground to press his claim to a share of the public money for the maintenance of sectarian schools.

We say the Bible is not sectarian. Yet as between Romanism and Protestantism it becomes sectarian. King James's Bible represents Protestantism and does not represent Romanism ; and if Protestantism

infringes on the general principle of our civil education, by which it ignores all religious parties, by insisting on King James's version, by what right can the Romanist who helps pay the school tax be opposed in his claim that the Douay version, which represents his religion, be read to Catholic children? What an advantage do we give him in urging his claim for separate sectarian schools? This is perfectly understood in the high places of Romanism. And it is because this claim is so preposterous, so entirely contrary to the letter and spirit of our institutions, that Protestantism should not make a single false step in this matter, should not furnish the Roman hierarchy with the least shadow of a pretense for setting up a claim to establish Romish schools under State patronage. We should not let a sentiment bind us to the dictates of a far-seeing policy—we should not, for the maintenance of a mere form, run the risk of forfeiting that silent but mighty leavening which is going on through the free commingling of Protestant and Catholic children in our public schools.

*The Church of Rome and the Epistle to the Romans.**

REV. C. J. BROWN, D.D., EDINBURGH.

It is a favorite question with the adherents of the Church of Rome—Where was your religion (addressing us Protestants) before the days of Luther? There is no difficulty in replying to the question. Our religion was in the Bible, everywhere.—Our religion is, in the substance of it, that of Christ and his apostles, the religion of the prophets and patriarchs—of Abraham, of Abel—of the very first announcement of the covenant of grace to fallen man in paradise. But suppose we *return* the question to those who ask it of us, in this form—Where was *your* religion, the religion of the modern Church of Rome, when Paul wrote his epistle to the ancient one?

I. And first, what light do the Introduction and Conclusion of the Epistle cast on this inquiry? Let us see. Among the most fundamental of all the tenets of modern Rome—indeed the basis of her whole ecclesiastical system—is the Supremacy of Peter,—that Peter was the prince and head of the apostles, the first Bishop or Pope of Rome, and the ruler, after Christ's ascension, of the universal Church. Strange, in this case, if Peter was the prince of the apostles, and the Bishop or Pope of Rome, that Paul should have thought of sending an epistle to Rome at all; but much more strange that, sending one, he should make no acknowledgment in it of Peter whatever, no mention even of his name from the commencement to the close! "Paul, a servant of Jesus Christ, called to be an apostle," etc.; ver. 7, "to all that be in Rome, beloved of God, called to be saints." Turning to the conclusion, in the last chapter, we find a series of affectionate salutations sent by Paul to the leading persons in the Roman Church, including several females. But where is Peter? Where the prince of the apostles and the Bishop of Rome? Shall we say that nearly thirty years after

* One of the admirable papers reprinted from the *Bulwark*, for use as a Tract among Romanists and Protestants.

the ascension of Christ he had failed to enter on his commission, to take possession of his *see?* Or, shall we say that the whole affair of Peter's supremacy and Roman bishopric was but the figment, and convenient invention and dream, of a later age of the Church?

Read now the opening of our epistle—"Paul, a servant of Jesus Christ, called to be an apostle," etc.; ver. 7, "to ALL that be in Rome, beloved of God, called to be saints." So this whole epistle to the ancient Church of Rome is addressed to the *laity*,—"to *all* that be in Rome, beloved of God, called to be saints." No word of bishops, confessors, inquisitors, ordinaries, parish ministers, licenses. A large proportion of holy Scripture, bearing confessedly on all the most profound mysteries of the Christian faith, is sent to the laity. Scripture takes the very form and shape of a *letter to them*—of course including the Ministry also, but "to all that be in Rome, beloved of God, called to be saints"—just as we find the apostle, in the body of the epistle, making constant reference to the Old Testament Scriptures, as a volume within reach of all his readers, to which they had free and unrestricted access, and of which they were quite as competent to form a judgment as the men of Berea, of whom it is said in the Acts of the Apostles, that they "were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." *Where was the religion of the modern Church of Rome when Paul wrote his epistle to the ancient one?*

II. The Doctrinal part of the Epistle. What says this? Among the leading and most distinctive tenets of modern Rome (besides the supremacy of Peter, already referred to), are these:—The voice of the Church, not Scripture, the ultimate rule of faith—the expiatory sacrifice of the mass—that there is a purgatory after death, where the souls of the faithful are detained till they have expiated by suffering the sins in which they departed from this life—that there are two classes of sins, venial, which do not deserve eternal death, and mortal, which do—human satisfaction for sin—the merit of good works, with the supererogatory or superabundant merits of the saints—the seven sacraments of penance, extreme unction, etc.—that the saints reigning with Christ are to be invoked and worshiped—that prayers are to be offered for the dead as well as for the living, and so on. Now, the first thing which cannot fail to strike every candid mind in respect to these tenets, even on a very cursory glance at the first eleven chapters of the epistle to the Romans, is this, that here are evidently two different religions,—that if that be Christianity, the epistle to the Romans is not; and if this be Christianity, the religion of modern Rome is not. No breath, no semblance of *any one of these tenets* in this epistle to the ancient Church of Rome—an epistle, be it observed, which was designed manifestly to embrace the whole range of sacred truth—not one like the Galatians, for example, or the first and second Corinthians, (sent to a Church where Paul had once resided, and acted as a kind of pastor,) bearing chiefly on particular matters submitted to him, or requiring his judgment, but an epistle which, designing to visit Rome for the first time, he sends before him, to unfold that Gospel in all its extent, which he had preached in other parts of the world, and hoped soon to preach at Rome also. Hence the varied themes of its doctrinal portion—the depravity of all mankind—their fall in the first Adam—the glorious recovery in the second—justification by grace through faith—sanctification by the Holy Ghost—the election of grace—the adoption of believers into the family of God—their everlasting inheritance and glory—the unbelief of Israel—the calling of the Gentiles—and the Lord's purposes of mercy to both in the latter ages of the world. But not a breath of the voice of the Church as the ultimate rule of faith; not a hint of the expiatory sacrifice of the mass; not a word of a purgatory after death; nor of mortal and venial sins; nor of human satisfactions for sin; nor of the merit of good works; nor of the supererogatory merit

of the saints ; nor of the seven sacraments ; nor of the worship of the saints ; nor of prayers to be offered for the dead as well as for the living.

But the argument is far stronger than this. For, not only have we no word of any of these tenets in this epistle to the ancient Church of Rome, but it places an *express negative* on the greater part of them before hand, and by anticipation. Thus, take "the voice of the Church, not Scripture, the ultimate rule of faith." Turn for a moment to the ninth chapter of our epistle, and mark the spirit of it, so far as that fundamental tenet is concerned. Ver. 7, quotes from Genesis, and ver. 9th says : "For this is the word of promise ;" ver. 13, "As it is written," etc. ; ver. 15, "For he saith to Moses, I will have mercy," etc. ; ver. 17, "For the *scripture* saith," etc. ; ver. 29, "And as Esaias said before," etc. ; ver. 33, "As it is written, Behold, I lay in Sion," etc. And run over, in like manner, the tenth chapter : ver. 5, "For Moses describeth," etc. ; ver. 11, "*For the scripture saith*, Whosoever believeth on him," etc. ; ver. 15, "As it is written, How beautiful," etc. ; ver, 16, "For Esaias saith, Lord, who hath believed," etc. "The voice of the Church, not Scripture, the ultimate rule of faith," says the modern Church of Rome. There is no difficulty at all in seeing what the ultimate rule of faith was, according to this epistle to the ancient one.

Or, take the expiatory sacrifice of the mass, concerning which the Council of Trent decrees : "If any one shall affirm that the sacrifice of the mass is only one of praise and thanksgiving, or a bare commemoration of the sacrifice finished on the cross, but that it *is not propitiatory* ; or that it is advantageous only to him that receives it, and ought not to be offered for the living and the dead, *for their sins*, pains, *satisfactions*, and other necessities, let him be accursed." But what saith the epistle to the ancient Church of Rome? "Who shall lay anything to the charge of God's elect? It is God that justifieth ; Who is he that condemneth? It is Christ that died"—*died*, not that is being still offered, again and again, in sacrifice to the Father, by the hands of miserable men, but "died" once for all—"yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us," (Rom. viii. 33, 34). "There is now no condemnation to them which are in Christ Jesus" (viii. 1). "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above ;) or, Who shall descend into the deep ; (that is, to bring up Christ again from the dead.) But the word is nigh thee, even in thy mouth, and in thy heart ; that is, the word of faith which we preach ; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (x. 6–9). "Who was delivered for our offences, and was raised again for our justification" (iv. 25).

Or, take the kindred tenet of a purgatory after death, where the souls of the faithful are detained till they have expiated by suffering the sins in which they departed out of this life. But in our epistle, "Who shall *lay anything to the charge* of God's elect? It is God that justifieth ; who is he that condemneth? It is Christ that died." "There is now no condemnation to them which are in Christ Jesus."

Or, take the supererogatory, superabundant merit of the saints. "O wretched man that I am !" exclaims here one of the most eminent of saints that have lived on the earth, "who shall deliver me from the body of this death?" Or, in the same breath in which he says, "There is now *no condemnation* to them which are in Christ Jesus," he says, "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man : but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." And yet this man, and multitudes immeasurably beneath him in holiness, are declared by modern Rome to have done a great deal more than their duty, and, by the superabundance of their sanctity beyond all the requirements of the divine law, to be actually emptying purgatory from age to age of its victims !

Or, take modern Rome's doctrine, in general, of the merit of good works. Here it is in the canons of the Council of Trent :—"If any one shall say that the good works of a justified man are so the gifts of God, as that they are not also the good merits of the justified person himself, or that the justified person, by the good works which he performs, through the grace of God and the merits of Jesus Christ, of whom he is a living member, does not truly merit an augmentation of grace, eternal life, and, if he shall not fall away from grace, the attainment of that eternal life, and also an increase of glory, let him be accursed." But what saith this epistle to the ancient Church of Rome? "By the deeds of the law there shall no flesh be justified in his sight : for by the law is the knowledge of sin" (iii. 20.) "If by one man's offence death reigned by one ; much more they which *receive abundance of grace, and of the gift* of righteousness, shall reign in life *by one, Jesus Christ*" (v. 17). "*For the wages of sin is death,*" (in passing, what comes of Rome's *venial* sins that do not deserve eternal death? "for the wages of SIN is death,") "but *the gift* of God is *eternal life* through Jesus Christ our Lord" (vi. 23).

But notice somewhat more fully that cardinal doctrine, holding so prominent a place in this epistle—the justification of a sinner, of God's absolute grace, by the righteousness of Christ imputed to him, and received by faith alone. Concerning this the Council of Trent issues the following decree : "If any man shall affirm that justifying faith is nothing else than dependence on the mercy of God for remission of sins, for Christ's sake, and that it is by faith alone that we are justified, let him be accursed." And the Catechism of the Council of Trent says : "Justification follows this disposition or preparation, and is not the remission of sins only, but also sanctification, and the renewing of the inward man by a voluntary susception of grace and gifts. Hence a man, from being unrighteous, becomes righteous and pure,—being an enemy, becomes a friend, so that he is an heir according to the hope of eternal life." Here the modern Church of Rome affirms with an anathema, *first*, that the justification of a sinner is "not the remission of his sins only," that is to say, *a judicial change upon his state before God*, but that it is also his *sanctification*, his being made inwardly good and holy. But what saith the epistle to the ancient Church of Rome? "Who shall lay anything *to the charge* of God's elect? It is God that *justifieth* : who is he that *condemneth?*" And again, "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness : even as David describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. (iv. 5-8.) So thoroughly is it "remission of sins," change of the sinner's *state*, and not of his *character*, the apostle is treating of, that he does not even quote the next clause in David's words, "and in whose spirit there is no guile"—the very words, of course, which had been most of all to his purpose, if justification had been, as the Council of Trent affirms, sanctification also, or inherent holiness. But, *secondly*, the modern Church of Rome affirms, with an anathema, that the justification of a sinner is not "by the imputation of Christ's righteousness alone," but also by "charity" "infused into his heart by the Holy Ghost." But what saith the epistle to the ancient Church of Rome? "*To him that worketh not*, but believeth on him that *justifieth the ungodly*, his faith is counted for righteousness ; even as David describeth the blessedness of the man unto whom *God imputeth righteousness without works*, saying," etc. And again, "As, by the offence of one, judgment came upon all men to condemnation ; even so *by the righteousness of one* the free gift came upon all men unto justification of life" (v. 18.) And *thirdly*, the modern Church of Rome declares it an accursed thing to affirm, "that the grace whereby we are justified is the favor of God alone ;" or "that justifying faith is nothing else then dependence on the mercy

of God, for remission of sins, for Christ's sake; or "that it is by faith alone that we are justified." It may be enough simply here to quote these blessed words from the epistle to the ancient Church of Rome—"Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe. . . . Therefore we conclude, that a man is justified by faith without the deeds of the law" (iii. 20-26, 28). In short, these are not only two different religions, but two entirely opposite, and mutually destructive ones. The religion of the modern Church of Rome is just the negation of the religion of this epistle to the ancient one; and the religion of this epistle to the ancient Church of Rome is the anticipative negation of the entire religion of the modern. The theologians of that communion attempt to explain the silence of Scripture respecting many of their tenets, by the theory of what they call gradual "development." But, assuredly, the development in this case were the development of a thing into its direct contrary—as, for example, when Paul says, "There is none righteous, no, not one," this is to be gradually *developed* into the absolute sinlessness of at least *one* woman, yea, her immaculate conception in her mother's womb!

III. The Practical part of this Epistle, occupying the twelfth to the fifteenth chapters, inclusive. The object of the Apostle here is to unfold Christian practice and duty in its whole extent. According to modern Rome, there are duties which are indispensably obligatory on all, and duties which are rather counsels, "counsels of perfection," as they call them, or "evangelical counsels," not indispensably obligatory, except in order to reach the higher walks of the spiritual life, and attain the higher summits of heavenly blessedness, and to be largely meritorious in the saving of others. Of these last there are chiefly three—vows of perpetual celibacy, vows of perpetual poverty, and vows of monastic obedience. No breath of any one of them in Paul's large exposition of duty. No breath of vows of celibacy; strange if there were in the writings of an apostle who says elsewhere, "Marriage is honorable in all!" No breath of vows of perpetual poverty, unless it be in these words of the twelfth chapter, ver. 13, "Distributing to the necessity of saints; given to hospitality!"—No breath of vows of monastic obedience, unless it be in the eleventh verse of the same chapter, "Not slothful in business; fervent in spirit; serving the Lord!"—Strange, that in so large an exposition of duty and practice, we should have no reference at all to the very things by which alone the higher walks of the divine life are to be attained, and the loftiest eminences in heaven are to be reached, and the souls of other men in the eternal world most largely benefitted!

But passing to modern Rome's duties that are indispensably obligatory upon all, one of these is the confessing of all, even the most secret and shameful sins into the ear of a priest—so indispensable, according to the modern Church of Rome, that no man, from prince to peasant, can obtain of God forgiveness of sins without it. No hint of it, however, no semblance of it, or approach to it, in Paul's exposition of duty. Another is, the offering of prayers for the dead. Yet Paul, though he dwells in the twelfth chapter, on a great variety of duties and offices of love flowing out of the communion of saints, gives not the remotest hint of the duty of praying for them after their departure from the world. Another of modern Rome's indispensable duties is penance—the enduring and discharging of certain penalties imposed by a priest, in part-satisfaction to God for sin. No word of penance, or anything resembling it, in our Epistle. Another is abstaining from certain kinds of food on particular days of the week, under pain of mortal sin; and yet another is the observance of endless days dedicated to the memory of the saints of modern Rome. Perhaps it is not enough to say of the two last, that Paul's exposition of duty is a blank respect-

ing them, since we thus read in the fourteenth chapter: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. . . . For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." (Rom. xiv. 3-6, 17.) A reflection or two:

1. The religion of modern Rome was *not*, certainly, in the mind of the apostle Paul, as assuredly it is not in his writings. But it existed, nevertheless, at that time; it existed in seed and germ, in the self-righteousness, carnality, corruption of the fallen heart—even as Paul speaks in another epistle, "For the mystery of iniquity *doth already work;* only he who now letteth will let, until he be taken out of the way: and then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish." And we see the wisdom of the adorable God, in not only predicting the rise, development, and final overthrow, of this gigantic system before it had yet taken form or shape, but providing beforehand the witness of this noble Epistle against it; providing the antidote for the disease ere it had yet broken forth—ay, and in the very city where it was chiefly to make its appearance. We see, also, the fearful strength of Roman depravity, in that the disease broke out and reached its deepest virulence in the very city to which the antidote was specially and immediately sent. And we see the peculiar wickedness of the priesthood of Rome, in that, professing to receive this Epistle —not rejecting the Scriptures as avowed infidels, but professing to receive them as divine, they actually attempt to father their own inventions upon them!

2. These great duties rest upon us as Protestant Christians of to-day: *First*, that we make ourselves well acquainted with the errors of the Church of Rome, and the grounds of Scripture and of eternal truth on which our own faith rests in opposition to them; *second*, that we long and pray for the final subversion of this anti-Christian system, the grand adversary upon earth of the Church of God, which, sitting in the temple of God, opposeth and exalteth itself against all that is called God, and that is worshiped: and that we long and pray, labor and give, for the conversion and salvation of the adherents of this system of error in this and in other lands.

GALLICANISM, as a compact system, is virtually dead. The civil powers have, since 1815, been against it. But it once held Rome at bay; its protests did not perish with those who framed them, but still live in history, and its essential principles have still a diffused existence in Liberal Catholicism. The four articles of the *Declarationes Cleri Gallicani*, drawn up by BOSSUET, or perhaps COLBERT, by order of Louis XIV., would find thousands of signatures among Catholics of the present day. The first shut the door on the Pope in matters pertaining to king and subject; the second made the Pope subject to the decisions of an Œcumenical Council; the third limited his power in France by the prescriptive liberties of the National Church; the fourth rejected that conceit of infallibility in which PIO NONO rejoices, and made the consent of the whole church necessary in matters of faith. This was Gallicanism, now dead in body but alive in spirit; and these principles still live in Liberal Catholicism. Pere Hyacinthe protests "as a Christian and as a priest against these doctrines and practices which are called Roman, but which are not Christian, and which by their encroachments, ever more audacious and more fatal, tend to change the constitution of the church, the substance as well as the form of its teaching, and even the spirit of its piety." A noble protest nobly set in words, and just such as the Gallicans of a century and a half ago would approve.

*The Glories of Mary.**

The Glories of Mary. Translated from the Italian of Sr. Alphonsus Liguori, founder of the Congregation of the Most Holy Redeemer. First American edition.—New-York: James B. Kirker.

But few Protestants are apprised of the existence of this book. Fewer still are aware of its surprising contents. *It is not intended for Protestant eyes.* "The Glories of Mary" is a Catholic book, published by a Catholic house, for the use of the Catholic public of America. Being a translation, it is introduced with the trust "that it will be found to retain the spirit of the learned and *saintly* author, and that it will be welcomed by *the faithful* in this country with the same *delight* which it has *universally* called forth in Catholic Europe." The work, in its present form, is commended to the unhesitating acceptance of all by this *official* and authoritative endorsement:

"This new and improved translation of 'The Glories of Mary' having been *duly* examined, is hereby approved of. †John,
"*New-York*, Jan. 21, 1852. *Archbishop of New-York.*"

Like all Catholic books, this one was carefully and duly examined by high Catholic officials before it was published, to see if it contained a *line*, or even a *word*, that was not perfectly in harmony with the faith and doctrines of the Church, and if so, to strike it out, or "expurgate" it. They approved it—authorized its publication, commended and indorsed it to "the faithful" as containing nothing but sound and wholesome Catholic doctrine; and, as such, they received it, and read it with universal delight. It was *after this* that the author was enrolled as a *Saint*. The translation from which we shall quote has passed the very same scrutiny, has been duly examined, and, as we have seen, is officially endorsed and approved of. There can be no sort of question, therefore, that *whatever* this book teaches is to-day the deliberate, matured, carefully expressed, solemnly tested, and approved doctrine of the Roman Catholic Church. So much for the authority of the work. It teaches:

1. That Mary co-operated in the Original Work of Human Redemption.

Under this head we direct attention to the following extracts, noting in every place the page, that they may be verified:

"It is true, that in dying for the redemption of the world, Jesus wished to be alone. I have trodden the wine-press alone, 'Torcular calcavi solus.' But when God saw the great desire of Mary to devote herself to the salvation of men, he ordained that by the sacrifice and offering of the life of this same Jesus, she might *co-operate with him* in the work of our salvation, and thus become mother of our souls." (p. 43.)

"St. Bernard says, that as a man and a woman have co-operated for our ruin, so it was fit that another man and another woman should *co-operate* for our restoration; and these were *Jesus* and his mother *Mary*. Doubtless, says the Saint, Jesus Christ, alone, was all-sufficient for our redemption; yet it was more fitting that *each sex* should take part in our redemption, when both took part in our corruption. For this reason, blessed Albertus Magnus calls Mary the *co-operatrix* with Christ in our redemption—'Adjutrix Redemptionis.' And she, herself, revealed to St. Bridget, that as Adam and Eve sold the world for one apple, so her *Son and herself*, with one heart, redeemed the world. God could indeed, as St. Ansolm asserts, create the world from nothing; but when it was lost by sin he *could not* redeem it without the co-operation of Mary." (p. 185.)

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* We reproduce this article, in condensed form, from the *Christian Quarterly*, April, 1869, (R. W. Carroll, Cincinnati,) a journal that has written much and well in exposition of the spirit, teachings and acts of Romanism.

2. That she Conquered Hell and Crushed the Head of the Serpent.

The evidence on this point is equally clear and abundant:

"Not only most holy Mary is Queen of Heaven and of the Saints, but also of hell and the devils, for she has bravely triumphed over them by *her virtues*. From the beginning of the world God predicted to the infernal serpent *the victory* and the empire which our Queen would obtain over him, when he announced to him that *a woman* would come into the world who should *conquer him*. 'I will put enmities between thee and the woman; *she* shall crush thy head.'" (p. 155.)

"Mary, then, is this great and strong woman who has conquered *the devil* and crushed his head by subduing his pride; as the Lord added, 'She shall crush thy head.' Some of the commentators doubt whether these words refer to Mary or to Jesus Christ, because in the Septuagint version we read: 'He shall crush thy head.' But in *our* vulgate, which is *the only version* approved by the Council of Trent, it is *she* and not he. . . St. Bruno says, that Eve, by yielding to the serpent, brought into the world death and darkness, but that the Blessed Virgin, by *conquering the devil*, brought us life and light. And *she* has bound him so that he cannot move to do the least harm to her servants." (p. 156.)

"Very glorious, O Mary, and wonderful, exclaims St. Bonaventure, is *thy great name*. Those who are mindful to utter it at the hour of death *have nothing to fear from hell*, for the devils at once abandon the soul when they *hear the name of Mary*." (p. 163.)

This doctrine is sufficient, one would think, to blast forever the pretensions of the Church which teaches it. But worse, if possible, is yet to be exhibited. This book teaches,

3. That Mary is the one Sole Fountain of Grace, Life, and Salvation, and that Jesus Christ has Nothing whatever to do with it.

"The kingdom of God consisting of justice and mercy, the Lord has *divided* it; he has reserved the *kingdom of justice for himself*, and he has granted the *kingdom of mercy to Mary*, ordaining that *all the mercies* which are dispensed to men should pass through the hands of Mary, and should be bestowed according to *her* good pleasure. St. Thomas confirms this in his preface to the Canonical Epistles; saying that the holy virgin, when she conceived the Divine Word in her womb, and brought him forth, obtained the half of the kingdom of God by becoming *Queen of Mercy*, Jesus Christ remaining King of Justice." (pp. 27, 28.)

"Ernest, Archbishop of Prague, also says, that the eternal Father has given to the Son the office of *judging* and *punishing*, and to the *mother*, the office of *compassionating* and *relieving* the wretched." (p. 29.)

"St. Bernard asks: 'Why does the Church name Mary *Queen of Mercy?*' And answers: 'Because we believe that *she* opens the depths of the mercy of God, to *whom* she will, *when* she will, and *as she* will; so that not even the vilest sinner is lost if Mary *protects him*." (p. 31.)

"Behold, O mother of my God, Mary, *my only hope*, behold at thy feet a miserable sinner, who implores *thy* mercy. Thou art proclaimed and called by the *whole Church*, and by *all* the faithful, the *refuge* of sinners; thou art my refuge; it is *thine* to save me." (p. 88.)

"O Mary, we poor sinners know *no refuge but thee*. Thou art our *only hope:* to thee we *intrust* our salvation." (p. 130,)

"St. Ephraim thus salutes the *divine* mother: 'Hail, hope of the soul! hail, secure salvation of Christians! hail, helper of sinners! hail, defence of the faithful, and *salvation of the world!*'" (p. 117.)

"Richard of St. Laurence says: 'Our salvation is in the hands of Mary.'***Cassian absolutely affirms that *the salvation* of the *whole world* depends upon the *favor* and *protection* of Mary." (p. 190.)

"I invoke, then, thy aid, O my great *advocate*, my refuge, my hope, and my mother Mary. To *thy hands* I commit the cause of my *eternal* salvation. To thee I consign my soul; it was lost, but *thou must save it.*" (p. 239.)

"Behold, O man! the design of God, a design arranged for our benefit, that he may be able to bestow upon us more abundantly his compassion; for wishing to redeem the human race, *he has placed* the price of our redemption *in the hands of Mary*, that she may dispense it at *her* pleasure." (p. 118.)

"The *holy Church*, in the office which she *requires* to be recited on the festivals of Mary, applying to her the words of Wisdom, gives us to understand that *in* Mary we shall find every hope: 'In me is all hope of life and virtue.' That *in* Mary we shall find *every grace:* 'In me is all grace of the way and of the truth.' In a word, that we shall find *in Mary life and eternal salvation.*" (pp. 173, 174.)

"O, how many, exclaims the Abbot of Celles, who merit to be condemned by the Divine justice, are *saved by the mercy of Mary!* for she is the treasure of God and the *treasurer* of all graces; therefore it is that our *salvation* is in her hands. Let us always, then, have recourse to this mother of mercy, and confidently hope to be saved by means of her intercession; since *she*, as Bernardine de Bustis encourages us to believe, is our *salvation*, our *life*, our hope, our counsel, our refuge, our help. Mary is that very *throne of grace*, says St. Antoninus, to which the apostle exhorts us to have recourse with confidence, that we may obtain the Divine mercy, with all needed help for our salvation." (p. 300.)

"For this reason, too, she is called *the gate of heaven* by the holy Church: 'Felix cœli porta;' because as every rescript of grace, sent by the King, comes through the palace gate, so it is given to Mary, that through her thou shouldst receive whatever thou hast. St. Bonaventure, moreover, says that Mary is called the gate of heaven, because *no one* can enter heaven if he does not pass *through* Mary, who is the *door of it.*" (p. 177.)

We omit numerous passages declaring that she is the 'propitiatory' or mercy-seat, the "ark of the covenant," the "ladder of paradise," "the most true mediatrix between God and men," the doctrine being "that Jesus Christ is the only mediator of *justice*," but that "the great privilege has been granted to Mary to be the mediatrix of *salvation;* not, indeed, mediatrix of justice, but of *grace.*" (p. 169.) We shall conclude our quotations in support of our third proposition with the following:

"O woman, blessed among all women, thou art the honor of the human race, the *salvation* of our people. Thou hast a *merit* that has no limits, and an entire *power* over *all* creatures. Thou art the mother of God, the mistress of the world, the Queen of heaven. Thou art the *dispenser* of all *graces*, the *glory* of the holy Church. Thou art the example of the just, the consolation of the saints, and the source of our *salvation.* Thou art the joy of paradise, the *gate* of heaven, the *glory* of God.," (p. 673.)

We need not offer a single word of comment. We address intelligent readers, and such cannot fail to see that according to this Church, in its most devout and solemn utterances, Mary is the only hope and refuge, the only dependence, the only source of salvation, the only dispenser of grace, the only mediatrix of salvation, the only propitiatory, the only throne of grace, and hence, necessarily, the *only Saviour.* If this *woman* fails to save, Romanists have no hope. May God open their eyes to see that Jesus Christ is the only Saviour, and that there is no other name under the whole heavens given among men by which we can be saved. (Acts iv. 12.) The Catholic Church teaches—

4. That Mary is Omnipotent.

This would follow as a necessary consequence from the doctrine which we have already considered. The Church does not shrink from this consequence, but boldly and unequivocally avows it.

"Do not say that thou canst not aid me, for I know that thou art *omnipotent*, and dost obtain whatever thou desirest from God." (p. 78.)

"Says St. Peter Damian, the Virgin *has all power in heaven and on earth*." (p. 201.)

"Yes, *Mary is omnipotent*, adds Richard of St. Laurence, since the queen, by every law, must enjoy the same privileges as the king. For as the *power* of the Son and mother *are the same*, the mother by the omnipotent Son is made *omnipotent*. And St. Antoninus says: 'God has placed the whole Church, not only under the patronage, but also under the dominion of Mary." (p. 203.)

But two propositions remain to be established, namely:

5. That God himself is under obligation, and is indebted to Mary, and that her petitions are really commands to God.

We shudder while writing these horrid sentiments. But a stern requirement of duty to God and to man leaves us no election. The time has come when the inner temple of Catholicism must be opened to the inspection of the world, that all may see it as it is, and that those who embrace it may know *what* they embrace.

"Nothing resists thy power, since thy Creator and ours, while he honors thee as his mother, considers thy glory as his own, and exulting in it as a son, grants thy petitions as if he were discharging an *obligation*. . . . . Though Mary is under an infinite obligation to her Son for having elected her to be his mother, yet it can not be denied that the Son also is *greatly indebted to his mother* for having given him his human nature; whence Jesus, as if to recompense Mary *as he ought*, while he enjoys this his glory, honors her especially by always graciously listening to her prayers." (pp. 33, 34.)

"St. Bernardine of Sienna does not hesitate to say that *all obey* the commands of Mary, even God himself." (p. 202.)

"St. George, Archbishop of Nicomedia, even adds, that Jesus Christ grants to his mother all her petitions, as if to satisfy the obligation that *he is under to her* for having caused by her consent that the human race should be given him. Wherefore, St. Methodius, the martyr, exclaims: 'Rejoice, O Mary, that a son has fallen to thy lot *as thy debtor*, who gives to all and receives from none." (p. 210.)

"She knows so well how to appease the Divine justice with her tender and wise entreaties, that God himself blesses her for it, and, as it were, *thanks her*, that thus she restrains him from abandoning and punishing them as they deserve." (p. 220.)

"Rejoice, O mother and handmaid of God! rejoice! rejoice! thou hast *for a debtor* him to whom all creatures owe their being. We are all debtors to God, *but God is a debtor to thee*." (p. 327.)

We conclude our testimonies with an extract from the prayer of St. Ephraim, which clearly *deifies* the Virgin:

"I salute thee, O great mediatrix of peace between men and God; O mother of Jesus our Lord, the love of all men and of God; *to thee be honor and blessing with the Father and with the Holy Spirit. Amen.*" (p. 781.)

We have no heart for commenting upon these extracts, and, indeed, no comment is necessary. Their meaning is plain, and their doctrine unmistakable. No intelligent man can read them without being fully convinced that the Church which has produced, published, accepted, and indorsed them, actually and expressly substitutes Mary, to all intents and purposes, for the Lord Jesus Christ. Salvation, grace, mercy, pardon, refuge, hope, mediation, eternal life—every thing, in short, which a *Christian* finds in Christ, and only in Christ, the members of this Church believe they find in Mary, and *only in Mary*, consequently *not* in Christ! It is true he is regarded as having performed originally a certain part in the work of redemption, but then he retired, placing all the treasures of grace and salvation in her hands, to be dispensed according to her good pleasure, to whom she will, when she will, and as she will.—

Mary is *now* the Saviour, and Christ is only a Judge and Executioner. She is the mediatrix between us and his wrath, and whatever he does for us in the form of grace or mercy, he does in *obedience* to her *imperative petitions!*

We wish also to direct special attention to the fact that this is not merely what Rome *used* to hold and teach. Though this is rather an old book, and though it is made up largely of quotations from bishops and saints who lived long ago, it is the *living, present doctrine* of the Romish Church in America.

In conclusion, we would earnestly advise those of our readers who may have occasion (as who of us may not?) to encounter Catholicism before the people, to procure, if they *possibly can*, a copy of this book. We assure them that in Father Hecker's works, and others, which are *designed for Protestants*, they will find very little, if any, of the doctrine which is taught here. The "Aspirations of Nature," a work written to make converts to Catholicism, and *professedly* stating its doctrine, will be searched in vain for such sentiments as abound every where in the "Glories of Mary."

Want of Unity in Romanism.

BY REV. JOSEPH EMERSON.

The divisions among Protestants, as compared with Papal unity, have long been a source of triumph to the adherents of Rome. And this advantage over us is often conceded by Protestants, as we think, unjustly.

To give even a condensed history of the contests, often fierce contests, between the various orders and sects of Roman Catholics, over points of doctrine and discipline, would occupy a large volume. This work has been well done by Rev. Samuel Edgar, D. D., in a volume of 600 octavo pages.

To his book, "Variations of Popery," we refer those who have time to read a full discussion of the subject. A thorough perusal of this book will convince any candid mind that the sects among Romanists have been, not fewer, but many more, than those among Protestants.

We propose now, merely, to state the variety of views held by Roman Catholics on the single doctrine of infallibility.

Four sects of Romanists locate infallibility in four different subjects. (1) In the Pope, as virtually embodying the Church in himself. (2) In an Ecumenical Council of Bishops, as representing the Church. (3) In an Ecumenical Council called by and presided over by the Pope—a union of Pope and Council. (4) In the whole Church assembled or dispersed—that is, in all believers the world over.

The first is the Italian system. But those who agree in this general statement, disagree as to how far infallibility extends. One party affirm that the Pope is infallible only in his public acts and decrees, while, as an individual, he may be guilty of error, even of heresy and infidelity. A second party to this system hold the Pope to be infallible in regard

to faith, but not in regard to facts. A third sect claim for him infallibility both as to faith and fact. A fourth party declare his infallibility in faith, fact and discipline. To this division belong the Jesuits, who proclaim the Pope to be as unerring as the Son of God.

The second system is that of the French. The Gallican church has always resisted the most extravagant claims of the Pope in this and other points. The French branch of the church not only claim that infallibility resides in a General Council; but that the pontiff must obey its commands. The most distinguished divines of France have maintained that the Pope is liable to error, not only in regard to fact and discipline, but even in regard to faith. Among these doctors, are such men as Launey, Bosuet and DuPer. And they have been sustained by many French universities, as those of Paris, Toulouse, and Orleans; also by many universities outside of France, such as Louvain, Cracow and Vienna. Even of the Popes themselves, several have proclaimed their own liability to error, and placed infallibility in an Ecumenical Council. The general Councils of Constance, Pisa and Basil made similar declarations. And these Councils accordingly did not hesitate to depose the pontiffs Benedict, Gregory, John and Eugenius, as guilty of one or more of the following ecclesiastical crimes: contumacy, incorrigibility, simony, perjury, schism, heresy.

A third class place infallibility in a General Council and the Pope united. According to this system the Council must be called by the Pope, presided over by him, and have his sanction and confirmation of its decrees before they can become infallible. And yet several of the Ecumenical Councils whose authority is generally acknowledged in the church, were neither called nor presided over by a pontiff. The eight oriental Councils were all convened without the Pope's authority, and some of them against his will. The French clergy reject the authority of the Councils, although sanctioned by the three Popes, Innocent, Eugenius and Leo. On the other hand, the Italian clergy reject three other councils, though ratified by the pontiffs Alexander, Martin and Nicholas.

A fourth class rejects all the above, and persists that no decision is infallible except made by the authority of all members of the true church, the world over. This party is far less numerous than either of the others, yet sustained by such names as Panormitan, Mirandula and Alliaco; and at one time their views were proposed and sanctioned by an assembly of the clergy, numbering a thousand, and supposed to represent the whole church. But here too there was division, one party inconsistently declaring that infallibility resided alone in the clergy, wherever dispersed, ignoring the lay element of the church as too insignificant for anything more than to obey the clergy, and in all things be represented by them. Such have been the divisions and

contentions of Roman Catholics on a *single* point of their faith—four well defined parties, and two of them divided among themselves ; one of these split into four sects. Thus, on this one doctrine, we have the boasted unity of the Church illustrated by *eight* divisions and subdivisions ; Popes contradicting Popes, Councils contradicting Councils, Cardinals and Bishops contradicting Cardinals and Bishops, in ten different ways on one doctrine, and that the vital doctrine, the corner stone of the Romish system. Let us hear no more of Romish unity until such facts as these can be disproved.—*Congregationalist.*

A Romanist on Infallibility.

A most remarkable German book has lately been published entitled, in its English translation, "The Pope and the Council," by Janus. Its author is a Roman Catholic, and it comes to us from a Roman Catholic translator. We cite the views of the author on the Ultramontane view of papal infallibility :—

"St Paul's saying, 'In Him we live, and move, and are,' is transferred to the Pope. Few even of the Italian canonists of the fifteenth century could screw themselves up to this point, those greedy placehunters and sycophants who were blamed even in Rome as mainly responsible for the corruption of the Church caused by the Popes. Under the lead of the new order of the sixteenth century, all hitherto said and done for the exaltation of the Papal dignity was thrown into the background. We owe it to Bellarmine and other Jesuits that in some documents the Pope is expressly designated 'Vice-God.' The *Civilta*, too, after asserting that all the treasures of Divine revelation, of truth, righteousness, and the gifts of God are in the Pope's hand, who is their sole dispenser and guardian, comes to the conclusion that the Pope carries on Christ's work on earth, and is in relation to us what Christ would be if He was still visibly present to rule His Church. It is but one step from this to declare the Pope an incarnation of God.

On Ultramontane principles the Church is in a normal and flourishing condition in proportion as it is ruled, administered, supervised, and regulated, down to the minutest details, in all its branches and national boundaries, from Rome. Rome is to act as a gigantic machine of ecclesiastical administration, a Briareus with 100 arms, which finally decides everything, which reaches everywhere with its denunciations, censures, and manifold means of repression, and secures a rigid uniformity. For the Church-ideal of the Ultramontanes is the *Romanizing* of all particular Churches, and, above all, the suppression of every shred of individuality in national Churches. Nay, more, they consider it the conscientious duty of all nations to mould themselves, to the utmost of

their power, into the specifically clerico-Italian fashion of thinking and feeling. How should they not, when the *Civilta* says roundly :—'As the Jews were formerly God's people, so are the Romans under the New Covenant. They have a supernatural dignity?'

The root of the whole Ultramontane habit of mind is the personal infallibility of the Pope, and accordingly the Jesuits declare it to be the wish of true Catholics that this dogma should be defined at the forthcoming Council. If this desire is accomplished, a new principle of immeasurable importance, both retrospective and prospective, will be established—a principle which when once irrevocably fixed, will extend its dominion over men's minds more and more, till it has coerced them into subjection to every Papal pronouncement in matters of religion, morals, politics, and social science. For it will be idle to talk any more of the Pope's encroaching on a foreign domain; he and he alone, as being infallible, will have the right of determining the limits of his teaching and action at his own good pleasure, and every such determination will bear the stamp of infallibility. When once the narrow adherence of many Catholic theologians to the ancient tradition and the Church of the first six centuries is happily broken through, the pedantic horror of new dogmas completely got rid of and the well-known canon of St. Vincent, *Quod semper, quod ubique, quod ab omnibus,*" which is still respected here and there, set aside—then every Pope, however ignorant of theology, will be free to make what use he likes of his power of dogmatic creativeness, and to erect his own thoughts into the common belief, binding on the whole Church.

Papal infallibility, once defined as a dogma, will give the impulse to a theological, ecclesiastical, and even political revolution, the nature of which very few—and least of all those who are urging it on—have clearly realized, and no hand of man will be able to stay its course. In Rome itself the saying will be verified, 'Thou wilt shudder thyself at thy likeness to God.'"

"Education itself is the business of the spiritual society alone, and not of secular society. The instruction of children and youth is included in the Sacrament of Orders, and the State usurps the functions of the spiritual society when it turns educator. . . . The organization of the schools, their entire internal arrangement and management, the choice and regulation of studies, and the selection, appointment, and dismissal of teachers, belong exclusively to the spiritual authority."—*The Tablet (R. C.)*

"The secular school system is a social cancer, presaging the death of national morality, devouring the little sense of religion that Protestantism intils into its believers. The sooner it is destroyed, the better. It will be a glorious day for Catholics in this country when, under the blows of justice and morality, our school system will be shivered to pieces. Until then, modern Paganism will triumph."—*The Catholic Telegraph.*

Majesty Divine.

Full of glory, full of wonders,
Majesty Divine!
'Mid thine everlasting thunders
How Thy lightnings shine!
Shoreless Ocean! who shall sound Thee?
Thine eternity is round Thee,
Majesty Divine.

Timeless, spaceless, single, lonely,
Yet sublimely Three,
Thou art grandly, always, only,
God in Unity.
Lone in grandeur, and in glory,
Who shall tell Thy wondrous story,
Awful Trinity?

Speechlessly, without beginning,
Sun that never rose!
Vast, adorable, and winning,
Day that hath no close!
Bliss from Thine own glory tasting,
Everlasting, everlasting,
Life that never grows!
. . . . . .
'Mid Thine uncreated morning
Like a trembling star,
I behold creation's dawning
Glimmering from far;
Nothing giving, nothing taking—
Nothing changing, nothing breaking,
Waiting at time's bar!

Splendors upon splendors beaming
Change and intertwine;
Glories over glories streaming,
All transparent shine!
Blessings, praises, adorations
Greet Thee from the trembling nations,
Majesty Divine! *F. W. Faber.*

"The City of God."

"The kingdom of God is within you."

"O Thou not made with hands,
Not throned above the skies,
Nor walled with shining walls,
Nor framed with stones of price,
More bright than gold or gem
God's own Jerusalem!

Where'er the gentle heart
Finds courage from above!
Where'er the heart forsook
Warms with the breath of love;
Where faith bids fear depart,
City of God! Thou art.

'Thou art where'er the proud
In humbleness melts down;
Where self itself yields up;
Where martyrs win their crown;
Where faithful souls possess
Themselves in perfect peace.

When in life's common ways
With cheerful feet we go;
When in His steps we tread
Who trod the way of woe,
Where He is in the heart
City of God! Thou art.

Not throned above the skies,
Nor golden-walled afar,
But where Priests two or three
In His name gathered are,
Be in the midst of them,
God's own Jerusalem!"

F. T. Palgrave.

The English Archbishop Manning uses this language, in speaking of the Pope: "The Roman Pontiff—*that is, the whole Church of God, for it is all contained in him*, and where the head acts all act with him." For the Holy Father he speaks thus: "I claim to be the supreme judge and director of the consciences of man—of the peasant that tills the fields, and the prince that sits on the throne; of the household that lives in the shade of privacy and the legislature that makes laws of kingdoms. *I am the sole last supreme judge of what is right and wrong.*"

PAGES FOR THE SUNDAY SCHOOL.

Bible Kiosk in Seville, Spain.

For centuries the Bible has been a forbidden book in Spain. Hundreds of persons have been condemned to prison and torture for owning and reading it. The revolution of last year brought with it liberty of conscience and of worship.

Immediately after the wicked Queen fled from Spain, the American and Foreign Christian Union sent out their agent with large supplies of Bibles, donated by the American Bible Society, and these were the first ever regularly admitted into that country.

The above is a view of the Kiosk where these Bibles are daily offered. It stands in one of the most beautiful orange parks in the world, and on the "Broadway" of the city. Over the entrance, in gas letters, are the words "Dios es Amor"—God is Love. If the Spaniard, who stands in it, had attempted such an effort fifteen months ago, he would have been sent to the galleys for life. Now, multitudes crowd around him. The other day a little boy came for a "Gospel of John." As he was going home, a priest stopped him and said, "Give the book to me, it is poison." "No, sir!" the boy replied: "it is a *good* book, and I shall read it!" and carried it home in triumph to his mother.

The Young Mexican.

A certain captain, sailing into a Mexican port, offered a Testament to a young man, intelligent and highly respectable, whom business brought aboard, inquiring if he had ever seen one, and would accept of that. He took it and read it first from curiosity. But its contents affected his heart. His understanding was first enlightened, and then, by the blessing of the Holy Spirit, his conscience was awakened, and finally he was led to Christ, in whom he believed to the salvation of his soul.

He soon began to tell to others what he had thus newly found. He obtained more Bibles and some tracts from the good captain, and distributed them among his friends. He soon began to read them aloud to such as would hear, and began in his way to explain and enforce what he said. He invited persons to his own house to hear the Bible read and expounded. He opened a Sunday-school. He spoke against the worship of the Virgin, and images, and devotion of the crucifix, and other errors of Popery. He was called a heretic, a heathen, and utterly denounced, even by those dearest to him.—He lost a valuable office because of change of religious views, and his teaching others the things he believed and felt. His mother and friends persecuted him, and he went through many trials and afflictions. Nevertheless he stood his ground fearlessly and manfully, contending for the truth. His steadfastness was not without its influence on others, and after a time he had the pleasure of seeing many give up their opposition, and even embrace the truths which at first they opposed. At length several hundred became earnest readers of the Bible, some of whom gave evidence of having been savingly enlightened. There are now probably not less than four hundred persons in that place who read the Bible.

[This young man recently came to New York to pursue a course of study, but soon felt constrained to return to his work, to which he was summoned by an urgent letter from the Governor of the Province. He is now carrying on the really amazing work, which the Spirit of God has inaugurated through his single agency. This is another proof of the marvellous state of readiness for the Gospel which God has wrought among the people of Mexico.—[Ed.

A Touching Incident.

The missionaries established a hospital for cholera patients at the great festival of Jagganath. They give very touching narratives regarding those whom they aided; among them the following:—"Amongst others who returned from Pooree after the festival was a very handsome high-caste woman from Ajmere. She came to the door carrying an almost dying child, and entreated that the missionary would take it, or give her a little money, for she was perishing with hunger. She said, 'You cannot conceive what it costs me to beg, for my caste is of the highest, and I have been brought up like a king's daughter. A year since I left my happy home, accompanied by my husband, children, parents, brothers, sisters, and a crowd of friends; we have visited every celebrated temple between Cashmere and Cape Cormorin, and Jagganath was the last; but' (and the tears ran down her sunken cheeks) 'this' (holding the dying skeleton up), 'this is all I am taking back. One dropped here and another there, and I only am left.'"

"Curious Hinges."

"When I look at myself," said a converted South-Sea Islander, "I find I have got hinges all over my body. I have got hinges in my legs, my jaws, my feet, my hands. If I want to lay hold of anything, there are hinges in my hands, and even to my fingers, to do it with. If my heart thinks and wants others to think with me, I use the hinges of my jaws, and they help me to talk. I could neither walk nor sit down if I had not hinges to my legs and feet.

"All this is wonderful. None of the strange things that men have brought from England in their big ships are to be

at all compared with my body. He who made my body has made all the clever people who have made the strange things they bring in ships ; and He is the God whom I worship.

"But I should not know much more about Him than that He is a great Hinge-maker, if men in their ships had not brought the book they call the Bible. That tells me of God, who made the heart of man likewise ; and when I hear how the Bible tells of the old heart with its corruptness, and the new heart and a right spirit, which God alone can create and give, I feel that His work in my heart and His work in my body fit into each other exactly. I am sure then that the Bible, which tells me these things, was made by Him who made the hinges of my body ; and I believe the Bible is the word of God."

Some people in Christian lands might learn something from this poor heathen.

New Year's Day in China.

Although it is the month of February, yesterday was New-Year's day. It is more like our Sabbath than any day in the year, because the shops are all closed, as the people were up late New-Year's eve burneng fire-crackers and worshipping their gods, and so they are glad to sleep and amuse themselves with music and feasting. The Chinese worship many gods on New-Year's night, some of which I will write about. You will think it strange when I tell you that the Chinese worship what they call "god of the kitchen," who has remained in the house during the year. A picture of him is generally placed in the kitchen, and on New-Year's day it is rolled up and burned in a paper sedan-chair, with a quantity of paper money, and a din of fire-crackers.

This dispatches him to give an account to his superiors of the deeds of the family.

Before being dispatched, he is feasted with two dishes. First, candy to stick his lips together, so that when he is asked if the family over which he presided did evil, he can answer "no," which is in Chinese a nasal sound "ngm," and he can say it without opening his lips. After this he is regaled with fruits. "On New-Year's night the Chinese also worship 'Tien,' (Heaven,) making a thank-offering of pork, fish and fowl. Then they suspend in the reception-room a long paper roll, on which is painted a figure of one of the ancestors, who is to preside over the family while the gods take holiday. Those who enter this room, and have good manners, always bow to the paper ancestor before saluting their friends. Then comes the god of wealth, then the worship of the supreme ruler, or emperor of the gods ; after this follows the Feast of Lanterns, when brilliant illuminations take place in their dwellings and temples, by a great display of fanciful lanterns." The people who worship all these gods are those for whom we labor to point out "a better way," and I have written about them to show you some of their superstitions and idolatries.

Will not this Sunday School vote to one missionary in Spain this month, either five or ten dollars? We will then send two copies of our Magazine to the Superintendent, that he may tell the School about the work in Spain, Mexico, Italy, etc.

Maria, the Portuguese Convert.—Q.—"Tell me Maria, do you understand what you mean by faith? Can you explain what faith is?"

Maria—"Yes, me think this: God say to me, 'Maria, I promise you something very, very good.' Me not know what it is; me not see it; me wait perhaps long, long time ; but me quite sure God not tell story. Me quite happy. God say he give, and me quite sure God will give ; that me think faith. God say, 'Maria, me do it;' me quite sure, no want to see. God say, and that enough for Maria. That faith, is it not?"

SPECIAL MISSIONARY INTELLIGENCE.

FROM OUR OWN MISSIONS.

Spain.

Mr. Tugwell says—"The field of usefulness is widening daily. Oh, that funds and men were forthcoming. Are there not Christian young men in the United States who would come and work with me?

"My Kiosk for the sale of Bibles has been open several weeks, and a great work is being done through its means. The open and public sale of the Scriptures is a terrible blow at the priests, and they are writhing under it."

Mr. Sanchez is laboring quietly at Malaga, and God is prospering his efforts.—Schools are being multiplied and teachers' text-books and tracts are earnestly solicited.

In Madrid Prof. Knapp has in operation two large schools for adults, and day and evening schools for children. Prof. Knapp says—"I now have four hundred adults in my schools; in connection with these schools I hold meetings six nights in the week and Sabbath-schools on Sundays. I am in treaty for a hall which will seat fifteen hundred persons: in it, I hope to hold up the Gospel to as many as can crowd in."

Chili.

MR. GILBERT.

Santiago.—Until recently, the priests have controlled virtually the religious instruction in the schools, introducing unhappily much that has fomented fanaticism and hostility to Protestantism and Protestants. There is now a practical reaction which is daily gaining momentum.

We hope that our little day school is of the planting of the Lord, and that it may become a large tree. The colporteur work has been carried on quietly and successfully. The other night Mr. W. was, as usual, among the spectators at Congress with a bundle of tracts. A policeman informed him that he must not distribute any tracts there. Some young men then told Mr. W.: "Never fear—if you are taken to the police station we will carry you on our shoulders." He gave tracts as usual, until finally the policeman asked for one.

TALCA.—MR. SAYRE.

The sooner we take more active measures for the secular and religious training of the children, the better it will be for the success of our cause. A Chileno gentleman said to me on Sunday: "You can hope for very little advancement from the present generation; the young men begin to see and feel the wants of their country, but are unqualified for the task. Your hope is in the children."

We have just passed the fifty-ninth anniversary of the independence of Chili—and as usual a special sermon was preached, in which the speaker advocated the maintenance of the Romish religion with the sword.

VALPARAISO.

[From a printed resume of intelligence respecting evangelical effort in Chili (prepared by Messrs. Trumbull and Merwin), we cite the following:]

Santiago.—The native congregation in Santiago averages from fifty to seventy attendants. The number of native communicants is fourteen. Worship is maintained regularly in the Spanish language, under the ministry of the Rev. Mr. Gilbert. A Sabbath-school is also maintained in Spanish, attended by twenty-five children. The week-day school is taught by an intelligent Chilian; the scholars in attendance number 30, and are increasing. The New Church is commodious, and presents a very creditable appearance; it has been neatly enclosed with an iron railing. The basement is still unfinished, and for the present must remain so; until the balance of indebtedness for the work already done may be cancelled.

TALCA.—The native congregation in Talca has its own obstacles to overcome, but the attendance ranges from twenty to thirty at the Sabbath services, and a small number of communicants have been organized by the Rev. Mr. Sayre, as a church. The services are held in Spanish. Recently, in Talca, a pious native was arrested on some unfounded charge, and though he was discharged ultimately as blameless, yet, while awaiting trial, his Bible was taken from him, as a prohibited book.

VALPARAISO.—The bishop of the province of Concepcion, who commenced the prosecution, has left Chili in order to attend the Council in December at Rome; before setting out, he published a pastoral letter, reiterating the ignorant and passionate charges that Protestants have removed chapters and books from the Bible. To his letter Dr. Trumbull has published replies, and challenged the bishop, and all the clergy of Chili, and all others, to substantiate these untruths. However, no one pretends to take up the question on the bishop's side. The most casual observer must perceive that the intellectual control of the Roman clergy in Chili is diminishing with every setting sun.—The pulpits resound with denunciations of Protestantism and its adherents, while clerical writers aver in their papers that Protestantism is the foe of which they make least account, and therefore excuse themselves from the duty of defending their system of undeniable errors. However, the people are not all blind; by this very policy some have been led to see and have come to espouse evangelical truth.

The Spanish congregation increases steadily. Mr. Merwin preaches to about fifty persons, of which number several have openly attached themselves to the congregation, while six persons, all Chilians, have requested to be received to the communion, by a public confession of Christ. A greater spirit of enquiry has undoubtedly been awakened. The Papists complain of the efforts of evangelical Protestants, even while affecting to despise them. Some of the native converts manifest a remarkable clearness of conviction and a single-mindedness for perceiving and expressing the points at issue with the Church that has so long misguided them. It is proposed to employ one of these, a female of considerable maturity of thought and piety, as a Bible-woman, to visit her country women, and present to them the Gospel by reading and prayer.

United States.

LOUISVILLE.—MR. SADD

A Roman Catholic woman, who has three children in a R. C. Asylum, is so dissatisfied with their treatment, that she will take them out, *if possible;* and wishes to commit them to our direction. Last week, a woman, who was a member of the R. C. Church, and whom we had visited more or less for one year, joined a Presbyterian church, as I advised her to do.—Another woman, a member of the R. C. church, joined the same Pres. church the same day with her. It is now no uncommon thing for members of the R. Catholic church to leave it, and connect themselves with some Protestant church in this city. I will try to give you, some time, the numbers who have done so, during my residence and labors here.

My afternoons of the Sabbath are usually spent with some of our Sabbath-schools. In our large Sabbath-school on Hancock-st., where we have our Industrial school at present, there is an unusual spirit of prayer among the teachers for the conversion of the children. Two of the teachers, who have not prayed in public, now, behold! pray earnestly. Each is now endeavoring to find out and report the number of converted children in his or her class.

This morning, after our ministers' meeting, I preached to three hundred colored children and youth, with the teachers, at a school-house in the city. This school is under the direction of the American Missionary Society. Next to the lot of this school-house, the Roman Catholics are now building a large church and schoolhouse for the colored people. They have also bought and built a large building, which they call the Good Shep rd,

for poor fallen, friendless women, where, I fear, their characters will not be much improved. Four hundred of them are already collected. After a certain length of time, they are considered as belonging to the institution. Then they are first novices, and then Sisters of Charity, I am informed. The city pay them forty cents a day for taking care of them such a length of time. We are carrying on one good Industrial school for our poor little girls, Irish and German, whiom we lead into the Sabbath-school, and many of them, I think, to Christ. We are also about to commence this week an Industrial school for colored children. One main object of this is to prevent the colored children from being drawn into the R. C. schools, where the Sisters teach them to do fancy work. We shall try the same thing, and it will cost less than the work of garments.

A few days since, I visited the Almshouse, and felt much encouraged. They implored me to come and preach to them and bring them tracts. The keeper and his family, contrary to expectation, opened the way and treated me very kindly.—I shall go again this week. I can then reach the Roman Catholics, whether they will or no, and their children.

What do you think about my trying to save the colored people and the children from Roman Catholicism, as well as the poor white people? Their souls are as precious, and more easily reached,—and here it is prevention, rather than cure, as yet. Soon their minds will be poisoned, fatally in many cases, for the priests do not preach Jesus to the children as "the only name," &c.

CINCINNATI.—MISS PURLIER.

THE enemies of the Bible have at length succeeded in excluding the blessed book from the public schools. Yet the time spent in efforts for its retention is not lost, for the triumph of the wicked is short.—Many inquire, "Why, what evil has the book done?" and curiosity will lead them to read it. Only those who hate Christ, hate his Word; but could they succeed in burying the Bible as they did its Author, like him it would rise again from the tomb.

During the month I have distributed the truth freely, in various forms, in the streets and from house to house. The avidity with which the Word is sought and read constantly increases. In some localities I have to restrict their asking to one day in the week. The school continues large and interesting, though the rain has fallen on several successive Saturdays. Here there is no lack of interest, but a lack of help and means.

Services at the prison are continued, and at times a large number are present. By earnest request we were permitted to see the remains of M---- J---- laid out as a Catholic, though she had not been one in life. Her parents were Methodists, but poor M— had wandered from the right way. Poor child of sin! were these wax candles thine only light—the rosary and the crucifix thy Saviour? Hadst thou no Sanctifier but extreme unction?

A gentleman in a distant city has noticed in the "Christian World" reference to the little girl who wished to be a missionary, and with kind words has sent a trifle to encourage her in the work. May the Master smile on the effort, and direct the child!

Many little ones who receive tracts and papers express a wish to attend our school, but are restrained by their parents fearing heresy. Bigotry is certainly blind, for the same parents do not regard falsehood, theft, deceit, or profaneness as wicked, or squalid beggary a disgrace, but they dread the contamination of the Bible. Sometimes I am depressed. The harvest field is wide, but my efforts seem like those of an infant attempting to reap the broad acres of the prairie. Mine is not a field, but a jungle, thick set with thorns and noxious weeds, and my only encouragement is, the Gospel is the power of God.

COLUMBUS—MRS. MARY G. BATES.

SINCE my last report, some have gone to the better land. One was an old lady, who has long been a great sufferer. She

has been a living witness to the power of religion to give patience and resignation under the most severe afflictions. All the comforts she had were furnished by the hand of charity, yet not a murmur escaped her lips. On the contrary, she was always grateful and happy, rejoicing in God her Saviour. In the last six months I have read and prayed with her twice a week, and my soul has rejoiced in having the privilege of ministering to one of the Saviour's chosen ones. Her sufferings and patience have not been in vain, for many who saw her have been constrained to say—"Truly there must have been something in her which we do not possess that enabled her to bear all her burdens so patiently."

Have commenced our "Mothers' Meeting" again under very favorable auspices. Our ladies seem impressed with the importance of the work, and are rendering all the aid necessary to carry it on successfully. I hope to be able to report good tidings from time to time as the season advances.

EDITORIAL NOTES.

We agree with the *Nation*, that "*The Unestablished Church*" (in Putnam for December) "is good reading; and in these days, when there are signs that we are to have a systematic attack made upon our Common School system—on the very foundation of our form of government—it is worthy of wide perusal." Accepting, with an ironical grace, the trivial corrections of Bishop McQuaid to his previous article, the writer, even more effectively than before, plays the artillery of premise and conclusion, fact and inference, upon the system and its Rochester champion. Mr. Putnam would do well to publish the two articles in pamphlet form, for they would be read, and the reading would be everywhere useful just now.

We are glad to report that Miss Rankin reached Monterey in October. She found a welcome from the workers in the Mission, which was the more pleasant, as a very bold attempt had been made, during her absence, to produce a schism and draw off church members and colporters to a sectarian organization. Only one or two colporters were persuaded to withdraw, and their places were at once supplied, and the work goes on with efficiency and success.

The point at issue between us and the *Advance*, is very simple. As the decision depends solely on the force of the arguments on either side, good taste should have forbidden the offensive implications with which its rejoinder is introduced; especially this, that "an anti-Romish Society labors under the continual temptation to credit no good to its adversaries, and to believe all evil." If it has a case of this sort against us, let it make the charge directly and in a manly way. If not, such implications to bias the judgment of its readers upon the matter under discussion, are unbecoming as well as unjust. But to the point in issue.

The *Advance* re-asserts its statement that "a Romanist is not bound

by his church doctrine to believe that all *Protestants* are necessarily excluded from salvation." As evidence, it offers the individual *opinions* of two distinguished Roman Catholics, Milner and Manning, and citations from two unauthenticated publications printed in Rome. These are not in any sense "standards" (its own original word) of the Romish Church. On the other side, we affirm, and no one can deny, *that the creed of Pius IV. which is a summary of the doctrines of Trent, and which alone binds the faith of every Romanist*, expressly declares that *out of the Romish Church no one can be saved.* "Extra quam nemo salvus esse potest." The only Romish *standard*, then, affirms that "all *Protestants* are excluded from salvation." But Milner and Bellarmine say (so argues the *Advance*) that certain outside persons "in virtue of the disposition of their hearts, belong to the Catholic Church." What sort of reality or value this constructive membership of "Protestants" may have, and the rebutting force of this argument, we leave to the estimate and judgment of our readers.

One of the signs of Rome's growing boldness in this country, as well as one of the patent proofs of her unchangeableness, appears in the wide-spread, unblushing advertisement of Masses and Indulgences for money to be expended on her institutions. East, West, North, South, and Centre, these advertisements are found in the secular press, over the names of Bishops and high officials.

We hope our readers will peruse the two papers in this number—"The Church of Rome and the Epistle to the Romans," and "The Glories of Mary." The former is sharply conclusive in its several points. The latter *proves* that the doctrine of the Romish Church respecting Mary is what it is asserted to be by Protestant writers. We propose to print both papers in tract form for general distribution.

LITERARY NOTICES.

BOOKS.

The Land and its Story, or the Sacred Historical Geography of Palestine, by N. C. Burt, D.D. New York, D. Appleton & Co.

Numerous and varied in object as are the Books on the Holy Land, this beautiful volume has a use and place which belongs to no other. The Geography of Palestine is here presented in its relation to the Bible History, in a form, which, though popular, is yet thorough, accurate, and sufficient fullness of detail, that, with its numerous, carefully prepared Maps, and a full geographical index, it answers admirably as a Manual for Bible Students. Apart from these valuable features, this book is most attractive to the more general reader, by the personal style of the narrative, as well as its many finely executed engravings. It is issued by subscription, and, for its worth' sake, we suggest to Book Agents to have it added to their List.

Chips from a German Workshop, by Max Muller. 2 vols. New York, C. Scribner & Co.

The results of a life-long investigation of the three great Religious Systems of Asia, Buddhism, Brahmaism and Confucianism, as disclosed in their Literature

and History, are embodied in the first of these volumes. The second contains essays on the Mythology, Traditions and customs of the Greeks, Norsemen, etc. The aim of the author is to convey, in as popular form and style as the subject admits, a comparative view of the prominent Heathen religions of the world. The work is that of a master, and its materials drawn, to a great extent, from original sources. No more interesting or valuable volumes have been recently issued.

A Bible Manual, by Howard Crosby, D. D. New York : University Pub. Co., 4 Bond Street.

A general view, succinctly given of the structure, history and teaching of the whole and the several parts of the inspired Canon. With its direct, thorough and lucid statements, this little book is well-fitted (as designed) to aid Bible readers, young students, and teachers of the Scriptures.

Janet's Love and Service, by Margaret M. Robertson. A. D. F. Randolph & Co. 770 Broadway, New York, (pp. 581, price $2 00).

A story of home life of unusual interest and excellence, in which the healthful influence of a single religiously disciplined mind upon others is unfolded with simplicity and power. It is one of the few books of its kind that cannot fail to produce a positively good effect upon all the members of a household.

Stepping Heavenward, by E. Prentiss. A. D. F. Randolph & Co., N. Y., (pp. 426, price $1 75).

A most remarkable record of a life-experience, that seems to every thoughtful, self-observant wife and mother, to have been wrought out of the actual details of her own Christian life. It embodies the influential incidents, the least as well as the seemingly most important, of an entire life-history. In the force, minuteness and grace of its narrative, in the clearness, delicacy and truthfulness, in a word, the perfect naturalness with which every recurring shade of thought and feeling is set down, we hardly know any book, since the Cotta Family, that compares with it. And better still, is the the effect it produces upon every one really struggling heavenward. No one can read it without getting juster impressions respecting the true elements which constitute real Christian living. As evidence of its value, one who had read but a portion of its chapters (previously published in serial form) received, he said, "more spiritual quickening and help than from all other books excepting his Bible." Very strongly, therefore, we urge upon Christian readers, especially mothers, its perusal.

Hymns Selected from F. W. Faber. Northampton, Mass. : Bridgeman & Childs, (pp. 196).

This selection includes all the best Hymns and Poems of the larger English work. With the warmest emphasis we endorse the compiler's confident judgment that "those who once read these pages will read them again with increasing delight and profit." As devotional poems, for simplicity and sublimity of poetic expression, and for depth, purity, and form of religious feeling, they are scarcely equalled in our mother tongue.

Pebbles, by Thomas D. Suplee. J. B. Lippincott & Co., Phila.

A first collection of Poems by one (well-known to us) who is yet an undergraduate. "Skill in the choice and use of language, and discipline in writing," he frankly says, "prompted the composition, and profit pecuniarily and in praise," induced the publication. Unlike first ventures generally, this one evinces a wide varitey of topic and style, with considerable vigor and nicety of thought.

The Turk and the Greek, by S. G. W. Benjamin, (pp. 268, price, $1 25.) : Hurd & Houghton, 459 Broome street, New York.

A series of sketches, of places, incidents, and recent historic events, in sprightly vein, by one who is thoroughly informed concerning the matters of which he writes. His delineation of the modern Turk and Greek, in the judgment of a native Greek (of whom we made inquiry while writing), is in the main remarkably accurate and just. The whole book is not only readable, but full of information.

Man in Genesis and Geology. Rev. J. P. Thompson, D.D. New York : S. R. Wells, 389 Broadway.

The essential matter pertaining to the discussion of two or three vital issues with the infidelity of the times, is compacted in this little volume. To our own judgment, the discussion of the principal topic, man's origin and connections with nature, is admirable for clearness and accuracy in both thought and expression. In the judgment of a master of the science, the author evinces a thor-

ough knowledge of the accepted system of Geology. Our confidence goes the more readily, therefore, with his reasonings in refutation of infidel theories, and in proof of an existing harmony between Science and Revelation. For those, ministers and others, who have neither the time nor the volumes for a thorough investigation, we strongly commend these brief, popularly written chapters.

LAMPS, PITCHERS AND TRUMPETS. Second Series. E. P. Hood. New York: W. W. Dodd, 506 Broadway. (pp. 300, price $1 75).

These are lectures upon the vocation of the preacher, written in a style and upon a plan which cannot fail to command both attention and interest. A series of illustrations of the most distinguished preachers and their chief elements of pulpit power is made the groundwork for the exposition of the preacher's work in all its details of style, matter and delivery.

DISCOURSES OF FATHER HYACINTHE, translated by Rev. L. W. Bacon. New York: G. P. Putnam & Son, ($1 25.)

This is an Introductory volume, containing an expressive likeness and sketch of the man, the now world-famous letters written in the old and new Continents, with the discourses on Civil Society, in its relations with Christianity, and other Sermons and Speeches. In judicious opposition with these, the book closes with an admirable sketch of men and parties in the Catholic Church in France by De Pressense, the distinguished Protestant preacher and friend of Hyacinthe.

GOD'S FURNACE.—New-York: A. D. F. Randolph & Co. pp. 165.

A record of actual experience, illustrating, in a marked and unusual manner, the power of God's sustaining and transforming grace exerted in response to persistent, believing prayer. Trenching, as some incidents of the narrative seem to do, upon almost miraculous interposition, they are yet well fitted to raise the salutary question in every believer's mind, whether far greater results may not be realized from the Providence and the inworking of the Divine Spirit.

THE KING'S DAUGHTERS; or Words on Work to Educated Women. By Annie Harwood. New-York: A. D. F. Randolph & Co.

A noble and admirably written plea in behalf of woman's high mission as an educator in the family and worker in the beneficent agencies of the church. Its object is to stimulate educated Christian women to meet the obligations imposed by their Divine mission.

LEANDER; or, Secrets of the Priesthood. By Ernest Truman. pp. 76. Philadelphia: Claxton & Co.

THE DANCE OF MODERN SOCIETY. By W. C. Wilkinson. New-York: Oakley, Mason & Co. Price $1.

A plain-spoken and able discussion of a question of vital importance in the present state of society. The argument is thorough, and presented from the following points: The bearing of the Dance upon the Health; its relation to Economy; its Social Tendency; its influence upon Intellectual Improvement; and its Moral or Religious Aspects. It were well if all parents would ponder themselves and persuade their children to peruse these faithful words.

THE TENNESSEEAN IN PERSIA AND KOORDISTAN. By Rev. Dwight W. Marsh.—Philadelphia: Presbyterian Publication Committee. pp. 381.

A missionary biography—much of it *auto*-biography—prepared by a friendly hand, in a style that attracts all readers, while the character depicted, the history narrated, and the finely illustrated descriptions all tend to hold and deepen the interest to the end.

THE SAVIOUR WE NEED. By the Rev. J. Helffenstein, D. D. With an Introduction by the Rev. Harvey D. Ganse.—Philadelphia: Presbyterian Publication Committee.

Simple, instructive, quickening, and helpful to such as have not known or sought the Saviour they need.

CHRONICLES OF FOUR LITTLE CHRISTMAS STOCKINGS. Philadelphia: Pres. Pub. Committee.

A charming story, that cannot fail to profit as well as interest the very little ones.

AGNES AND KAREL. By J. D. DeLiefde. pp. 374. Price $1.25. A. D. F. Randolph & Co., 771 Broadway, N. Y.

A story of Holland, during the persecution of the unprincipled Duke of Alva, bringing out some of the leading characters, and introducing the events which attended on the execution of the Counts Hoon and Egmont. The story is well told.

MAGAZINES.

The Eclectic Magazine, December. R. E. Pelton. New-York.

An unusual number and variety of timely and instructive pages. We call attention to those on France and the Council from the British Quarterly ; Female Education in France ; A Peep at Pompeii ; Dr. Hanna's Life of Christ, and the Explorations in Jerusalem. It contains a fine engraving of Pere Hyacinthe.

Putnam's Monthly Magazine, November & December. G. P. Putnam & Sons, 661 Broadway, New-York.

The number for November contains the following articles : Gateways to the Pole, with Diagrams ; Leaves from a Publisher's Letter-Book, by G. P. Putnam : Tent-Life in Kamchatka ; Literature, Art and Science Abroad, &c.

In December we find : "Sovereignty of Seas ; Leaves from a Publisher's Letter-Book ; The Unestablished Church (of which we speak elsewhere) ; Table Talk, Literature at Home, &c. In the Table Talk and Literary Notices, Mr. Putnam is aided by a number of distinguished names. These pages, as well as those before, are always fresh and attractive.

Hours at Home, Nov. & Dec. Chas. Scribner & Co., 654 Broadway, N. Y.

Among the many readable and useful articles are : in November, Crime and its Punishment in the East ; Marriages among Men of Genius ; Life in Mexico City ; Books and Reading, by Prof. Porter ; Books and Authors Abroad ; Literature of the Day. The Number for December contains : Strange Wanderers ; Comfort in its Relations to Physical Culture ; Bible Animals, illustrated ; Our Gospel a Gift to the Imagination, by Dr. Bushnell ; Father Hyacinthe and the Throes of Catholicism ; the Childhood of Joseph Addison, Alexander, &c.

Packard's Monthly.—December. Lively, entertaining and popular, largely blending facts with fancy, including sketches of living persons and current incidents, by leading writers and prominent actors in the events described. Its tone is good, and its influence excellent in the place it is designed to fill. $1 per annum.

American Educational Monthly.—Nov. and Dec. J. W. Schermerhorn & Co., New-York.

In November : Technical Education in Europe ; Our Popular School Books ; The Ventilation and Warming of School-Houses. In December : Moral Value of Natural History ; Aspects of Self-Culture ; Teaching as it is, and should be, &c.

The Family Treasure—November. Western Tract and Book Society, Cincinnati.

The Baptism of the Holy Ghost ; Hindrances to the Study of the Bible ; Tiberias and its Pictures.

The Sabbath at Home—November. American Tract Society, Boston.

A Visit to Ephesus ; The Hawiians ; Natural History Testifying to the Bible.

The National Sunday-School Teacher for December, has much valuable matter for Sunday-school workers. Among the articles in this No. are "The Happiest Christmas," by Rev. H. L. Hammond ; "Kindergarter Methods ;" "Our Bible School;" "The Old, Old Story," a splendid Concert Exercise ; with Editorial, Miscellany Educational Readings, Outline Primary Lessons and Treasury of Illustration.

Chicago : 155 Randolph-street.—$1 50 per annum.

Tilton's Journal of Horticulture and Floral Magazine. New York : J. E. Tilton & Co. $3.00 per annum.

Illustrated with fruits and flowers, and full of fresh information, in detail, respecting species, culture, etc.

Hall's Journal of Health—November. New York : W. W. Hall, M.D. $1.50 a year.

Dr. Hall has accomplished a great and good work in his sixteen years of judicious labor upon this Magazine. Far and wide the newspapers of the land have disseminated his wise counsels concerning every practical question pertaining to the vital matter of health.

Wood's Household Magazine. Newburgh, N. Y. : S. S. Wood. $1.00 per annum.

A Monthly of forty-four pages, with a department for every age, for Temperance, Health, the House, Farm, etc., all evidently prepared with the double purpose of aiding and interesting all classes of readers.

Magazines, &c., for the Young.

Our Young Folks. December. Boston and New York : Fields, Osgood & Co.

Seventy-two pages of printed matter and twenty-six illustrations, large and small, with not only a superior class of writers, but those who know how to simplify expression without lessening its force. The topics are various, and adapted to inform as much as interest.

THE LITTLE CORPORAL'S SCHOOL FESTIVAL. January, 1870. Chicago: A. L. Sewell & Co. 50 cents a year.

The title of this new Magazine indicates its design to provide material for literary, social and festive entertainments for the young people.

THE NURSERY. A Monthly for Youngest Readers. Boston: J. L. Shorey. $1.50 per annum.

Thirty-two pages of large beautiful type, and as many finely executed wood engravings. The twenty articles in this number have been read over and over by our little girl, "going on to seven," with nothing but pleasure, which is fully shared by the careful mother. We wish that our little one had the six bound volumes which the Publisher advertises as ready. Of course, we hope that *other* careful mothers will order these volumes for *their* little ones. $1.25 is the price, and J. L. Shorey, Boston, is the publisher.

THE LITTLE CORPORAL. Nov. and Dec. Chicago: A. L. Sewell. $1.00 per ann.

Nearly five years old, and always very bright and attractive, from its first visible inspiration. Though it does not need our commendation, we heartily give it to "Boys and Girls, and older people who have young hearts," for whom the editors so well and carefully prepare it.

THE YOUNG FOLK'S NEWS. Philadelphia: A. Martin. $1.00 per annum.

This is a weekly paper, which has had a warm welcome from our own home-folks week by week through the year. We gladly repeat our previously expressed approval of its tone and matter.

INFANTS' MAGAZINE, and THE CHILDREN'S FRIEND, are the two English Monthlies, (each 16 pages, with very beautiful engravings, 75 cts. per year,) which Mr. Chas. F. Roper, of New York, sends us every month. Mr. Roper also issues the BRITISH WORKMAN, and the FRIENDLY VISITOR, (each 75 cents,) both full of excellent matter admirably illustrated.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 6th December, 1869.

MAINE.

Garland. Cong. Ch. and Soc'y	$25 60	
New Gloucester. Cong. Ch. and Soc'y, in full of L.M. for Rev. W. R. Cross	16 00	
Waterville. Cong. Church, Rev. B. A. Robie	7 00	
Farmington. Cong. Ch. and Soc'y	3 60	
		51 60

NEW HAMPSHIRE.

Keene 1st Cong. Ch. and Soc'y	23 65	
" 2d Cong. Church and Soc'y	25 75	
Northampton. Cong. Church and Soc'y	7 00	
Meriden. Cong. Church and Soc'y	15 76	
Rev. J. P. Magee's charge	5 00	
Manchester. Franklin st. Soc'y	96 66	
Medford. Cong. Ch. and Soc'y	25 00	
Sullivan. " " "	6 83	
		205 65

VERMONT.

Brattleboro. Centre Cong. Church and Soc'y	138 45	
Westminster. Cong. Church and Soc'y	10 00	
Wells River. Cong. Ch. and Soc'y	44 00	
Bradford. Cong. Ch. and Soc'y, for L.M. of Jos. Peters	30 07	
West Brattleboro. Cong. Ch. and Soc'y, per Dea. C. F. Thompson	17 60	
		240 12

MASSACHUSETTS.

Enfield. Cong. Ch. and Soc'y, per W. B. Kimball, Treas	31 78	
Longmeadow. Ladies Benev. Soc'y, per Chas. Marsh, Tr	11 78	
Chelsea. Walnut st. M. E. Ch. add.	14 00	
Norton. Trin. Cong. Ch	12 50	
" Teachers and Pupils of Whenton Sem'y	47 30	
" Mrs E. B. Wheaton, to make Adolphus Chapin a L.M.	30 00	
So. Weymouth. Female Char. Soc'y	20 00	
Westford. Cong. Ch. and Soc'y	1 00	
Weymouth. 2d Relig. Soc'y	14 10	
Harvard. Cong. Ch. and Soc'y	20 35	
Saundersville. Cong. Church and Soc'y, toward a L.M. for Rev. A. J. Bates	7 10	
Andover. Chas. Tufts	1 00	
Weston. Mrs. M. A. H. Bigelow	100 00	
Acton. Cong. Church and Soc'y	2 00	
Sudbury. Cong. Ch. and Soc'y	22 50	
Chelsea. Broadway Ch. and Soc'y	71 01	
Millbury. 1st Church and Soc'y	78 00	
" 2d Church and Soc'y	20 00	
North Bridgewater. 1st Church and Soc'y	75 00	
So. Royalston. Cong. Ch. and Soc'y	10 00	
Charlestown. 1st Church and Soc'y	50 00	
		670 64

RHODE ISLAND.

Central Falls. Cong. Church and Soc'y	36 81	
Pawtucket. Cong. Ch. and Soc'y	50 00	
		86 81

CONNECTICUT.

Hartford. R. B. Abbe, Esq.....100 00
Fairfield. 1st Cong. Church, for Mexico..... 16 25
Higganum. Cong. Church, per S. Gladwin, Tr..... 20 00
Southport. Cong. Church, per E. Beers, Tr..... 25 37
Stratford. Gen. G. Loomis, U.S.A. 2 50
Southport. H. H. Perry and F. D. Perry, $10 ea..... 20 00
Warren. Cong. Church and Soc'y, per O. Swift, Tr..... 12 00
Hartford. Centre Ch., in part.....454 96
" Asylum Hill Ch., add..... 10 00
Greenville. Cong. Church..... 30 80
Berlin. Cong. Ch., to constitute Rev. Leavitt H. Hallock a L.M. .. 44 57
——— 736 45

NEW YORK.

Portville. Pres. Church, per E. G. Duzenbury..... 44 55
Schenectady. 1st Pres. Ch., Rev. Dr. Backus, to constitute H. E. Edwards and Rev. J. G. Cordell, L.M.'s..... 67 24
" Cong. Church..... 4 50
Waverly. Pres. Church, in part for L.M. of Mrs. H. M. Beaumont 25 00
Auburn. Miss Esther Orr for Central Mexico, per Rev. S. W. Boardman..... 12 80
Jamaica. 1st Pres Church..... 93 72
N. Y. City. Woman's Union Mission Soc'y, for Miss Rankin's work, $30 in gold..... 37 35
Brooklyn. Central Cong. Ch., per J. H. Pratt, Tr..... 61 23
Syracuse. Anonymous for Mr. Clark's field.....185 25
Utica. Ladies, per Mrs. M. W. Bussey, for Miss Rankin's field..364 60
Homer. J. M. Shermerhorn, for Italy 100 00
Auburn A friend.....100 00
N. Y. City. 37th st. M. E. Church, which constitutes Rev. W. McAllister a L.D.....100 00
Rochester. Asbury and 1st M. E. Chs. add.... ..... 22 00
Cohoes. Union Meeting 32 84
Troy. Congress st. M. E. Church, in part 48 83
Florida. 1st Pres Church..... 50 35
N. Y. City. D. Willis James $50; John Sturges, to make Rev. Edwd. Rankin, D.D., a L.D., $100.....150 00
Port Chester. Pres. Church, to constitute Rev. E. F. Munday a L.M. 42 00
Nyack. Reformed Church..... 62 50
Lansingburgh. Olivet Pres. Ch..... 30 00
Poughkeepsie. Pres. Church 55 62
Utica. Mrs. Agnes Horseburgh..... 5 00
Youngstown. E. Gillett..... 1 00
Rome. Pres. Church, add 8 25
Byron. Pres. Church..... 8 40
Clyde. Pres. Ch., in full of L.M. for Elizabeth C. Rouser, and in part for Joel W. Stevens..... 52 41
Mt. Morris. Pres. Church, to make F. E. Haskins L.M., $30; P. Sheldon on L.M. for his wife, $5; others, $5 67 ..... 40 67
" Baptist Church 3 02
Pittsford. Pres. Ch., H. Daggett... 1 00
Fairport. Cong. Church, which constitutes John E. Howard a L.M. 40 00
" Free Bapt. Church, M. Budlong $5; others, $3 27..... 8 27

NEW YORK—*Continued.*

N. Y. City. Am. Bible Soc'y Grant for Italy.....2,000 00
Oswego. Cong. Church, Mr. Failing and W. A. Runnells, $10 ea.; Hon. C. Ames and J. G. Jenkins, $5 ea.; others, $7..... 37 00
Rochester. Rev. W. B. Stewart on L. M. for Mrs. Jane Stewart... 12 50
Syracuse. Park Central Pres. Ch., to constitute J. G. K. Truax a L.M. 87 39
West Harlem. M. E. Church, to constitute Rev. Philip Germond a L.M. 30 00
Baldwinsville. Pres. Ch., to constitute Rev. E. P. Parsons a L.M. 32 74
——— 4,057 43

NEW JERSEY.

W. Hoboken. Pres. Church, Rev. Jas. Eggbert, for Greece..... 40 00
Jersey City. Hedding M. E. Church, to constitute Rev. J. M. Freeman a L.D.....100 00
Rumsen and Oceanport. M. E. Ch.. 26 60
Eatontown. M E Church, in part. 9 52
Polo Station. M. E. Church Rock River Conference..... 5 00
Branchport. Centenary M. E. Ch., add..... 1 00
Mechanicsville. M. E. Church, add. 1 75
Bergen. 1st Pres. Ch., for Greece..103 28
Newark. 2d Pres. Church Young People's Miss'y Society, for Greece 78 48
Hanover. Pres. Sab. School, to complete L.M. for Miss J. Oook... 20 00
" Miss Johnson 3 00
Newark. High street Pres. Ch..... 97 00
Orange. 2d Pres. Sab. School, for Greece 100 00
" J. C. Baldwin, for Riley's Mexico 1,000 00
Madison. Pres. Church..... 100 00
Trenton. Hon. E. W. Scudder..... 10 00
Orange. 1st Pres. Ch., for Greece, per Geo. Lansing, Tr..... 42 00
E. Orange. 1st Pres Ch., Mr. S. C Jones, Tr. 42 58
——— 1,780 21

PENNSYLVANIA.

Pittsburgh. 3d Pres. Sab. School, for Miss Rankin's field..... 50 00
Alleghany. 1st Reformed Pres. Ch., to constitute Wm. Gilt a L.M. 30 00
Mt. Bethel. Jas. Dupue 5 00
Latrobe. Pres. Church, add. to constitute Rev. S. M. Davis a L.M. 16 00
Salem Cross Roads. In part of L.D. for Rev. Mr. Harbison..... 18 45
Greensburgh In part of L.M. for Rev. Mr. Gill..... 7 10
Uniontown. Pres. Church, to constitute Rev. Mr. Ralston a L.D. 125 50
Brownsville. M. E Church..... 4 90
" Pres. Church, in part of L.M. of Rev. Mr. Lewis 13 40
McKeesport. U. Pres. Church, in part of L.M. for Rev. A. H. Elder 13 63
" Pres. Church, in part, which makes Rev. G. M. Hair a L.D.100 00
——— 393 98

ILLINOIS.

Springfield. Jos. Thayer..... 50 00
Oak Park. Church per Rev. M. W. Fairfield 10 00
——— 60 00

OHIO.

Bellbrook. Dan'l Holmes, for Miss Rankin's field, and to make Emma Holmes a L.M..... 50 00
Lebanon. 1st Cong. Sab. Sab. Sch'l, for Miss Rankin's field..... 6 40
" S. W. Normal School, in part for Miss Rankin's field..... 18 60
Zenia. D. & E. Millen, for Miss Rankin's work..... 50 00
Hamilton. Mrs. P. Wilson..... 5 00
Cincinnati. Mrs. Post, for poor of Mission, $2; Little Girl, for Mexico, 10c..... 2 10
Red Oak. Pres. Church 14 75
Bellebrook. U. Pres. Ch., Andrew Holmes $10, in full of L.M. for Florence E. Holmes; Wm. Holmes $5 in full for L.M.; Messrs. McMichael, Holmes, Gest, Hopkins, Ingram, Bigger, White, Bigger, $5 ea; Bradford, Bigger, Andrew, Bigger, Williamson, Bradford, $2 ea.; Holmes, Bradford, Bigger, Andrew, Bigger, Andrew, McClure, Holmes, Fairly, Holmes, McClure, Holmes; Bradford, Holmes, Bradford, Lehman, Bradford, $1 ea.; J. W. Andrews 55c.; Tait, Bigger, Miss Holmes, 50c. ea; Tommy and Chas McMichael 74c.; F. E. and Nettie Holmes 29c; Annie Holmes and Katie Bigger 20c..... 87 48
Lebanon. 1st Pres Church, Mrs. Gould $10; Miss Johns $5; Mr. Anderson $2; Smith, Wilson, Gilchrist, Smith, McBarney, Smith, Henderson, Frost, Mrs. James, $1 ea.; Van Harlingen and Handy, 5 c. ea.; Mrs. Clements 25c.; others 20c..... 27 45
" 1st Cong. Church, Mrs. Parshall $5; Dycke, Ross, Rossiter, Munroe, Graham, Smith, Williamson, Mrs. Munroe, $1 ea.; two Messrs Munroe, Rosseter, Parshall, 50c. ea.; two Munroes 25c. ea..... 15 50
" A. Holbrook and wife..... 7 00
" 1st Bapt Church, Simonton $3; Suydam, Dunlevy, Drake, $2 ea.; Leonard, Drake, Thompson, Mrs. Corwin, Sage, $1 ea; Tompkins 50c..... 24 50
" 1st C Pres. Ch., D. B. Burnet $2; Mrs. Nelson $1 50; Cary, Wood, Mrs. Kruger, Hinck, Bennett, 50c. ea.; Hollinshead 25c..... 6 25
" 1st M. P. Church, Misses Hutchinson and Lewis, $1 ea.; Brown, Evans, McFadden, 50c. ea; Mrs. Hawthorn, 25c. 3 75
Greenfield 1st Pres Ch., in part.. 70 09
2d Pres. Church 18 35
1st Bapt. Church 2 50
Pisgah. Pres. Ch., W. Thomas ... 5 00
Rocky Springs. Pres. Church, in part..... 3 30
Zenia. 1st U. Pres. Ch, McDowell, Galloway, Boyd, Crawford, Jesse Stewart, in full of his L.M, Mrs. Hannah Dean, in full of her L.M., Miss Sallie Van Eaton, in full of her L.M., $5 ea.; Mrs. R. Crawford $5; Mrs. Buchanan $3 50; Messrs. Jobe, Nash, Van Eaton, $3 ea; Mr. Frazier $2 50; Carruthers Wright, Patton, Funk, Gowdy, Hannon, Torence, $2 ea.; J. Jackson $1 50; Gordon, Bonner, Quin, Kelso, Dean, a Friend, Ackelson, Steward, Hopping, Cherry, Moore, Clark, Cherry, Wade, Galloway, Bonner, Finley, Buchanan, Lenning, Foglesey, Anderson, Mrs. Bonner, Caruthers, Finney, Wade, Bonner, Kindall, Burnet, $1 ea.; Andrews, Norris, Connor, Herriot, Jackson, Campbell, three Friends, Mrs. Van Eaton, 50c. each; Mary Buchanan 10c.. 103 60
" 1st Reformed Pres. Church, Messrs. McMillan, Stewart, McMillan, Mrs. Weyer, Mrs. Ewing, $5 each; J. Bryson $3; Weyer, Cooper, Bratton, Stewart, $2 ea.; Bryson, McQuesten, $1 ea.; J. Stewart 85c.; Mrs. Fitzgerald 50c..... 39 35
" Oak Grove Sab School..... 5 00
Bellebrook. Union Meeting..... 3 69
Wooster. Hon. E. Avery, legacy per L. Flattery, Ex., $100, less Gov. tax and Ex., $6 23.. 93 77
Zenia. 1st Pres. Church, W. Brown $7; Ankey, Carey, Allison, $5 ea; J. Stevenson $3; Lyttle, Townsley, Armsby, Mrs. Allison, $2 ea.; Allison, Corry, Allison, Harned, Hooper, McClelland, Stitt, Howard, Munger, Merriman, Cooper, Nisonger, Houston, Mrs. Lowe, Arnold, $1 ea; Mr. Woodrow 50c., Mr. Orr 25c, Mrs. Bratton 10c., which constitutes Rev. Jos. H. Montgomery a L.M. 48 85
" 2d U. Pres. Church, R. Little $20; Jos. Morrow $4; Carson, McClelland, Douthell, Hutchinson, Hamil, Williamson, $2 ea.: Smeigh, Andrew, Harper, Dodds, Moore, Wright, Mrs. Duncan, Barr, $1 each; Munroe, Hamil, Mrs. Hughes, Stoop, Graham, 50c. ea.; W. McClelland 63c.; Mrs. Thompson, Crane, 25c. ea. 47 63
" 1st Ger. Reformed Church, Fawlier, Eavy, Fawlier, $1 ea.; little Boy 4c.; others $2..... 5 04
Willoughby. Anonymous 5 00
Youngstown. W. J. Edwards..... 10 00
Cincinnati. Bishop McIlvaine 10 00
——— 779 95

WISCONSIN.

Lodi. Union collection, per Rev. W. Mayo 5 00

MINNESOTA.

Red Wing. Union coll'n of Baptist Pres. and Meth. Churches, per Rev. T. McClarey..... 15 00

WEST VIRGINIA.

Wheeling. Cash $100; McClellan $10; Paul, Taylor. Paul, Laughlin, Knox, Metcalf, Cushing, Ott, Caldwell, cash, Irwin, Senseny, Richardson, Leakin, $5 ea.; cash $1 56; others $19 50 ..... 201 06

Total..... $7,223 90

THE CHRISTIAN WORLD.

Vol. XXI. MARCH, 1870. No. 3.

Encyclica of Cardinal Caterini.

REV. S. M. HOPKINS, D. D.

THE chairman (Prefect) of the Committee of the Cardinals on the Papal Council is Cardinal Caterini. Among other preparations for the meeting he addressed a circular letter to the Bishops present in Rome proposing certain questions, seventeen in number, in regard to the condition of the Church as respects certain points of discipline. Each Bishop is called upon to answer for his own diocese ; and three months, or four if necessary, are allowed them for the purpose. Two or three of the topics presented in his circular deserve our attention. The third and fourth relate to the matter of civil and of mixed marriages. The inroads made upon the Roman church through the medium of those affections supposed to be presided over by the Roman divinities of Love and Marriage, have long been a source of grief and anxiety to the Papal hierarchy. Cupid will often shoot his arrows from heretical eyes and dimples into Catholic bosoms : and Hymen contumaciously refuses to call in the aid of a priest, but resorts to a minister of the Gospel, or even to a Justice of the Peace, for the light that shall kindle his torch. The second step naturally follows the first: Although a Papal dispensation permits mixed marriages in Protestant or free countries (*ubi haereses impune grassantur*, as Cardinal Caterini observes), yet the clergy are directed to interpose all their influence to prevent them. If a son or a daughter of the Church is perceived to be in relations with a heretic which naturally threatens marriage, the priest of the parish is to advise, warn and protest against it ; and finally is only to give consent under a solemn promise that any children of such a marriage shall be brought up in the "Catholic faith." Now sacerdotal interruptions to the natural course of true love are very apt to be regarded in all communions as an impertinence. The business of a priest or minister, quoad hoc, by general consent is to solemnize matrimony : not to give his advice about it in advance. The result of such advice being offered, particularly if it take on the form of remonstrance or threats, is that the parties will

make known rather emphatically their determination to do just as they please about it. The consequence is a quarrel between the priest and the Catholic party—which the Protestant party is not slow to help on. And so when the marriage ceremony comes to be performed, the two find it more agreeable to their feelings, as it is also much easier for their purses, to pledge their vows before a civil magistrate or a Protestant minister. The radical mischief of this is, that it is the beginning of independence and self-will in matters of religion. If a man makes up his mind to despise the "sacrament" of marriage, and finds his union quite as legitimate and quite as happy as that of his neighbors who have paid the priest all his dues, he is very likely next to think as little of the "sacrament" of penance and even the "sacrament" of extreme unction. In short, Cardinal Caterini and the Bishops may as well let this matter alone. They will make no headway in the sphere of the domestic affections, with their spiritual enginery. They must make up their minds that nature as well as Christianity fights against their sacramental system, and submit the very heavy losses they are daily incurring in consequence. Patrick will continue to fall in love with Jerusha Ann; and Kathleen will now and then lend an attentive ear to the vows of Jonathan; and the result in both cases will be the founding of a new Protestant family. The children will grow up to be a fresh source of grief to Cardinal Caterini; or since the Cardinal is now seventy-five years old, to the Cardinals who may survive him.

And this leads to the mention of the sixth topic of the Encyclica, which relates to that very sore subject at present with all Romish ecclesiastics—public school education. The Cardinal wrings his hands at the mention of it, as the Pope has done before in his Syllabus. In his view, it is a matter of the profoundest grief (Dolendum summopere est) that the public schools and other higher institutions of learning should be in so many places withdrawn from the control of the clergy and given over to the management of the municipal authorities: and he entreats the Bishops to tell him what can be done to remedy this distressing condition of things.

Indeed the Roman Catholic mind may be said to be at present quite awake to the dangers and evils (Papistically considered) which flow from an equal and uniform system of public school education. In this country, entire ignorance is well nigh impossible. Education our adopted fellow citizens will have for their children: and it does not take them long to find out that our district and public schools furnish the best and cheapest means for it. As for any danger to their children's faith from the study of grammar, arithmetic, geography, etc., or even from the reading of a few verses of Scripture at the opening of the school, they are quite indifferent. The priests, who perceive that *any* education in which their own dogmas are not taught, is substantially Protestant edu-

cation, have been already this long time studying the problem which Cardinal Caterini proposes. They are doubtless prepared to inform him that the only ground on which they can stand in this country is to withdraw all Catholic children into schools under the direction of the priests, to be supported by public school money: schools in which, according to one of the propositions in the Pope's Syllabus, the clergy have the right of directing in regard to "the choice of studies, the selection of the teachers and the training of the pupils." Such schools will satisfy them, and nothing short of it.

The priests have reached this ground only as the result of a very melancholy and alarming experience. They thought at first the whole undermining of faith among the children of Catholic families was due to the reading of the "Protestant Bible" in the schools. They demanded that it should be expelled; which in this State (New-York) was granted. They had then no reasonable excuse for complaining of the schools; but the evil they soon found was not abated. They had made a mistake. They should have offered no objection to the Bible; but admitting that religious truth was a necessary part of public education, should merely have claimed that they must separate public schools in which *their* religious books could be read. In this they might have succeeded. But unprincipled politicians and short-sighted priests are apt to overreach themselves. The Bishops have really not a leg now to stand upon in this State in claiming a share of the public school money for separate Romish schools. Many earnest Protestants have thought that it was not only a matter of policy but of right to consent to the exclusion of the Protestant version from the schools. If the priests attempt any thing further, the whole Protestant sentiment of the country can be rallied against them. They lost their opportunity, and must submit to the consequences.

On the whole, then, it would appear that the Bishops at Rome cannot have much to say calculated to relieve Cardinal Caterini's distress.—They must inform him that, in the United States, the children of Catholic families generally attend at the public schools; study the same books with Protestant children, under the same discipline; and that these schools are so jealously guarded that Romish priests have no right or power whatever to interfere with "the choice of the studies, the selection of the teachers, or the training of the pupils." And they must add that this system is operating most fearfully against the interests of the Romish Church in this country: and, to conclude, that they know of no practicable remedy.

The first number of a new paper at Madrid, called *La Iglesia* (The Church), declares, in its statement of principles, that "It is impossible to establish differences between the worship rendered to the Virgin and that to the Son. Its glory and object are identical."

The Papal Supremacy.

The argument against the claim of the Pope to the primacy of the Universal Church is thus concisely put by an English Church paper :— "It cannot be denied that our case *is* a strong one. In the first place, it cannot be shown that Peter had any primacy at all as against Paul, James, or John. Then we cannot help seeing that if our Lord had meant to say that He would found His Church upon him He would have said so ; and there is the enormously strong fact that in the Liturgy of St. James the casual expression occurs : 'Thy Holy Catholic Church which Thou hast founded upon the *rock of faith*.' Then we find that the Apostles, so far from their regarding St. Peter as the source of jurisdiction, went about preaching the Gospel and founding churches as they saw fit. Then there is the further difficulty that, even if St. Peter had a supremacy over the other Apostles, no means were provided for transmitting it to his successors ; and that the Pope is after all no more than a sort of chairman elected by a handful of Italian ecclesiastics, whose reputation has at times not been pre-eminent for piety and learning. Next there is the awkward fact that his claim to be Universal Bishop came in the first instance, not from Old but from New Rome, and was actually denounced by the reigning Pope as savoring of Antichrist. Then, when the Pope did make the claim himself we find it rejected by the entire East. Later still we find the entire West in a conspiracy to reduce it to a mere name (our forefathers, for instance, would receive no bull or nominee from Rome) ; they have had all the stronger nations of Europe casting off the Papacy even in name ; and lastly, we have seen the Southern countries practically in revolt. Is it possible to believe, in the teeth of these facts, that the doctrine of the autonomy of national Churches is equivalent o national apostacy ?

The Infallibility of the Pope is the goal of Ultramontane ambition. It has been the work of centuries to pave the way for it. National synods have been forbidden ; the authority of metropolitans usurped by Papal legates, and the Church is really, as Cardinal Cajetan expressed it, "the Pope's slave." The only thing needed is to make Papal infallibility an article of faith, in order to justify Ballarmine's epithet of *Vice God*.— The consequences of the dogma of infallibility, supposing it to be ratified by the Council, are apparent. The Pope will hereafter settle all theological difficulties *ex cathedra*, and the conclave at Rome will have the merit of deciding that, for them, as well as for all past and all future Councils, the Church has no manner of use. Theology will be made easy, and doctrinal investigations will resolve themselves into—Inquire at the Vatican. The post-office will do the work of commentators, as at the Council of Trent, where votes were cast in accordance with latest advices from Rome, and whither, as Hagenbach somewhat sarcastically says, "the Holy Ghost was carried in mail bags."—*Presbyterian.*

Father Hyacinthe's Creed.

Why he finds it impossible to remain in the Church of Rome.

"Salvation in Jesus, by grace alone, through faith—salvation in him, known and realized in blessed peace and power, lifts its possessor clean out of the world of superstition and delusion. It raises him above the reign of priestly mediatorship. The One High Priest above does all the proper priestly work for such a one. A thousand bonds are snapped asunder in a moment, when the soul of a poor sinner finds its full rest in Christ. You need not prove to *him* that pains and penalties, purgatorial fires and priestly indulgences and absolutions, pilgrimages, high masses, and beads and censer, are all empty, needless, and vain. No! the *vital principle* of all these has been nailed already to the true cross. The *principle* of them no longer triumphs in his heart. Grace reigns there now. He stands fast in the liberty wherewith Christ hath made him free, and he rejects every priestly interference that would bring him into bondage. The true Priest—the Great High Priest—has emancipated him from the thraldom of every usurper. The snare is broken and the captive has escaped."

Le Universe, an Ultramontane journal of France, lately contained the following:

"The Catholic Church is in the commencement of all things. It has always existed, and will always exist. It was before time, it is in time, it will be after time, without spots, or wrinkles, or any change. It does not change; it is developed. It is from God, it is through God, it will be God, for God has constituted it to fill the human race with divinity, that it may become an increase of God."

"As the Father begets the Son, and as from the Father and the Son proceeds the Holy Spirit, in like manner the Pope engenders the bishops, and from the Pope and the bishops proceeds that Holy Spirit which manifests itself in the infallible law which forms and governs the flock."

There are in the State nearly one million and a half of children of school age, about a million of whom attend the public schools during some portion of the year; while one hundred and twenty-six thousand were attending private schools. Six normal schools are also in full operation; the attendance on which, in the aggregate, amounts to four thousand two hundred. The total number of public school houses is eleven thousand six hundred and ninety-eight; and the estimated value of these, with their sites, is more than eighteen millions of dollars.

These facts show the great proportions to which our common school system has grown. There may be defects in it, but taken as a whole, it commands and receives the hearty commendation and the cordial support of the great body of the people. Under our form of government, in which the voice of the people is so potential, the State has a direct interest in so educating the masses that they may intelligently understand their duties as citizens; and no tax should be paid more cheerfully than that which enables all, without reference to station or condition, to acquire the rudiments of a good English education. The Legislature should do all in its power to sustain and perfect a system which aims to accomplish this result.—*Gov. Hoffman's Message.*

At a meeting in London of the General Committee of the Protestant Alliance, these resolutions were carried unanimously :

I. That it is the bounden duty of Protestants, whatever may be their views of church government, or their political opinions, to unite in a solemn protest against Rome, and boldly to declare their rejection of her unscriptural doctrines, and their determined opposition to all her claims for authority, precedence and national support.

II. That at the present crisis, the Protestant Alliance ought to be strengthened by more prayerful and zealous help, in order that it may enter with vigor into new spheres of labor. It is of the utmost importance—

(1.) To prevent public funds being applied to the support of separate education under Romish teachers in universities, schools, workhouses, and other national institutions.

(2.) To insist that no Romish ecclesiastics be allowed any official precedence in the United Kingdom, on account of titles conferred by foreign power.

(3.) To secure for the inmates of convents personal freedom.

(4.) To preserve to prisoners in our goals their right to reject the ministrations of priests.

(5.) To stimulate the ministers of all Protestant denominations to more earnest declarations of Protestant truth from the pulpit.

(6.) To continue and extend the efforts of the Alliance, for the enlightenment of the people, from the platform and the press, and to urge upon electors the paramount duty of selecting men of sound Protestant principles as their representatives in Parliament.

The Manner of Controversial Teaching.

Not merely the positive, but the *exclusive* aspect of Divine truth should be clearly exhibited. The element of limitation must be introduced as expressed in the word *only ;* as otherwise, truth may be taught without eradicating error. This is evident from the nature of the case. The human mind is not a mechanical vessel of given capacity, by filling which you may exclude all else. It is rather a prolific living soil, full of indigenous, and, alas! noxious weeds and roots in the shape of evil tendencies and corrupt fancies. There must be eradication, and constant pruning away of the errors which naturally and spontaneously spring up out of corrupt human nature. If not, the merely positive teaching will be mentally supplemented by pre-existing errors.

There are, in fact, two classes of errors, and consequently two modes of treatment. Errors of defect, such as Socinianism, merely require to be supplemented by positive teaching concerning the Divine nature in Christ and the vicarious character of his propitiatory atonement. But errors of excess require the element of limitation to be introduced.—That is, the error which overlays the truth must be pointed out, cut off, and eradicated. It must be stated and refuted, otherwise it will remain in the mind and act as a poison, and adulterate the pure food of Divine truth. Of this error the Galatians were guilty, and of this, Rome is the most awful instance. Her errors are all errors of corruption by addition. She teaches all our positive truth, but without its element of limitation. She holds two sacraments, but not two *only ;* justification by faith, but not by faith *only ;* the Bible as a rule of faith, but not the

Bible *only;* the sacrifice on the cross, but not that sacrifice *only;* Christ the Head of the Church, but not Christ *only;* Christ the Mediator between God and man, but not Christ *only*, etc.

This, in fact, is the radical error of fallen nature—not so much openly to deny the revelation of God, but to corrupt, destroy, and neutralize it by human inventions and additions. Hence we read in the Divine word the solemn cautions :

"Thou shalt not add thereto, nor diminish therefrom."

"Add thou not to his words, lest He reprove thee, and thou be found a liar."

"Full well have ye made void the law of God through your traditions."

"If any man add to these words, God will add to him the plagues which are written in this book," etc.

On this principle of exclusiveness and limitation the Reformation is based ; on this it was carried out by our Reformers. The Sacraments are "two *only*." We are justified "by faith *only*." "In such *only* as rightly receive" the sacraments have they a wholesome effect or operation. The Body of Christ in the Supper is given, taken, and eaten "*only* after an heavenly and spiritual manner." The written Word of God *only* is the rule of faith and practice. "Christ *alone*" is without sin ; and there is none other sacrifce for sin but "Him *alone*," finished on the cross.

Modern German Catholicism.

The accredited author of the present line of thought among the German Catholic theologians is Franz Baader. He was regarded by the German Protestants as the greatest philosopher in the domain of Catholicism, and until very recently as the only great one left among them. Between the years 1838 and 1841, near the end of his life, he promulgated the following pamphlets, the mere titles of which show quite clearly the stand-point and the line of attack : (1.) On the Separableness, etc., (Fremdbarkeit) of Popery from Catholicism. (2.) A Glance at de Lamennais. (3.) Observations on the Roman Catholic and the Græco Russian Churches. (4.) On Churchly Overseership, (Vorstheheramt). (5.) On the Feasibility, etc., of an Emancipation of Catholicism from the Roman Dictatorship. (6) The Catholicism of the Orient and the Occident. In this same spirit follow the numerous German Catholic pamphleteers who have been roused into discussion by the evident aim of Pius IX. in summoning an Œcumenical Council. Prominent among them are the famous Munich publications : (1.) The Pope and the Council, by Janus. This has already been translated in England. It carries out very fully the lessons of Baader, and in respect to its historical researches on the subject of

the infallibility, is regarded as beyond controversy. (2.) On the Valuation of the Infallibility of the Pope and of the Church, by J. Frohschammer. Part of his line of argument is in this wise : " Since this itself (namely, the hierarchical Church or the Council) is not infallible, its declaration of the infallibility of the Pope cannot be regarded as infallible, and is in no wise binding upon the belief of Catholics. The assembled Bishops will accomplish by this declaration nothing more than this ; that they, in declaring the *extremely* fallible Pope infallible, give thereby once again a clear and decided testimony, that they themselves, when assembled in an Œcumenical Council, are nothing less than infallible." (3.) *Reform of the Romish Church in Head and Members ; the Task of the Impending Council.* This production treats of a great variety of subjects in a most learned and able way. It bitterly opposes the idea of papal infallibility ; proves that the temporal power of the Pope was of purely human and civil origin; urges the projects of " decentralization," the abolition of the contemplative orders, and of the Jesuits, and calls for a thorough change in the method of clerical education. It concludes with this appeal : " Free the Church from these injuries and defects ! must be the watchword of all enlightened Catholics."

Beside these pamphlets there are also others which deserve mention. One by Dr. Michelis, a distinguished professor of philosophy, bears a title of the most pungent kind : *The Infallibility of the Pope in the Light of Catholic Truth and the Humbug,* (the original word), *to which the Latest Defence of it Leads.* The author says that " The infallibility of the Pope can as little become a dogma, as that four persons can be defined to exist in the Trinity." Three papers from the pen of Dr. J. J. Overbeck, must also be noticed : (1.) The orthodox Catholic view in opposition to Popery and Jesuitism, as well as to Protestantism. (2.) The orthodox Catholic Church ; a protest against the Popish Church, and a call for the formation of Catholic national churches. (3.) The providential situation of orthodox Russia and her office in the restoration of the orthodox Catholic Church of the Occident. This last writer proceeds to say : " If an infallible Church do exist it must be the Oriental Catholic Church. To this point of belief all Roman Catholics and Protestants must come at last." The author continues, that since neither the doctrines of the Roman Catholic Church, nor the creeds of Protestantism can establish their infallibility, he looks with longing to the ancient Greek Church, which has preserved its doctrines and traditions in purity from the earliest periods of Christianity. To the seven Œcumenical Councils, which were held before the division of Christendom, the author thinks the Church must go for infallibility.—*For Cor. of Christian Intelligencer.*

Christ our Argument.

REV. R. W. DALE.

In our controversy with Rome our strength is to come from God.—The ignorant contempt with which not very long ago, it was the custom of English Protestants to speak of the theology of the Romish Church, and of the intellectual power of those who submit to her claims, is passing away. How it could ever have been forgotten that she had the undivided control of the highest European thought for centuries, and that since the Reformation she has had the allegiance, not merely of blind enthusiasts and impassioned saints, but of the brightest genius and the wealthiest learning, the keenest logical acuteness, incomparable sagacity, and the loftiest eloquence, is unintelligible. And no one who has any acquaintance with the writings of that stately succession of scholars and theologians who have gradually built up the vast and wonderful structure of Romish belief, will ever dream that the mere diffusion of education, or a general increase of intellectual activity, will render hearty faith in the creed of the Church of Rome impossible.

And the Romish theory of the priesthood and the sacraments will be destroyed, not by argument, but by Christ. If logic could have destroyed it, it would have perished centuries ago. It has its roots in a region of our nature into which logic cannot penetrate. Give men the alternative of obtaining forgiveness by believing in a creed, or by confessing to a priest, and there are vast numbers who without hesitation will turn to the priest. The priest stands before them as a personal representative of Christ ; it is far more natural to trust in the priest than to trust in a set of theological propositions. Give them the alternative of securing salvation through a doctrine or through a sacrament, and they will cling to the sacrament. In the Eucharist they are assured that Christ is personally present ; they feel far more certain of securing eternal life by receiving Christ Himself than by receiving a doctrine about Him.

You may demolish every proof which is alleged in defence of priestly claims, you may illustrate, and as it seems to you with irresistible force, the terrible evils which these claims have inflicted on the spiritual life of the Church ; but if, when they have forsaken the priest, men suppose that they are to have nothing but a "method of salvation" instead of a personal Saviour—nothing but a book in which promises of forgiveness are printed, and no immediate access to One from whose lips they can receive absolution—your argument and your history will, in thousands of cases, be powerless. No logic can master the craving of the soul for Christ. We must satisfy the craving, or the error will not be renounced.

We must preach Christ—the living Christ—till men shall feel that He is so near to them that the intervention of the priest is an imper-

tinence and an affront. We must preach Christ—the living Christ—till men shall feel that He is near to them always and everywhere, and that his alleged union with the consecrated elements is rather a hindrance than a help to faith.

Jesuitism and Liberalism—an Outline Sketch.

The order of Jesuits set up papal absolutism against the popular tendencies of the Reform, and, seizing the potent engines of education and diplomacy, sought to control the policy of Europe in the interest of Rome. In this it was inspired by the principle of unreserved submission to the papal will, making dogma, sacraments, practice, discipline, all secondary to the notion of the infallible supremacy of the Pope in the Church and over peoples and states. Said Gretser, in the seventeenth century, "When we speak of the Church, we mean the Pope." But the Reformation, which summoned into existence this reactionary propagandism of the Jesuits, spread to some extent the leaven of Liberalism within the bosom of the Church. Of this the Jansenists and the school of Port Royal, led by Pascal, Arnauld, Nicole, and Quesnel, were a notable example. The one party has aimed at the centralization of power at Rome—the concentration of authority in one personal will; the other at a measure of organic independence and of individual freedom within the Church in harmony with the progress of modern society; and since intensity of devotion to the Pope has marked the Italian clergy, while Liberalism has been more characteristic of the French, the former school has come to be known as the Ultramontane, and the latter as the Gallican. There have been, of course, fluctuations between these two schools, according to the temper of the popes and of the times, and so long as no direct issue was raised between them the Church could hold them both; but it was reserved for Pius IX. to bring these opposite principles to an issue, first in his own person, and next in the Council convened by his authority, and already so largely subject to his dictation. Scared by the ghost of Democracy that he had raised in 1848, the Pope threw himself into the hands of the Jesuits, and struck for the opposite extreme of absolutism and infallibility. From that day Pius IX. has grown bolder in his usurpations of prerogative within the Church, and more arrogant in his denunciations of powers, peoples, and opinions without the Church, until the former culminated in the proclamation of the Immaculate Conception of the Virgin as a dogma of the Church, without the authorization of a Council, and the latter in the famous Syllabus of 1864 against the errors of modern society.

The reactionary movement at Rome, while it carried with it such French prelates as were ambitious of promotion or were wedded to ecclesiastical unity, revived in French Liberals the old free spirit of the Gallican Church. This spirit found vent in a Congress of Catholic Liberals, held at Malines in August, 1863, at which Count Montalembert made his noble declaration for liberty of conscience:

"Of all the liberties which I have undertaken to defend, the most precious, in my view, the most sacred, the most legitimate, the most necessary, is liberty of conscience; . . . liberty for truth and liberty for error; liberty for ourselves and liberty for those who differ from us. . . . I feel an invincible horror at all punishments and all violences inflicted on mankind under pretence of serving or defending religion. The fagots lighted by the hands of Catholics are as horrible to me as the scaffolds on which Protestants have immolated so many martyrs. The gag in the mouth of any sincere preacher of his own faith I feel as if it were between my own lips, and it makes me shudder with distress."

Such sentiments, uttered with applause in an assembly of Catholics, were, in fact, a public protest against the encroachments of papal absolutism; and in the Papal Encyclical of the following year, the opinion that "liberty of conscience and of worship is the right of every man" was condemned as an error "very hurtful to the safety of the Catholic Church and of souls;" and the opinion that "the law of the Church does not demand that violations of sacred laws should be punished by temporal penalties" was also denounced as contrary to the truth. The Syllabus appended to this Encyclical, after enumerating various religious and philosophical errors for the animadversion of the faithful, denounces also the doctrine that "the Church has not the power of availing herself of force;" the doctrine that "the direction of public schools in which the youth of Christian states are educated must appertain to the civil power;" the doctrine that "marriage may be a civil contract;" and the notion "that the Roman Pontiff can and ought to reconcile himself to and agree with progress, liberalism, and modern civilization." All these opinions were condemned as damnable, and the Pope set himself resolutely against freedom of conscience, of worship, of opinion, of the press—in a word, against whatever characterizes the onward movement of modern society.

If the Council shall declare the Pope infallible and shall endorse the Syllabus, there will no longer be a Roman Catholic Church, in the sense of a communion, but a *hierarchy* centralized in Rome, and arrayed against the free spirit of Christianity, against the spirit of scientific inquiry, and against all the forces and tendencies of modern society. In that event, the Council will have enabled Christendom to understand the position and aims of Rome, and to define its own position towards a power so audacious in its pretensions and so portentous of evil. But though the Council should put on the appearance of unity in a result which can be reached only through a strong moral coercion, the fact of internal dissentions bordering upon schism has already been exposed; the eloquent appeal of Father Hyacinthe for "a Council really representing the Church universal, not the silence of some and the constraint of others," has rung in the ear of two continents his protest "against those doctrines and practices which call themselves Roman, but are not Christian," and "against the divorce, not less impious than mad, between the Church and the society of the nineteenth century;" and the hierarchy that shall dare this outrage stands already arraigned by *Janus* at the bar of history for the long series of abuses and crimes by which this culmination has been reached, and at the bar of conscience upon the indictment that a great and searching reformation of the Church is necessary and inevitable, however long it may be evaded."—*Nation.*

Hyacinthe and Fenelon—Lacordaire, Lamennais, and Montalembert.

When Fenelon's opinions were condemned by the Pope, the saintly Archbishop ascended his Cambray pulpit, read the interdict, and proclaimed his submission. He acknowledged no error in his proscribed opinions; he acknowledged, however, the authority of a man, incomparably more fallible than himself, to silence his utterance of what he himself deemed the divinest truth. This course of Fenelon has been one of the most deleterious facts in the modern history of Romanism; it has been sanctified as an example, and has done infinite mischief. Pere Hyacinthe has been superior to it. If he is equal to Fenelon in Chris-

tian character, he is superior to him in intellectual integrity and dignity as in oratorical power, and, therefore, the Christian world looks for important results from his example.

But let us not hope too much. Perhaps the time for any great revolutionary effects from individual example has gone by in the history of civilization. Pere Hyacinthe is evidently not a Luther; but he may, therefore, be the better man for his times. His manly avowal of the rights of reason and conscience against the policy of the Vatican was a great utterance to the Papal world; his subsequent calm but steady attitude has commanded the confidence and admiration of the thinking world. He waits, as we all wait, to see what will be the course of the Roman council. When the result shall appear, the time will have come for him, and all like him, to appear also on the arena. That hour will determine his fate as one of the historical regenerators of humanity, or as an historical failure.

Europe has had to mourn over another signal example of the power of Rome to subdue her noblest and most powerful thinkers, and to defeat the most promising plans for the regeneration of the Church, an example which may well admonish us against too sanguine calculations in the present instance. Not a few of us remember the movement of the Abbe de Lamennais, Pere Lacordaire, Montalambert, and their coadjutors. Seldom, perhaps never, had Popery a better opportunity of self-renovation, and of reconciliation with modern thought, than when these brilliant and devout Frenchmen were combined for that grand purpose; but the fatal folly of the Vatican interfered, and the hope was lost—finally lost, we fear. They were cited to Rome: Lacordaire submitted; he sank lower and lower in his self-humiliation; he remained a great preacher, but lived and died an abject devotee and ascetic; he used "flagellation," killed himself by macerations, and died a wreck, every nerve thrilling with pain. Lamennais had written a great work for the Church on religious "Indifferentism;" it promised, in connection with his other labors, to have a greater power for religion than Chateaubriand's "Genius of Christianity" had in countervailing Voltarianism under the first Empire. It seemed, indeed, to thoughtful observers, the very complement of Chateaubriand's work; the decisive means of the restoration of faith in France. In many respects it was a greater production than Chateaubriand's. If Chateaubriand's was a greater poem (in prose), this was a greater argument, an overwhelming appeal to reason and conscience. But Rome defeated his splendid intellect. After the Pope's interdiction he retired into literary solitude, and into himself, a defeated, melancholy man; he became a skeptic; he repelled his old brother priests from his dying bed, refused all religious offices and consolations in his last hours; ordered, in his will, that his body should be borne to the grave by poor men and be buried in

the Potter's Field, without a recognition of the Church or any religion whatever. Montalambert formally submitted, but his fine intellect has ever since struggled, like an encaged eagle. He has expended his superb powers in writing books on mediæval Christianity, on St. Elizabeth of Thuringia, and the "Western Monks," commanding the admiration of the world for their piety, and disgusting it by their fanaticisms.

Still, ever and anon he has given out expressions of sympathy with the liberal thinkers in the Church, and now on his dying bed, he indorses the German Bishops in their opposition to the proposed measures of the Roman Council. He is dying in the unnatural struggle between his faith and his reason. The splendid intellect of St. Beuve suffered also moral blight in this struggle; he was one of the disciples of Lamennais, but the proscription of the Pope threw him, with his master, into skepticism. He has recently been buried, repelling the mortuary rites of the Church, and disappearing in darkness. Another brilliant mind, Maurice de Guerin, one of Lamennais's most promising disciples, was also eclipsed in the same fatal catastrophe. Readers of the life of Madame Swetchine and the letters of Eugenie de Guerin, know the interior history of this struggle, and must be astonished at the indisputable piety which was mingled with the fatal folly of the adherents of Rome in the contest.

Let us hope better results for Pere Hyacinthe and his associates. But whatever may be the fate of individual reformers, the great aggregate movement of European progress marches on. Popery is doomed. It is *effete*, and cannot endure unless it reforms and conforms itself to modern thought. If it does so it ceases to be Popery; if it does not, it dies. This is the necessity of the age, the decree of fate, the fiat of God. The Church can no longer martyr men at the stake; the progress of civilization has ended that. Popery has substituted moral and intellectual martyrdom for it; but the time has come in which this also must end; end it must, if Pope, hierarchy, Council, and all have to go down in the struggle. If the present Council sustains the Pope's barbarous "Syllabus," the foundations of Popery will be shaken away; if it does not, Popery succumbs and is lost. In either case the end is at hand.—*Christian Advocate.*

The rugged work of the Reformation was done differently in different lands. In England it proceeded from the throne downward, and it was not for long very thorough. People changed to and fro, as the Crown ordered, with undue facility. In Scotland it went from the people upward to the Crown, and it was deeper in the popular heart accordingly. But it has not passed there without censure. The Scotch

people were very stern in their treatment of the artistic and antique about the system they had voted out. Knox has been called the Ruffian of the Reformation by very polite people. In fact, in a rude mother-wit kind of way, he thought, and persuaded his people, that the rooks would best be kept away by having no rookery; and he and certain other men on the Continent acted on this principle throughout, and discarded all, or nearly all, that could not possibly vindicate itself from the Bible. Their representatives have had trouble like their neighbors, on other grounds; but on this side they have been comparatively free of it. We may imitate their method with advantage, and when the choice lies between the æsthetic, the mediæval, the patristic, ecclesiastical, and the simply Christian, however unattractive on general grounds; let us keep from the side on which three hundred years' experience has shown the risk to lie.—*Dr. J. Hall.*

The Position of the two parties to-day is both interesting and instructive. On the one hand, Protestantism challenges the fullest inquiry and investigation,—asks for a free press, a free platform, a free opinion. It demands but fairness. It is absurd to say that the logical sequel of all this is free-thinking. Freedom of opinion does not ignore legitimate authority. But adhesion to doctrines which you have proven true is one thing, and adhesion to doctrines because you are bade, and about which it is wicked to inquire, is quite another. How does the Roman Church treat this spirit of inquiry, even when not divorced from her own faith? The Rev. E. Ffoulkes writes his impressions of twenty years, and courts reply. His book is placed on the Index, and he is excommunicated. Father Hyacinthe resents interference with his liberty as a preacher. He is excommunicated. The most eminent of German Romanists writes "*Papst Fabeln*," and "*Janus*," and *it* is placed on the Index. In the French Jesuit Magazine, Pere Matignon has essayed to reply to Bishop Maret. How? By vehement assertions, falsification of history, and violence to fact. The latest instance is most flagrant:—Mr. Renouf, professor in the Irish Roman Catholic University, has written another work on the case of Pope Honorius, feeling that this was *articulus stantis vel cadentis ecclesiæ*. Father Bottata, a Jesuit, and the *Dublin Review* have replied. How, again? By pious frauds, "gross falsifications," misquotations, suppressions, mutilations, literary sleight-of-hand of every sort. We have long been used to it, and in reading Roman documents, generally reverse the text to arrive at the meaning. But the conclusion is that no person anxious to arrive at facts ought to receive a single statement of a Romanist author of the Ultramontane school, whether historical, theological, or linguistic, nor any reference to books, without ample corroboration and support.—*Prot. Church.*

However divided Protestantism may be from a dogmatic point of view, it is united in its opposition to the Papacy, and that, whether it be effete and dead, as a religious system, or not, it never had greater life than to-day, as a protest against Rome. It is this consideration which leads us to believe that the Council is likely to be productive of results, of various kinds, in the religious world, which far outreach human foresight. It may do much to give solidity, organization, and life to Protestantism, for, admitting that the latter were as dead as it is said to be, it would be strange if it did not take a new lease of life from the contest to which it is called.—*Ibid.*

A correspondent of *L'Italie* writes from Rome in October: "In the last century, when the two sons of Maria-Theresa, Leopold and Joseph, Charles de Bourbon, King of Naples, and the King of Portugal, whose minister was the Marquis de Pombal, increased their efforts to reduce the unfavorable influence of the clergy upon civil society, certain bishops suggested to the Court of Rome the calling of an Œcumenical Council, in which the omnipotence of the Pope was to be solemnly affirmed.—The Council needed to be preceded by a declaration of doctrines analagous to the recent *Syllabus* of Pius IX. Mgr. Ab. Indagine presented to Pius VI. a list of propositions called a *Corollario*, approved by twelve bishops of the Austrian empire. The *Corollario*, which was not published, contained sixty propositions, expressing the quintessence of the pretensions of the Romish Court." The writer goes on to quote some of these propositions, of which the following are examples:

"The Vicar of Christ participates in all the honors due to Christ; he is sovereign in the Church, priest of priests, bishop of bishops; if any one believes that he can be placed on a level with these, let him be anathema!"

"The Pope is superior to the Church, superior to the Council; if any one believes the contrary, let him be anathema!"

"The tribunal of the Holy Inquisition is a paternal institution, designed to establish and maintain the holy verities of the papal power; if, therefore, any one believes that the Inquisition is an institution of cruelty, because it employs torture, fire, and sword, let him be anathema?"

The Question of Infallibility.—The correspondent of the *Memorial Diplomatique* at Rome, says that though it is not possible to enter the Council and hear what is said therein, it is, nevertheless, possible to glean from the conversation of the Bishops outside its walls what passes there. He says that the question is rather one of form than substance; that the Pope really exercises the doctrine of infallibility when he pronounces *ex cathedra*, inasmuch as no Bishop will take it upon himself to protest against a brief, a bill, or a decree emanating from the Holy Seat; so that, in point of fact, it is merely a question of covering the deed by a decree of the Council. From information he had derived from respect-

able sources, a method had been discovered of reconciling discordant opinions. In accordance with the traditions of past Councils, the proclamation of the dogma of the infallibility of the Pope will simply consist in establishing the absolute principle by adding comminatory clauses against those who gainsay it. Thus, for example, after having declared the infallibility of the Pope, the Council will conclude "*Si quis negaverit, anathema sit.*" To testify the spirit of conciliation with which it is animated, the Council will, under the inspiration of the Sovereign Pontiff himself, essentially modify the old form, which would inevitably excite recrimination on the part of the adversaries of the Church. Instead of proclaiming the dogma in an absolute manner, the application will be restricted to matters purely religious; instead of imposing it as a law on consciences, the acceptation will be merely recommended. I have reason to believe that many Bishops who would have desired to set aside the consideration of the subject have shown themselves disposed to support it in the form I have indicated. So far as concerns the Catholic Powers, it is evident that thus limited exclusively to matters of faith, the infallibility of the Pope, not being applicable to the relations between Church and State, cannot provoke the conflicts dreaded from the proclamation of such a dogma.

The King's Favorite.

"Solche Leute will der Kornig kuessen."

Such the King will stoop to and embrace,
Who, when they no hope or path can trace,
Sink at his feet,
And grace and guidance from his hand entreat.

Such the King with blessing will secure,
Who, when they behold one scorned and poor,
Who is Christ's own,
Revere him more than princes on a throne.

Such the King will evermore defend,
Who accept the burden he does send,
And calmly sit,
Trusting to him to raise it when 'tis fit.

Such the King will ever deign to teach,
Who can profit e'en by children's speech,
And gladly know
That they are only learners here below.

—ZINZENDORF.

SPECIAL MISSIONARY INTELLIGENCE.

FROM OUR OWN MISSIONS.

Chili.

VALPARAISO.—MR. MERWIN.

Our hands are *tied* by the retrenchment which the Board has been compelled to make. I wish that the Christian public at home might know what this means.—No schools for the children of native converts can be established in Valparaiso nor in Talca, where they are so much needed and so often called for by members of our congregations, who are too poor to pay for the support of teachers and the rent of rooms. *No more* printing of religious tracts, nor of communications to the daily press, to follow up the many good results already secured by these means,—until Christian people at home "offer willingly unto the Lord." *No* missionary journeys to carry the pure Gospel into the interior and along the coast to people, some of whom are anxious to hear the glad tidings.

The question is—Shall we, or shall we not, have *more tools* to work with? We are down in the mine. We thank God and the Christian public for that. We are glad that you who hold the ropes at home have determined to let down enough to keep the Missionaries from starving, and thus to sustain the congregations already gathered. But to extend the work we must have more *tools*, funds for printing, for schools and for missionary tours.

The poor saints in Judea were assisted not only by the prayers of their Christian brethren throughout the world, but also by their liberal gifts. I plead for the poor saints in Chili, that they may be helped, by placing a good education within reach of their children, and by elevating their countrymen. Already many families have been blessed through your instrumentality—immorality, infidelity and superstition have been checked through the preaching of the Gospel here, and by the printed page. Oh, do not tell us that we must inform our native friends that this glorious work is to be curtailed by the indifference of Christians in the United States!

One of our church members is taking steps for the formation of a Bible Class among the poor, in another part of the city. He is an intelligent and humble disciple of the Lord, and has already offered prayer very acceptably at our Monday night Bible Class. Another church member has done the same. Sometimes Mr. Ibanez, the Chilian who has the ministry in view, assists me in the introductory exercises of our service on the Lord's day. We hope to see a praying and working church established here.

VALPARAISO.—MR. TRUMBULL.

As Secretary of the Committee of Supervision of the Mission in Chili, I beg to be heard in a plea for assistance in carrying forward schemes for the evangelization of the republics of this continent of South America. The legal hindrances in this country are now to a great extent surmounted. We have before us an open door.

First, I would call the attention of evangelical Christian churches in the United States to the work under the care of the Rev. Mr. Gilbert in the Capital, Santiago, who labors indefatigably, preaching in English to a congregation of eighty or a hundred members, and also in Spanish to another congregation of equal size. Here we have raised funds for erecting a neat church for Mr. Gilbert's congregation; seven thousand dollars have been obtained to cover this outlay, and a debt of four thousand dollars still remains to be provided for. I beg the American churches to extend assistance that this may be cancelled. In my congregation between five and six thousand dollars have been already given toward this excellent object. The Missionaries, Rev. Messrs. Gilbert and Merwin, have become personally responsible for the balance remaining unpaid.

May we not look to our brethren at home to enable the American & Foreign Christian Union to pay this indebtedness for the roof that shelters these two congregations, the one in English and the other in Spanish?

The second item to which I ask attention is the matter of using the press:—there are hundreds who will read while they fear to come and hear a Spanish sermon. I have printed a series entitled "Religious Tracts." Already No. 18 in the series has been printed. These we scatter gratuitously; they go into the towns of the interior, and from time to time we hear the echoes;—they are a means of bringing the reformed doctrines to the knowledge of many who have no other opportunity for knowing them.—Many there are in this country who call themselves Protestants, yet who are strangers themselves to the Gospel. The impression they produce is that Protestantism is synonymous with unbelief and infidelity. This it is of the utmost importance to counteract; and, to do so, we desire to bear our testimony to the truth through the press. For thirty dollars we can publish three thousand copies of a tract of ten pages. Are there not Christian friends who will assist in this matter that the way of life may be pointed out to the people sitting in darkness?

Apropos of this, a man has just called on me from the country, saying he had obtained a few of our tracts—that he had doubts in his own mind and desired to converse—and also that he wished he might have a supply given to him of the tracts we have printed, to circulate them among his countrymen in the interior, so as to open the way for the Scriptures.—I have promised him an assortment of them. His history is that of many others. He had been a thoughtful Romanist; then he had been led to disbelieve because of the abuses of the Roman Church; now his mind is again drawn towards religion and he would find out the truth according to the Word of God. Four times he has called for religious conversation.

The third item to which I beg to call attention is that of schools. There are native parents who, having become interested in Biblical religion, desire to have their children instructed in schools where the Roman Catechism is not introduced. Mr. Gilbert has maintained such a school aided by the Society in New-York, but with considerable loss to himself; the Society, being compelled now to retrench its outlay, has to withdraw this aid. What then shall be done? Are the thirty children, now brought under Bible influences, to be sent to their homes? In Talca, members of Mr. Sayre's Spanish congregation ask if they cannot have a school; three hundred dollars a year would sustain it; and yet he is unable to commence.—Cannot this aid be provided, to pay rent and, in part, compensate an instructor? Here, in Valparaiso, an evangelical Spanish school is also needed; Mr. Merwin has similar requests from parents that attend his ministry, and yet cannot go forward for similar want of funds.

O, Christian friends in America! the time is short, and we ought to work while the day lasts. To you this continent belongs to care for its evangelization. I would not have you do less for Asia or Africa, but for your neighbors I ask that you do more, that a corrupt and darkened form of Christianity may be reformed, and that Christ, where he is only known partially, may be known completely and savingly.

Yours truly, DAVID TRUMBULL.

MR. GILBERT.

It is still noticeable that so many come to our house with the hope of receiving money if they attend our meetings. A coachman wishes a private interview. At the end he says: "Very well, if you cannot promise to help a man when he is out of employment, your religion is no better than ours." I asked him to go along with me, and hear a single sermon. He declined, saying that his confessor would reprove him severely for it.

Another comes. He is hard pushed for money, and expects something considerable if he becomes a member of our community. Not being guaranteed material aid, he comes not for the spiritual bene-

fits. Two men with their wives follow us after the meeting, to talk about school for their children. Seem much disappointed that we make a little charge for tuition, and do not promise to give them something to become Protestants. We have not much hope of them.

A good looking young lady comes to connect herself with us in some way—claims to have three children, to have been deserted, and to be in destitute circumstances. Mrs. G. proposes to go to her room and ascertain the state of the case. She makes excuses, and does not return. A well-dressed widow wishes to obtain relief—she has heard that I have a "big heart." Her story is recent bereavement—six small children, and destitute circumstances. She tells where she lives, but I find that her story is a lie: we shall hear no more about her wishing to come to our meeting, because she cannot impose upon us. A young man from a good family has attended the meeting for six or eight months, but has proved to be bold, unscrupulous, and shameless. He even wished to become a member of the church, and was offended because he was advised to *wait*. For the short time we have known him, he has been extraordinarily bad—has by his ill treatment obliged his wife to leave him—stolen poultry from a neighbor, and a valuable flask from a poor blind man—has borrowed all he could and pretended that he was robbed—attempted to obtain money of me, and also of his mother, by feigning himself sick—obtained his board of three different people (who were poor) under false pretenses—recently was released from prison for trying in three places to obtain papers of qualification for voting. He is also known to be a thoroughly dissipated man. Although we know so much of him, and although he has in some way or another defrauded at least seven members of our congregation, he still attends the services. This man is detested, and is becoming a little shy, yet it illustrates the sad truth that society in Santiago does not frown on rascality, as it would if the conscience of the people were better educated. In Chili, a man will cheat his neighbor of all he has, and still hold up his head. Society does not exactly approve of these things, but they are done, and a man does not lose his standing in society by reason of almost any fraud that fails to send him to prison.

Attendance last Sunday was as follows: English service 50—Spanish service 70——Sabbath-school 45. Last week a Mrs. G—, a native woman and mother of seven children, was propounded for admission to our church. Her husband has been a member from the first, and a very consistent member too. Four of the children attend our school. Four new scholars joined the Sabbath-school last Sabbath.

Another Chilian Church.

We have to report the organization of a Chilian Reformed Church in this city.—Five native Christian converts confessed the Lord Jesus Christ, in a congregation of eighty or a hundred persons, of whom the majority were their own countrymen. Afterwards, in union with a number of American, English and German friends, who are communicants in the Union church, these native disciples sat down to partake of the Lord's Supper. The services were conducted in the Spanish language.

The pastor, Rev. Mr. Merwin, preached, in preparation for these solemnities, on the subject of confessing Christ before men, from Matthew x: 32; appropriate hymns were sung, suitable passages of Holy Scripture were read, and penitential prayers offered. The converts then presented themselves, and after assenting to a statement of doctrines, embracing the essential points of evangelical truth, avowed in solemn covenant their adhesion to the Lord Jesus Christ.

Although this has been but a diminutive beginning, if numbers be made the test by which to judge of its importance, yet the occasion has been highly interesting, inasmuch as most of these persons have been during a considerable period interested in the Gospel, through reading and conversation, and have taken their stand deliberately after reflection, notwithstanding many social and domestic

influences tending to detain them. They who would here own the Gospel of our Lord Jesus Christ in native circles, must be willing to bear an amount of odium resembling that which the disciples of the Lord endured at Jerusalem and Rome during the early Christian ages. We rejoice that there are not wanting those who, for love to the Redeemer, are willing to endure the scorn of men in confessing Him openly.

Northern Mexico.

MONTERY.—MISS RANKIN.

I wish I had the means of sending out a dozen more men. I have that number whom I could immediately employ, had I the money to support their families. We have at present fifteen men and women laboring as evangelists, colporteurs, and Bible-readers, and their success proves beyond a question the adaptation of Mexican converts to labor among their own people. Wherever they go, congregations of interested Mexicans are gathered, and souls are converted to Christ. Never have I heard Christ more earnestly and faithfully preached than by these native missionaries, and I often wish those who believed "no good thing can come out of Mexico" could be present at some of our meetings, and listen to the prayers and earnest appeals. At Ville de Cos, a place of some five thousand inhabitants, in the State of Zacetecas, there is a church consisting, at last accounts, of seventy members. One year ago last July, two of our colporteurs, accompanied by two of the Bible Society's agents, went to this place, and commenced reading and explaining the Scriptures. After a few weeks their labors resulted in the conversion of some thirty souls. Among this number was the Mayor of the city, who, being an intelligent and influential man, took the work and carried it on after the departure of the colporteurs. The work continued to prosper, and although the converts have been subject to every kind of persecution from the priests, they remain steadfast, and go on increasing in numbers and grace. At Montmorelles also a highly interesting work has been in progress during the past year. Last February I sent two men there (of whose eager reception an account is given in the Christian World of May, 1869). After a few weeks a dozen or more gave evidence of conversion.—Among them were two men of considerable wealth, who gave a new large hall for public service. A church has been organized, worship and Sabbath-school and week day meetings are constantly kept up with an increasing interest. At San Rosalie a church of fifteen has recently been organized, and several more give evidence of conversion. In Merquital, a place three leagues from the former, a similar work is in progress. Large congregations are gathered, who listen with eager interest to the teachings of the Holy Scriptures.

One of the first converts to the Protestant faith, who seems to be especially enduced with power from on high, is located at present at San Francisca, a place some five leagues from Montery. A wish was expressed by the people that a man should come and remain with them for a while. He has gathered a congregation of Mexicans, who manifest a deep interest in the Scriptures—a great awakening has followed, and twenty or more have been converted. A church is soon to be organized. I could mention many other portions of country where the "leaven" of the Gospel has been placed with corresponding results. And why are there not many more of these bright spots in Mexico?—Simply for want of means to carry the Gospel to those sitting in darkness. Many more of the Mexican converts might be employed had I the means. I have been obliged since my return to refuse several who have offered their services. I often wish that the churches who have ample means could witness the moral destitution which prevails in Mexico, and also the great encouragement God is giving us to labor for the salvation of these long neglected people.

I am now and then subject to some persecution. About a week ago, the image of the Virgin Mary was torn down and broken. It was immediately laid to the Protestants, and I have had to bear it all

as they regard me as the chief of sinners. The Seminary has been pelted with stones and some glass broken. I do not think the Protestants had any part in the destruction of the image in a direct manner, but perhaps the light emanating from the Bible has opened the eyes of the people to see the folly of image worship, and they concluded to demolish it themselves.

Central Mexico.

CITY OF MEXICO.—REV. H. C. RILEY.

A WELL known gentleman, who is accompanying the Hon. W. H. Seward in his journey through Mexico, writes to a New-York merchant, and tells him that Roman Catholicism is loathed by most of the better class of educated men in this country; that the power of the Roman Church is broken; that the opening for Christian missionary labor here is unparalleled; that he had supposed the people must run through a long course of infidelity before the Gospel would be successfully introduced among them,—but that he has found that our mission has made great progress here within a short time—that he believes this city (Mexico) can be benefitted more with a less amount of money than any city on the American continent; and asks him to use his influence to induce the Union and other Societies to stand by this mission.

If the American Evangelical Church will, for a few months, contribute from its abundance generously to the Gospel cause in this land, hundreds of evangelical congregations may be gathered in this Republic ere long.

Give the Bible and Bible institutions to Mexico, and there will soon be peace within its borders. Mexico may ere long become the champion of Protestant Christianity in Spanish America. Would it not be well for the United States to have a Protestant Republic by its side?

About forty native Protestant evangelical congregations now meet weekly in this part of the Republic. With a little practical sympathy and substantial help from the American churches, these Mexican congregations might not only be sustained, but their power for good be largely developed in behalf of distracted and demoralized Mexico. Hyacinthe's words have been received with deep enthusiasm by many leading Mexicans.

In Puebla, the second city in the Republic, and the darkest stronghold of Romanism in this country, a Protestant congregation has for many months back been in the habit of gathering quietly and without calling the attention of the public to their work. Recently, with a reinforcement from the capital of three native missionaries, they commenced working publicly and boldly, to the disgust and fear of the Roman clergy. The latter ornamented their church doors with placards, excommunicating those who should read the Protestant tracts. They also sent for Spanish missionaries from the capital, and for several evenings gave a series of sermons in several churches, in which they cried down both the Protestants and the liberal Government that tolerated them. They also sought to bribe the most prominent of the Protestant missionaries, named Ponce de Leon, offering him a large sum if he would leave the place.—But to give a crushing blow to the Protestant congregation, a "curate" was employed to bribe a number of roughs, on Sunday, Nov. 28th, to make a systematic attack on the evangelical congregation, burn their Bibles and tracts, and stone their leading men to death. A small and partly ruined chapel, which had been presented to the Protestants, was being repaired—they had meanwhile hired a small house in the rear of the chapel. This house was approached by a passage-way along the side of the chapel. The passage-way was entered from the street by a gate. As the hour for holding service drew near, the Protestants found the mob gathering in the neighborhood of their chapel, and most of them determined not to enter their place of worship on the second floor of the house. Nine, however, gathered in the room, and leaving another to watch the gate, sang a hymn. The watch at the gate, finding the mob rapidly increasing, locked the door, and gave the cry of alarm, and with five others escaped over the neighboring roofs. He then ran

for the police, but at three places was denied any favors for the Protestants. At the fourth station his request was listened to. Four of the Protestants in the place of worship, thought that they were in honor bound to remain by their standard and protect their Bible and books. The mob, armed with knives, pistols, and stones, and led on by two Roman Catholic "curates" in citizen's dress, made a rush at the street gate,—bursting it from its hinges, many fell with the door, and were trampled by the crowd that poured into the passage-way and up the unroofed steps to the room where the Protestants were gathered. The latter had closed the door of the room and barricaded it with their Bible stand and chairs. When the mob found the door secured against them, one of them fired a pistol shot through it. Then a panel was broken, and a well-dressed person put his face through, and asked the four in the room to open the door, telling them that he was a public officer, and would guarantee their lives. Ponce de Leon, the leader of the little band, then opened the door and stood before the infuriated armed mob. With a Christian courage that awed them, he instantly addressed them, saying that if they wanted to kill him for preaching the Gospel, there he was, for he would preach as long as he lived—that they were deceived and mistaken, for that he simply preached Christ. For five minutes they listened to the brave old man who, with the courage of a Paul, preached to them the same Jesus. As soon as he ceased speaking, they snatched up a Bible, and commenced tearing it to pieces. Ponce de Leon expostulated with them for so doing, begging them not to tear the Word of God. Part of the mob got into a neighboring room and stole $60 and some clothing. Several boxes of Bibles found there were opened, and the Bibles taken into the street, where part were burned and others stolen. Some tracts and other books shared the same fate. The well-dressed person (named Uriarte) who had pretended to be a public officer, took Ponce de Leon by the arm, and told him he was going to take him to the Bishop's palace. While proceeding together along the passage-way towards the expectant mob without, Uriarte vainly shouted to them to wait, that he would soon have Ponce in the street. Too impatient to wait, they flung a shower of stones,—but, while not a stone struck Ponce, Uriarte was hit by a very large one and knocked to the ground. Ponce de Leon then ran back along the passage-way, but, met on the steps by the knives of the mob, turned into the chapel, where he encountered a man with pistol in hand pursuing another of the Protestant band. The moment that this man saw Ponce, he turned towards him and fired, but although close to him missed him. Ponce and his friend then darted across the chapel, up the steps to the choir and through a window to the chapel roof. The crowd then gathered outside, put ladders against the chapel, and seemed to have hemmed their victims in, but they made a desperate leap on a neighboring roof, and over roofs and walls escaped. One of the two remaining Protestants was stoned and the other was beaten, but both at length were rescued by the police, who took some of the mob prisoners. The city was intensely excited. The cry of the mob was "death to the Protestants, and death to the liberal government that tolerates them."

The Mexican Protestants pity and forgive the deluded mob, and only determine to work for their countrymen the more boldly. The Puebla congregation excites intense interest, and will be sustained generously and bravely.

A Bible, that Ponce de Leon's wife, some time since, induced him to purchase and read, was the means of leading him to a clear knowledge of his Saviour and His truth, and to a life of generous self-sacrifice in behalf of his native land. He has been the means of organizing many evangelical congregations, and expects to have gathered over a hundred before the end of 1870. From many parts of the country requests come to the evangelical churches in the capital for evangelical effort in their behalf. The great advance and liberal movements in Mexico have usually commenced among the poor, and

this Christian Protestant movement is earnestly espoused by large numbers of this class. It is making great headway under the protection of the "laws of reform" that separated Church and State and gave liberty of worship in Mexico.—These laws emptied and destroyed the convents, prohibited religious processions, the wearing of ecclesiastical robes, and the carrying about of the so-called "host" in the streets, established civil marriages, and in many other ways shattered the political power of Rome in Mexico.

A Roman Catholic congregation in a neighboring town recently "pronounced" in favor of the evangelical church, and after uproarious ringing of bells passed their church over to a Mexican Protestant missionary. The general government has recently leased the Protestants a large church building in the capital.

In studying the situation in Mexico, the Protestant Mexican church ought not to be overlooked. It is an element of peace and a strong advocate for the education and elevation of the masses.

Spain.--Seville.

[We have commissioned Mr. Romanista, (in place of Mr. Alonzo,) and he is now in charge of our Mission work, the *San Bernardo*. His services and Sunday-schools are held in the Room rented by Mr. Hall. Mr. Romanista is laboring under the supervision of the Rev. L. S. Tugwell, who will report upon his work.]

Rev. Mr. Tugwell says: "The better classes are now coming forward for books, asking for D'Aubigne's History, Life of Luther, &c. We have twelve young ladies in our Juvenile Training College, preparing to go out as teachers. This number will be kept up to twenty, if we can get funds for their support through preparatory courses." Mr. Clough writes from Seville: "We have 2,000 members on our church books. We have a Training College in connection with our church, and have fourteen ex-priests and students from the University living with me. We have regular hours for rising, prayers, classes, and retiring. I hope to open ten Sunday-schools this winter. There are churches organized also in Cadiz, Huelva, Malaga, Granada, and Constantine. At the latter place, last Lord's day, 800 persons, with the Mayor and whole council, attended our church."

Mr. Cooper writes from Huelva, a large town near ancient "Tulshish," and about fifty miles from Seville: "I made application to the Alcalde for a stall for the sale of Protestant publications during the great annual fair. He expressed his gratification that such an opportunity was to be offered, and kindly selected for us the very best site. The editor of the newspaper, unsolicited and unknown to us, announced that there would be at the Fair an agent to sell the Bible and other books containing an exposition of Christian truth completely stripping the false dress of neo-Catholicism. From the opening to the close of this three days' Fair, a deep interest was taken in our books, and a crowd of persons surrounded the stall until near midnight. No molestation was offered. A priest told Antonio, the colporteur in charge, that he should 'like to buy all the books and burn them.'—'Where is the money?' replied Antonio, 'we have plenty more.' Three young men asked to look at some books, and after glancing at them, deliberately tore them in pieces. The following morning their father called and made apology, expressing on behalf of the young men their regret at the unseemly conduct. The mistress of one of the Government schools bought 24 copies of 'Visit of the Children to Jesus,' for presents to her pupils. A priest bought a Bible, and stealthily carried it away so as not to attract attention. A civil guard rode up and bought three Bibles, saying—'A few months since we were not allowed to read a newspaper, but now we may read the Bible.' The first and second Alcaldes of the town bought Bibles, and the Alcaldes of seven neighboring towns purchased books, and gave Antonio their names, inviting him to visit their several townships. Very many persons from country places took away small parcels of books." The distribution during the fair was between seven and eight

hundred copies—including about 1,300 Bibles and Portions. The Bibles and Testaments were those sent out by the American & Foreign Christian Union.—It should be borne in mind that these Bibles and books are sold at a merely nominal price, not sufficient to pay expenses, and yet enough to teach the purchaser that to gain the book he must pay a price.

Rev. L. S. Tugwell writes, Dec. 16:—Romanista has entered upon the work at San Bernardo. The joy of the people was almost unbounded. On the first evening of the re-opening the room was filled twice. No sooner was the first congregation dismissed, than the people who had been waiting in the street during the services crowded into the room, and again filled it, and Romanista was obliged to hold a second service. I intend Romanista to live in San Bernardo, and to work it thoroughly. Up to the present time he has held only three services a week there. But next week night services will be commenced. The following is to be the routine: Sunday, Sabbath-school, and one (if possible two) services.—Monday, night-school.—Tuesday, Bible-class.—Wednesday, night-school.—Thursday, service.—Friday, night-school. He will visit the people in their homes as much as possible during the week. He is an earnest, hard-working man, and willing to be guided. I trust, with God's blessing, he will do a great and good work. I give him a text, and make him write one sermon a week and bring it to me to be examined, &c.—We must have a day school as soon as possible. The parish priest is doing his very worst in the way of opposition, little thinking that he greatly helps on the work.

The Master's work in our hands grows surprisingly. We have now about one hundred and seventy children and young persons under daily Christian instruction. These were all under Rome's deadly teachings a few months ago.

Cincinnati.—Miss Parker.

In a former report a little girl was mentioned, who desired to be a missionary—she has since received encouragement, counsel and aid from abroad to assist her beginnings, and thus far she seems faithful. Mrs. ——, who was found halting between the crucifix and the true Sacrifice, now attends public worship and finds some that can sympathise with her perplexities. It may be hoped that she will escape the snare in which anxious souls often fall. Hundreds of children you are aware profess their love to the Lord Jesus, and three-fourths of those in the Industrial school will do the same with as much simplicity, and far more religious knowledge. Blessed Spirit! breathe on these hearts, that there may not only be blossoms but fruit that shall remain! Knowledge is power; for some, despite the priest's prohibition, have returned to the school with renewed zeal. I labor to remove all prejudice from the minds of the children, for Protestants are not destitute of prejudice and bigotry, and hatred is the legitimate offspring of this parentage.—Next to the love of Christ, and necessary to it, is the knowledge of religious truth. This I would not forget in my school, or in my visits. Therefore, too, I feel justified in the expenditure of time and money in distributing religious truth. About three thousand papers and tracts have been distributed the last month. The eagerness with which they are sought, and the pleasure with which they are read is encouraging. If a few are destroyed, it is not encouraged by companions, as formerly.

The inmates of the City Prison have been transferred from the Sisters of the Good Shepherd to the Work House, now under the special care of a Protestant superintendent and matron. God has heard prayer and blessed efforts to secure this result. The Jail and Hospital are still accessible, and can be visited as time permits. The poor in body and in soul still call at my home, nor can I respond to half the calls made to visit the sick, the poor, and the wretched, while little direct effort is made to enlighten and improve the moral condition of the Roman Catholic portion of the community in this city except by your missionaries. What a work!—and what inadequate instrumentalities!

Whence comes the spiritual bread for all this multitude? Where are the reapers for the harvest? The work demands strong arms, wise heads, and hearts of love. O pray, for we are only feeble gleaners.

Mrs. Schiller.

THE mother of one of my sewing girls said—"We won't have the Bible taken from us altogether. I heard it will only be taken from the Public Schools." I answered, "That is all"—to which she said, "Oh, I am so glad! for I was afraid that it would be like it was in some foreign countries, where the Bible was taken from the homes as well as from the pulpit."—In another visit to the mother of a sewing school girl, I was surprised to learn that both parents were Roman Catholics. I found her very friendly and intelligent.—We conversed on the subject of religion, and I left some tracts, which she read and sent back the following Saturday with the request to lend her a book with such reading in it. This woman gave me a dozen spools of cotton for the Sewing-school.

CURRENT EVENTS.

Our Sectarian and Common Schools.—The Committee of the Union League Club upon the diversion of public moneys of this City from the legitimate objects of political government to sectarian purposes, have made a report, in which they show that during 1869 the Roman Catholic Schools, Churches and Societies of this City received $412,062 26; the Protestant Episcopal, $29,335 09; Reformed, (Dutch), $12,630 86; Hebrew, $14,404 49; Presbyterian, $8,363 44; Baptist, $2,760 34; Methodist Episcopal, $3,073 63; German Evangelical, $2,027 24; miscellaneous, $44,085 12. Total, $528,742 47.

Of the Roman Catholic institutions, the House of the Good Shepherd received $40,000; the Sisters of St. Dominic, $10,106 20; St. Bridget's School, $23,540; St. Mary's, $29,000; and St. Vincent's Orphan Asylum, $15,000. In addition to these munificent donations, the Common Council, in 1866, gave this sect a block of ground on Madison Avenue worth $200,000, and, in 1852, a block running from Fifth to Fourth Avenues, and from Fiftieth to Fifty-first streets, now worth $1,500,000. In 1846 another block was given, now valued at $1,500,000, thus making an aggregate of $3,200,000 worth of real estate alone.

The framers of the Report call special attention to the clause inserted in last year's tax levy donating over $200,000 "for the support of schools educating children gratuitously, who are not provided for in the common schools," and this while there are 39,000 vacant seats in our common schools. The Report concludes by urging the removal of this obnoxious clause from our statute book.

Another Case of Forcible Detention and Removal.—A prominent pastor sends the following statement (addressed to himself), as vouched for by his Sunday-school Superintendent and the teacher referred to by the writer, a girl of 17:

"As I am a stranger to you, but not to my Sabbath-school teacher, I will take the liberty to ask you to see my *teacher*, and tell her not to go to our house; if she does, she will be taken a *prisoner*, as I am, in the cell of a Catholic Church, for being a *heretic*. My teacher instructed me in religion, but my father and mother are both Catholics. So that I may not be a heretic, I will be sent to ——— Convent to be a nun. I do not want to go, but I am forced to go—but I will never be a Catholic nun. When I get there I will try to get away from the Convent. There are — girls to go away on —— night; some are sent because they will not be Catholics. My teacher's

name is E———. I dare not give the rest of her name, for fear it will fall into the hands of the priest. My name is —— ——. My teacher was my best friend when I was sick. She visited me every day—she did more for me than my father or my mother could do—if it had not been for her I would have died. I am sorry that I could not see her myself, and tell her to keep away. Do not forget to give this letter to her. She will tell you some things that you would be shocked to hear; your wife can see her, and she can tell her what they do in the Convent, for she knows."

Escape of Mary Ann Smith from a Convent.—It will be remembered that her father, who is a Roman Catholic, had the girl arrested and confined in St. Mary's Convent, South Orange, N. J., and subsequently in the House of the Good Shepherd, a Catholic institution in this city, for having renounced her faith and become a Protestant. The Newark Conference, with the late Rev. H. Mattison as its champion, took up the young woman's cause, but the New-York Courts declined to interfere with her father's right to imprison her so long as she was under age. A few days ago she effected her liberty by escaping from the institution named, and she is now receiving the protection of a Christian family here.—*N. Y. Times.*

EDITORIAL NOTES.

On one side, at least, the discussion on the School Question goes bravely on. The arguments in support of the exclusion of Bible reading have been fully and fairly traversed, and abundant reasons assigned for retaining the Book in the Schools. So far as we have seen, these reasons have been entirely ignored by writers on the other side. Their only rejoinder has consisted in the repetition of previous assertions.—Will they not condescend to a little more *argument*, at least to some examination of the views and reasonings of their opponents?

A single erroneous statement occurs in the Report of Mr. Rankin, cited in the February *World*. It is in the third article of the famous Ordinance of 1787, not in the Constitution, that the affirmation is found, "Religion, morality, and knowledge being necessary to good government, and the happiness of mankind, schools and the means of education shall forever be encouraged."

Prof. Taylor Lewis, in the *Christian Statesman* (Phila. of Feb. 1), deals very plainly with those who talk so heedlessly about the "Protestant Bible" and the "Catholic Bible." He says:

"There is but *one* Bible. Every scholar knows, every man claiming to be well informed knows, that whatever unimportant verbal differences there may be between the Douay Roman Version and that of King James, between the Latin Vulgate and the Protestant German, French or Spanish Versions of the Scriptures, they are substantially the same book. A single paragraph would be amply sufficient to present all the diversities of diction that can be twisted into even the appearance of a dogmatic difference. There is nothing in the Douay Version that contravenes any Protestant objection to Romanism; there is nothing in any Protestant English or European Version that would really weaken the true force of any Biblical argument that the

Romanist might ground upon the Vulgate or any vernacular translations from it.—The reason of this unanimity is found in the fact that the versions on both sides were made by scholars who did not dare, in the face of each other, to allow dogmatic differences to override the stronger catholicity of learning, and of a science so determinable as Philology."

The Observer, Evangelist, and the Christian Union, have printed the Report of the New-York Union League, respecting the "Abstraction of Public Moneys in 1869 for Sectarian Uses," with strong and urgent words of appeal to American citizens, in opposition to the entire scheme of State appropriations to denominational schools and charities. This is the only ground that can be justly and safely taken. Let the Press and the Pulpit of the land unite in support of this as a fundamental principle, and the first great step toward the right determination of the issue with Romanism is assured.

One of the most thorough discussions of the Bible in the Schools we find in a discourse of the Rev. Dr. Rice of Lafayette, Indiana. We commend to the friends of the Bible in the West, the wide circulation of this admirable pamphlet. It bears the imprint of Rosser, Spring & Co., Lafayette, Ind.

Instructive and interesting articles, bearing upon the facts and schemes of Romanism, abound in the current issues of the Religious Press. The Christian Union of Feb. 5 has the first of a series of papers upon persons and scenes in Rome, by T. O. R. Keatinge, D. D., now a Protestant, but long a priest in Rome. This paper depicts, in life-like style, the personal history of Pius IX. The New-York Evangelist, of Feb. 3, contains a lively sketch of St. Peter's Chair at Rome, by Rev. J. B. Dunn. He shows conclusively that it is an old Mohammedan chair, and did once bear the inscription, "There is one God, and Mohammed is his prophet." The Philadelphia Presbyterian, of Feb. 5, has an incident showing the minuteness and persistency of the espionage maintained by the Romish priesthood over every individual baptized or taught within their Church or seminaries. The design of the incident is to urge upon Protestant ministers and churches a similar consistency and watchfulness.

Education in England.—The Education Bill which will pass into law will be a measure emanating from the Government, and supported by the entire weight of its influence. That it will endeavor to hold the scales even between contending parties may be judged from a statement in the late speech of Mr. Forster, who is the highest authority in the English Cabinet on this subject: "I am certain that public opinion will not allow dogmatic differences to be an obstruction to a national system

of education ; I am quite sure that it will not allow the State itself to interfere, or empower others to interfere with the religious education of any individual ; and I am also sure that the public opinion will not allow the State to prevent the teaching any more than the preaching of religion."

A WELL known citizen of Auburn, N. Y., writes from the city of Mexico under date of December 4, 1869 :

"I have remained in this city nearly a month, visiting the old churches and convents, and observing the manners, customs, and superstitions of the people. The power of the Church is broken, and the opening for Christian missionary labor is in my judgment unparalelled. I had supposed the people must run through a course of infidelity for a long time, before the Gospel would be successfully introduced ; but I find the Rev. Mr. Riley has made great progress within a short time. He has already established fourteen congregations in this city, and has many helpers in the good work. I believe that this city can be benefitted more, with a less amount of money, than any city on the American continent."

THE Scottish Reformation Society, after some years of successful effort in the establishment of Protestant Classes in Scotland, has begun a similar work in England. The number of such Classes this winter in London and the provincial towns is over seventy. The movement has also spread to Ireland. The Classes are chiefly for young men, and working men, and are conducted by clergymen.

DR. R. W. CLARK'S Sermons have been printed by Lee & Shepard, Boston, under the title of "The Question of the Hour—The Bible and the School Fund." We need hardly commend them to those who have already read the selected portions contained in our issue of February.

Another valuable contribution to this subject may be found in the History of the Public School Society of the City of New-York, (just issued from the press of Wm. Wood & Co., 61 Walker-street, N. Y.,) by Wm. Oland Bourne, A. M. It is a work of 800 pages, and embodies full reports of the exciting controversies relative to the sectarian distribution of Common School moneys for twenty-five years. Price $5.00.

AN effort has been undertaken, by gentlemen specially interested in the work, to procure a special Fund of $25,000 to sustain our Mission in Mexico City and Valley. To this fund we should be glad to receive contributions that will not lessen the receipts for other work. We take the occasion to say to our friends that we *need now at least* $10,000 *additional to our regular receipts in order to carry forward the work in hand without retrenchment.* We have recently received several generous donations from regular contributors. *May we not look to all our helpers for special donations to carry us happily through the present exigency?*

LITERARY NOTICES.

STUDIES IN CHURCH HISTORY: The Rise of the Temporal Power; Benefit of Clergy; Excommunication. Philadelphia: Author and Publisher, Mr. Henry C. Lea. 8vo. pp. 515.

Like Mr. Lea's previous historical treatise on "Sacerdotal Celibacy," this volume evinces a thoroughness of research into and mastery of the facts, a carefulness of consideration and judgment respecting those facts, a calm poise of temper in their treatment, and a directness, force, and elegance in their expression, which must place it in the first rank of authoritative histories, a place already assigned to his previous work by leading scholarly minds of England. We cannot too strongly commend both volumes to all who would attain a just and complete apprehension of the Romish Church history.

EVENINGS WITH THE SACRED POETS. By Frederick Saunders. New York: A. D. F. Randolph & Co. pp. 495.

This beautiful volume of "Quiet Talks about the Singers and their Songs," is a fitting accompaniment to Dr. Schaff's "Christ in Song," by the same publisher. It aims to present "the essence of all that is most interesting, in anecdote and historic illustration, concerning the sacred poetry and hymnology of the Christian ages." And the aim is achieved with a clear connected statement of the historic relation of the Singers to their times, with an admirable judgment and taste both in selection and comment, and in a style that combines delicacy and refinement of sentiment with simple appropriate transparency of utterance. Every sympathetic reader must experience a deeper appreciation of the value and richness of these long-accumulating treasures of Sacred Song.

THE POPE AND THE COUNCIL. By Janus. Boston: Roberts Brothers.

The London *Record* justly says of this world-famous volume: This book, characterized by great ability, singular grasp and scholarship, demonstrates, with proofs infallible, that the Ultramontane doctrine of the Pope's infallibility is the centre of an arch based upon error, raised by cunning craft, settled and cemented by shameless treachery. And this most damaging exposure of Popery proceeds, we repeat, from divines who term themselves "faithful Catholics." No Ultramontane is able to sneer at the scholarship of the book; nor can they take off the edge of its blows by ascribing it to the malice of "Protestants."

THE PRIMEVAL WORLD OF HEBREW TRADITION. By F. H. Hedge. Boston: Roberts Brothers, pp. 283.

The words "Hebrew Tradition," as applied to the Revealed Scriptures, indicates the essential character of this volume. Apologue, myth, fable, allegory, idyll, speculation, and parable, are the terms used by the author throughout with reference to the veritable incidents and the fundamental doctrines of the Christian Revelation. The publishers have done their part well, as is their invariable custom.

PATER MUNDI; or, Modern Science Testifying to the Heavenly Father. By Rev. E. F. Burr, D.D., author of "Ecce Coelum." Boston: Nichols & Noyes.

The establishment of an existing harmony between natural theology and modern science, and the rebuttal of infidel assaults by putting the atheistical theory to annihilating tests, is the author's aim. It is a noble defence of the truth, comprehensive, and thorough in argument, and set in language at once clear, cogent, and rich in illustration.

YOUNG AMERICA ABROAD—DOWN THE RHINE. By Oliver Optic. Boston: Lee & Shepard (pp. 341, $1 50).

Mr. Adams is manifestly *the* favorite of the boys. This fact might be counted as conclusive as to the merit of his books. But they will bear the most careful inspection of careful parents. The tone of Books and Magazine is eminently healthful, while the matter is spirited and instructive. Let them be read freely.

BOY FARMERS OF ELM ISLAND. By Rev. Elijah Kellogg. Boston: Lee & Shepard (pp. 300, price $1 25.)

THE FRONTIER SERIES—PLANTING THE WILDERNESS; OR, THE PIONEER BOYS. By J. B. McCabe. THE CABIN ON THE PRAIRIE. By Rev. C. H. Pearson. Boston: Lee & Shepard. Price (each) $1 25.

These volumes too, we think, may be commended as supplying a substitute for books, positively evil in their effects, which might otherwise be sought—for boys, and girls too, will get hold of something of the sort. There is instruction of various kinds, as well as entertainment, in these books.

MAGAZINES.

The Religious Quarterlies for January are filled with noticeable discussions, and upon many well-timed topics.

The Christian Quarterly, of Cincinnati, leads the rest in its typeical excellence. Its main subjects are: The Creed Question, Christian Apologetics, The Newspaper and Periodical Press, The Papacy and Civil Government, Saul of Tarsus and Paul the Apostle. Last and spiciest, entitled "Eyes of the World," is a rejoinder to the Catholic World on the Spirit of Romanism, with a part of which we hope to entertain our readers hereafter.

The Biblical Repertory and Princeton Review. New York: Charles Scribner & Co., 654 Broadway.

Fresh topics, treated clearly and strongly, are: The History and Literature of Civil Service Reform, The Early Regeneration of Sabbath School Children, What the Greeks Thought of the Religion of the Jews, The Reign of Law, etc.

The American Presbyterian Review. New York: J. M. Sherwood, 654 Broadway.

Among others, we have been especially interested in the following: Sin and Suffering in the Universe, by Rev. A. Barnes; Inspiration and the Historic Element in the Scriptures, Biblical Theology with Reference to the New Testament, The Development of Doctrine; Solomon's Song, a New Reading of its Plot, etc.

The New Englander. January. New Haven. Edited by Profs. Fisher & Dwight & W. L. Kingsley.

Embellishment — Divinity School of Yale College — principal articles: The Chinese Migration, The Life of a Jesuit Father of Our own Day, Father Hyacinthe, Review of the Life of Dr. Joseph Addison Alexander, Moral Results of the Romish System. This last is the best—most thoroughly prepared, and written in admirable spirit—upon this mooted question of Statistics. As the Catholic World has noted our questioning condition of mind concerning a previous article, we hope it will take note of our satisfaction with this one; and, if it can, set squarely to work upon these plain statements and figures. Don't let it *charge* unfairness, unless it undertakes *fairly* to prove the charge.

Our Monthly, a Religious and Literary Magazine for the Family. February. Cincinnati: Sutton & Scott, 178 Elm street. A finely printed and admirably filled Magazine of 75 pages.

The leading articles of this second number are: The Theban Legion, a serial; Presbyterian Principles; The Notable Women of Christianity; German Historical Criticism of the Bible; Health, and How it is Sought; The Great Home Mission Field.

The Methodist Quarterly Review. New York: Carlton & Lanahan, 805 Broadway.

In the perusal of this and previous numbers of this able Review, we have felt, as often before concerning other Quarterlies, that no better means could be devised for a closer union of Christians of different names than the better knowledge of each other's views and spirit which may be gotten from these representative Periodicals. If every Christian minister and intelligent layman would habitually read one or more of the Denominational Journals, besides his own, we believe the effect would be to make his own views more definite, while it would lead him to see and feel that the points of agreement among all true-hearted disciples were more, and were those only to be counted essential.

The Sabbath at Home. January and February. Boston: American Tract Society.

The new volume has unusually attractive dress, is filled with instructive matter prepared in a fresh, interesting style, and has a number of useful illustrations. Most excellent Sabbath reading it is for all the members of the household.

Littell's Living Age. 30 Bromfield street, Boston.

No. 1,340, for the week ending Feb. 5th, contains: The Alabamas of the Future, "Gentleman's Magazine;" Glimpses of Christmas in the Days of Old, "Cornhill Magazine;" Mr. Froude and Queen Mary, "Blackwood's Magazine;" The Republican Diplomatists of the United States, "Spectator;" John, Part III., "Blackwood's Magazine;" The "Rob Roy" on the Jordan, "Spectator;" besides Poetry and eight or ten short articles on various subjects. *The Living Age*, besides its usual large amount of the best scientific, literary, historical and political matter, is publishing two new and very interesting serial stories. The regular subscription price of this 64 page weekly magazine is $8 a year, for which it is sent *free of postage;* or for $10, any one of the American $4 magazines is sent with *The Living Age* (without prepayment of postage or extra numbers) for a year. Littell & Gay, Boston, are the publishers.

[Further Notices on Page 3 Cover.]

RECEIPTS

In behalf of the American and Foreign Christian Union.

MAINE.

Bath. A friend	$150 00	
So. Berwick. Cong. Church and Parish	25 70	
Hallowell. Cong. Church, per Dea. Simon Page, to constitute Rev. C. G. McCully, Dea. S. K. Gilman, and Dea. Simon Page, L.M.'s	104 23	
Norridgewock. Cong. Church and Soc'y, Rev. B. Tappan	26 00	
		305 93

NEW HAMPSHIRE.

So. Merrimack. Rev. Dan'l Sawyer	2 00	
Concord. Mrs. John Stickney	1 00	
Northfield and Tilton. Rev. C. Custice Church	17 00	
Winchester. Cong. Church, by Levi Sabin	7 75	
Exeter. A friend	4 00	
Hanover Centre. Cong. Church and Society	4 50	
New Boston. Mrs. Mary Dodge, for Spain	5 00	
Nashua. Pearl street Church and Society	34 24	
" 1st Church and Soc'y	55 00	
Lisbon. M. E. Church, Rev. R. S. Stubbs	5 00	
		135 49

VERMONT.

Berlin. Mrs. E. H. Evans	10 00	
Thetford. Cong. Church and Soc'y.	30 10	
		40 10

MASSACHUSETTS.

E. Hampton. Payson Church and Cong.	60 24	
Lenox. Dea. Ezra Osborn	1 00	
Salem. 1st Cong. Ch., for Greece	46 40	
Boston. A friend	30 00	
Ashfield. Cong. Church	21 98	
Newtonville. Willie Thayers New Years present for Italy	5 00	
Boston. Mrs. Freeman Allen, for L.M. of Mrs. E. A. Winslow and Chas. A. Reed, Jr.	100 00	
Randolph. Mrs. A. Wales $15; Mrs. A. W. T. $10; a friend $5	30 00	
Lunenberg. Cong. Ch. and Soc'y, add	1 00	
Chelsea. Broadway Church, ad	1 00	
Webster. 1st Cong. Church and Soc'y	6 50	
Boston. Tremont Temple Bapt. Ch. and Cong.	50 00	
Wayland. Cong. Church and Soc'y.	11 70	
Rockport. " " "	25 00	
E. Weymouth. Cong. Church and Soc'y	40 00	
W. Newton. Cong. Ch. and Soc'y	89 20	
Lowell. Appleton street Ch. and Soc'y	29 20	
Worcester. 1st Church and Cong.	62 70	
Campella. Cong Church and Soc'y.	60 45	
Wilmington. J Skilton	10 00	
Lowell. John street Church	37 89	
Chelsea. A friend	2 00	
So. Malden. Cong. Ch. and Soc'y, for L.M. of Rev. A. Bryant	16 30	

MASSACHUSETTS—*Continued.*

Groton. Catharine Lampson	1 00	
Boston. G. H. Davis, for Greece	75 00	
Oxford. Rev. H. Baldwell	2 00	
Taunton. Nathan Rand	4 00	
Southampton. Cong. Church and Soc'y, S. Lyman, Tr.	24 00	
E. Granville. Church, per C. Marsh, Tr.	24 25	
Holyoke. 2d Church, per C. Marsh, Tr.	16 08	
Chicopee. 2d Ch., per C. Marsh, Tr.	15 18	
Long Meadow. Gents' Benev. Soc'y	24 00	
Pittsfield. Mrs. Chs. H. Bigelow	10 00	
W. Fitchburg. B. O. Hale	5 00	
Hatfield. Cong. Church and Soc'y.	65 07	
Oxford. M. E. Church	22 00	
Westfield. M. E. Church, in part	49 14	
Springfield. Florence street M. E. Church	15 87	
" Union street M. E. Ch.	9 60	
Oxford. Hannah M. Sanford	50	
Springfield. Charles Merriam	500 00	
East Taunton. Levi Andrews	2 00	
Boston. Bequest of the late Miss F. B. Banister, of Newburyport, Francis C. Briggs, Ex.	470 00	
Whateley. Cong. Ch. and Soc'y	9 25	
N. Hadley. " " "	14 00	
Webster. 1st Cong. Church and Soc'y, add	2 68	
Charlestown. Winthrop Ch. and Soc'y, for Miss Rankin	148 00	
Readville. James Downey	5 00	
Boston. Member of Dr. Adams' Ch.	10 00	
W. Newton. Cong. Ch. and Soc'y, add	1 00	
Boston. Mt. Vernon Church and Soc'y, add	100 00	
Cambridge. No. Avenue Ch. and Society	55 00	
Sutton. Cong. Ch. and Soc'y, for the L.M. of Rev. F. E. Fellowes	19 18	
Worcester. Miss L. P. G.	2 00	
Winchester. Cong. Ch. and Soc'y.	190 56	
Bridgewater. Central Sqr. Cong. Ch., for the L.M. of Henry D. Sanford	55 00	
Littleton. Orthodox Cong. Church and Society	4 00	
Groton. Union Evan. Cong. Church and Soc'y	34 55	
Salem. South Church and Soc'y.	169 52	
Lowell. 1st Church and Soc'y	43 00	
		2,934 99

RHODE ISLAND.

Newport. Wm. Guild	4 00	
Slatersville. Cong. Ch. and Soc'y	50 00	
		54 00

CONNECTICUT.

Norwich. Broadway Cong. Ch., per S. B. Bishop, Tr., for Mr. Merwin's field in So. America	180 09	
Guilford. 3d Cong. Church, Rev. Geo. M. Boynton	1 13 00	
Norwich. 2d Cong. Ch. and Soc'y	64 00	
" 1st Cong. Church and Soc'y.	77 85	

CONNECTICUT—*Continued.*

E. Woodstock. Cong. Church and Soc'y 26 00
Cromwell. T. J. Forbes 1 00
Bloomfield. Cong. Ch., in part 13 78
A friend, by Rev. A. S. Chesebrough 25 00
Hartford. Asylum Hill Cong. Ch., add. by Sam'l Coit, to make Jos. G. Coit a L.D. 100 00
" Centre Church, add 25 00
" Mrs. John Olmestead, for Mexico 2 00
W. Hartford. Cong. Ch. and Soc'y. 45 32
Bethlehem. Rev. Geo. W. Banks .. 5 00
So. Manchester. R. R. Phelps 3 00
New Haven A friend 4 00
Willington. Rev. J. B. Griswold ... 5 00
New Haven. Mrs. H. F. Whitney. 1 00
Mansfield Centre. Cong. Ch., per R. P. Barrows, Tr. 43 50
Greenwich. Jonas Mead 9 00
Hartford. Asylum Hill Cong. Ch., add. Rev. J. P. Skeele 5 00
" 4th Church 148 06
Putnam. Cong. Ch. and Soc'y 42 00
Bloomfield. Cong. Church. add.... 5 00
Somers. Mrs. Rufus Underwood ... 5 00
" Sanford M. Billing 5 00
Lebanon. Rev. John Avery 5 00
Plainfield, Cong. Church, in full of L.M. for Rev. Wm. Phipps 25 35
So. Windsor. Cong. Ch. and Soc'y. 60 27
Middletown. So. Cong. Ch., which constitutes Rev. John P. Taylor a L M. 76 28
——— 1,060 50

NEW YORK.

New York City. Mrs. Elizabeth Swan, for Italy 25 00
" Am. Bible Soc'y, for Bibles in Mexico 2,500 00
" 27th st. M. E. Church 135 15
Marshland. Miss M. Micheau 5 00
Kiantone. Cong. Church, in full of L.M. for Rev. W. A. Hallock 7 00
Greenbush. M. E. Church 22 00
Albany. Hudson street M. E. Ch., in part 34 40
Lewisburgh. M. E. Ch., in part ... 29 60
Troy. 3d street M. E. Ch 18 00
Poughkeepsie. Mrs. M. J. Myers... 25 00
N. Y. City. Brick Church Mission per Rev. J. J. Lampe 6 00
New Hartford Ladies Soc'y of Pres. Ch., for Northern Mexico, per Rev. E. B Furbish 59 51
Durham. Alvin Cooper 5 00
Geneva Mrs. Rich'd Powis 9 00
Mechlinburgh. R. Tallmadge, M D., $6; Mrs. M. Potter $1; Mrs. R. Tallmadge $1 ..... 8 00
N. Y. City. Dr. Crosby's Ch., per Mr. L. P. Cummings 147 95
Rhinecliff. Mrs. Isaac Schultz 1 00
Port Richmond. Reformed Church, per A W. Sexton, Tr. 31 00
Oswego. 1st Bap. Church 7 75
Mexico. M. E. Ch., which constitutes Rev. W. R. Cobb a L M. 37 00
Fulton. Pres. Church, Rev. Mr. Shaw, part L.M. 21 18
" Cash 2 65
Pulaski. Pres. Church $9.05; Union Meeting $.0.60 ..... 19 65
Sandy Creek. Pres. Church 6 75
Camden. Union meeting in Pres. Ch., which constitutes Rev. O. C. Cole a L.M. 37 17
" Deloss Penfield and M. D. Sanford, $5 ea 10 00
White Plains. M. E Church, add.. 6 00

NEW YORK—*Continued.*

Hempstead. A. V. Cortelyou, to make Adrian Cortelyou Rapelyea a L.M. 50 00
N. Y. City. Mrs. A. C. Brown, $30 gold and $25 currency, for Northern Mexico, and to constitute Rev. R. Hill Brown and Rev. F. Illman L.M.'s ... 60 85
" John R. Hurd $25; Alex. Van Rensselaer $25 ..... 50 00
" 23d street Mission Sab. Sch'l, to constitute Thos. Russell and Horsburgh Zabriskie L.M.'s 60 00
Haverstraw. Pres. Church, Rev. Mr. Freeman 35 00
Brooklyn. Cong. Church, Rev. Dr. French, for Greece 96 25
N. Y. City. A little friend (now dead) 5 07
Oswego. Cong. Ch., T. Irwin $.5; W. H. Wheeler $3; cash $2—which constitutes Mrs. T. Irwin a L.M. 30 00
Mexico. Pres. Church, S. H. Stone, Levi Mathews, F. E. Griffith, J. F. Becker, M. Midlam, Mrs. S. Butterfield, $5 ea.; B. B. Stone and wife $3; J. M. Midlam $2; others, $33.65 ..... 68 65
Champlain. Pres. Church 26 21
Pulaski. M. E. Church on L.M. for Rev. H. Skeel: B. H. Allen and wife $3; L. C. Clark $2; Satia, Pride, Davis and Clark, G. J. Weaver, H. Hinman, $1 ea.; others, $4.11 ..... 13 11
Chateaugay. Union coll'n in Pres. Ch., S. S. Clark $3; others, $3.75 ..... 6 75
Batavia. Pres. Church 36 20
Rochester. Rev. W. B. Stewart on Mrs. J. Stewart's L.M. 12 50
Rome. David Ross 1 00
Rochester. Plymouth Church, for Northern Mexico 148 00
" 1st Pres. Church, for Northern Mexico 164 15
Oswego. A friend 3 00
N. Y. City. Dr. Crosby's Church, add 5 00
Troy. U. Pres. Church, Rev. Mr. Adams, for Italy 30 00
Lansingburgh. A young lady 1 00
" A. D. Eddy, D.D. 30 00
N. Y. City. H. K. Corning 50 00
Candor. Cong. Church and Soc'y, per J. B. Hart, to constitute Lydia A. Brundage a L.M. ... 20 00
Barrytown. J. J. Buck 10 00
N. Y. City. J. D. Vermilyea 100 00
" Dividend on W. U Tel. Co. ... 172 00
Jordan. Pres. Ch., per C. M Perry, to constitute Dea. Cyrus Lull a L.M. 35 00
Lansingburgh. M. E. Church, add.. 7 00
N. Y. City. Bedford street M. E. Church, in part 103 37
" Dividend on W. Tel. Co. 60 00
" 43d street M. E. Church, to constitute Rev. J. P. Hermance a L.M. 60 00
" 44th street U. Pres. Church, to constitute John Curry a L.M. 40 00
" Dry Dock Mission Chapel ... 4 25
Cuba. Pres. Church, per Rev. C. B. Gardner 30 00
N. Y. City. Thos Jeremiah 10 00
" Mrs. C. P. Turnbull 20 00
So. Argyle. U. Pres. Cong., Rev. J. H. Andrew 25 00
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The Christian World.

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*The One Bible.**

BY PROF. TAYLER LEWIS.

The Kosmos is not more strictly *one* than the Holy Scriptures.—What a shame, then, to talk, at this day, of different Bibles—the Protestant Bible, the Catholic Bible—to set them in antagonism, as it were, and thus to foster that vulgar, malign, unthinking, anti-biblical spirit which is now so rife. One might as well talk of the Protestant God, and the Catholic God,—just as the Chinese say to the Missionary:—"Your Josh, our Josh, all very good Josh, every nation its own Josh."

Latitudinarian as are many of the best German scholars, this idea of essential variations receives little support from them. They know better. Diminished as may be their reverence for the Bible as the direct Word of God, they do not hesitate to express their wonder at the strange integrity of this collection of writings, the preservation of the Book as a whole, and its textual uniformity so greatly surpassing that of any Greek or Latin writings that have come down to us. Gesenius, Ewald, Hupfeld, never urged such an argument as this. It is reserved for men who talk of these German scholars but have never studied their works, and, in fact, know little or nothing about them. The learned rationalist is too familiar with the whole subject to attach importance to these various readings. He knows too well what they amount to. Many of them are mere matters of transcription and of the most trifling kind, such as in a classic might give rise to learned annotation, but would never be thought of as, in the least, affecting its literary value, or as casting any doubt upon its authentic integrity. They are differences of accentuation, the

* We have here condensed the pith of a second article contained in the "Christian Statesman," (Phila.,) of Feb. 15. It is an unanswerable refutation of a chief position underlying the reasonings of all who propose the exclusion of the Bible from the Schools.

omission of the article, or its insertion, the use or non-use of the personal pronoun where the sense is not at all affected by it, or of a different particle, not in the least varying the idea, and dialectical changes in the verb. The few of a seemingly larger kind, we find to be the omission of unimportant words, and, now and then, of a brief clause, neither contradicting nor changing the sense conveyed by the full expression, and generally traceable to some other contiguous or parallel passage, to or from which they may have been misplaced. Then there are, especially in the Old Testament, a few cases where numerals are differently stated in some versions, and in some manuscripts of the original. It may be safely said that there is not a single example that would make the least difference in any dogmatic controversy between contending sects, or in regard to any thing disputed, or ever likely to be disputed, between Romanists and Protestants. The diversities of translation, the different shadings that may be given to words and figures, the choice of phrases as influenced, to some degree, by theological bias—all these, we may boldly affirm, are still less in their catholic bearing, we mean in their bearing upon the great question whether taken as a whole [various readings, translations, and all else that can be alleged], there is in the world One Bible, one body of Holy Scripture to which all christendom may appeal, as the one substantially unchanged and unchangeable authority.

The reason of so little actual diversity in modern translations comes from the fact, that they were made by *scholars in the face of scholars*, who would immediately detect any thing like forgery, interpolation, or the least departure from the substantial, and readily ascertainable text and gramatical sense of the original writings. Ignorant Romanists may make such a charge of falsifying ; it may be connived at by reckless Jesuits ; but no truly learned Catholic would venture the assertion, or dare to accept a challenge in such a controversy. Men like Dupanloup and Montalembert know better ; the learned Catholics of Germany would never think of facing their learned Protestant compeers on such wholly untenable ground. Infidelity here may bluster, as it has always done : it may call to its aid the ignorance, or superficiality, of an unbiblical literary world ; but the fact remains—the wonderful preservation, the wonderful unity and agreement of our written Scriptures amid all outward diversities of form, and all changes of language. What would we think if we heard men talk of a Protestant Homer, and a Catholic Homer, a French Homer, a German Homer, an English Homer, with allusion to translations of the old Greek poem into these respective languages? And yet it could be better justified than any thing of the kind in respect to the Holy Scriptures.

We venture the assertion that a candid man of good education, and whose mind had never been prejudiced on the question, might read

chapter after chapter of the Old and New Testament, in the common English version, in the Douay, in the Rheims, in the German of Luther, the Latin Vulgate, etc., without discovering any difference that would arrest his attention. He might, in this way, read through the whole Scriptures without finding any thing that could bear the name of a dogmatic contradiction. As the original texts, Hebrew and Greek, have ever been jealously guarded by rival keepers of the Sacred Writings, so the translations have had an equal safe-guard in the watchfulness, on all sides, of learned opponents. Such men as Abner Kneeland, or Joseph Smith, might make a dishonest or insane attempt of the kind, or some Jesuit priest might hope to escape detection in his adulteration of the Sacred Writings to accommodate them to Brahminism, or Buddhism, or some distant superstition from which he might thus win converts with impunity ; but to suppose such a thing of the great scholars of the sixteenth and seventeenth centuries, when Biblical investigation was so thorough and so keen, or even of the century preceding, argues the greatest ignorance as well as the greatest unfairness. To think of Scaliger and Melancthon falsifying the Scriptures in presence of Cajetan and Erasmus ; or Casaubon, Usher, Walton, making the same attempt, with the learned Catholic Bellarmin, and the learned sceptic Boyle, to watch them ; or Grotius expecting to pass off his perversions under the keen eyes of the men of the Sorbonne ; the thought is too absurd to be entertained by any one only moderately acquainted with the Scriptural history, and aware of the fact that anything of the kind, besides the special hazard alluded to, would have been in mad defiance of ages of critical and devotional examination of these universally accepted and universally cherished writings. However different the dogmatical interpretations of these learned men, they were, nevertheless, interpretations of the same writings, substantially, and of the same grammatical sense.

It may be safely said, too, that the more truly religious among Catholics, would not refuse to use Protestant Versions, should they be placed in circumstances under which the consultation of these versions would be more effective in bringing out the meaning or spirit of the original. Take men like the Port Royal Christians of a former age, such as Pascal and Fenelon ; or the later Catholics to whom we have already several times alluded : they, doubtless, have a deep affection for the Version so intimately connected with their more devotional feelings. But men like these, we may well believe, would never think of stigmatizing the version of King James, or that of Luther, as a false heretical book, to be classed among profane and infidel productions, and to be read only on peril of damnation. Although Rome has long been opposed to the reading of the Scriptures by the common people, even when accessible in Catholic translations, yet it is only in modern times that such a style of speaking

has been employed by her towards versions known to have come from the highest scholarship of the Reformation. It has been because since that period there has come a new thing into Rome itself, a new plague, exceeding in evil that of the former papacy, dark as was its mediæval history. When, therefore, we say Rome, we mean Rome strictly—Papal Rome, *Jesuit Rome,* Rome "that sitteth on the seven hills"—and not that great and venerable body called "the Catholic Church" as it exists in Europe, and on which this Papal power has so long been sitting like a dire, stifling incubus she could not throw off. It is a distinction that Protestants ought ever to make, as enabling them, on the one hand, to preserve their charity, and, on the other, sternly to maintain the true interpretation of those solemn prophecies which so fearfully paint this terrible evil that was to be developed in the history of the Church. We can thus preserve a feeling of brotherhood for our fellow-Christians of Germany, France, and Spain; we can love them for the real saintliness often exhibited in their communions; we can pity what we regard their errors as growing out of this long, malarious oppression; we can ask their charity, in turn, for confessed defects in our own Protestantism: but with Jesuit Rome, Papal Rome, the Rome of Hildebrand and Borgia, there can be no communion. She herself utterly repels it, and we can only prefer her ban to her embrace. When Rome is gone; when this Jesuit Italian power has sunk like the millstone that "the angel cast into the sea" (Rev. xviii. 21), then may there be again one venerable mother, one Catholic faith, one Church with its open visible communion, as well as its pure spiritual unity.

The Jesuit opposition to the Bible in our schools, is an opposition to the Bible itself, to any Bible, to any version, under whatever form it may come, and from whatever authority it may emanate. For centuries has Rome been seeking to get wholly off from the platform of the Scriptures, and to seat herself broadly and firmly upon another—even the foundation of absolute papal infallibility. There can be no compromise with her. The Jesuit is dishonest in this matter, and the Protestant who is aiding him by making our schools as irreligious as he describes them, is, to say the least, unwise. Courtesy may prevent our calling him "foolish," but we cannot help regarding his course as being most mischievous, as it is most inexcusable.

"Thou Alone."—In looking over a Roman Catholic Prayer Book published under the sanction of the late Archbishop Hughes, I was suprised to find that matchless Protestant hymn, "Rock of Ages"—a hymn which has soothed the dying bed of thousands of Christians of every name, who are now singing the song of Moses and the Lamb. But in this version of the hymn there is omitted the stanza which contains that beautiful line,—"Thou must save, and Thou alone." Volumes could not more clearly define the difference between Protestant and Romish Christianity than this significant omission.—*Dr. Stryker.*

A Concise Disproof of all Ritualism.

REV. N. H. SCHENCK, D. D.

WHAT place have altars, and incense, and candles, and priestly vestments, and bodily prostrations in the simple spiritual worship of Jesus? They belong now to no dispensation. Old things have passed away, and they have passed away with them. They pertain to a Dispensation that is ended. They have no place or appointment in the Dispensation of Christ. Is there a word about them in the New Testament except the denunciation of all attempts to introduce Judaizing practices? Go read, in the Epistle to the Hebrews, the exhaustive argument of Paul against the attempted commingling of the usages of the two Dispensations, as at once suggesting a doctrinal paradox, and as dishonoring Christ who, by his Gospel and sacrifice, introduced the world to a new spiritual epoch, with which all these things were in illogical contrast. An altar means a sacrifice, and a sacrifice means a priest and a victim. Of what use or meaning are the appointments without the act? But the act has been performed. There is no more altar, priest, or victim, except you say that Christ on Calvary *did not* "make there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."

As there is and can be but one offering for sin, we are not told to make feeble and approximate imitations of Christ's sacrifice in remembrance of Him. On the contrary, it is only in the Passover Supper, where are none of the appointments of sacrifice, but only bread and wine, and only spiritual communion, there it is we "do show the Lord's death till he come," there hold him up in grateful remembrance and in all the glory of his redeeming power. And if it be true that in acceptable worship we can "only go before God with the expression of that which is dwelling in our hearts," what does the Romanist and the Protestant ritualist mean by his altar? Does he desire more of sacrifice than Christ has already made? What does he mean by vestments and incense? Does he regard himself as belonging to the Aaronic order of the priesthood and living under the Levitical code, or is he a minister of Christ who is declared "a priest forever after the order of Melchizedek"—that is, without a succession, without priestly genealogy, without predecessors, or successors, as having the priesthood complete in himself, without parentage, and having neither an instituted beginning nor a defined ending, "neither beginning of days nor end of life," and so abiding continually,—does he assume to himself a partnership in this Melchizedek priesthood of the Son of God? And what office has he? No sacrifice to offer. No inter-

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cession to make. Why, then, a priest, and for what purpose the altars and vestments? Again, what does the ritualist have in his heart which he would like to express to God in the worship of lighted candles? If they in their day symbolized Christ, who in coming was to be the "light of the world," of what use or meaning the candle now that Christ has come? What need of the candle when the sun is up, except for those who are in chambers where the light of day is shut out or in caverns where the light can not come? What does the ritualist mean by his altar-facing, his attitudes and posturings toward a specific locality in the house of God, as though it were hallowed above all others by the especial presence there of the everywhere present Jesus? Does he forget the scripture which reads, "For Christ *is not* entered into the holy places made with hands, which are the figures of *the true;* but into heaven itself, now to appear in the presence of God for us," and that by his Spirit he is more present in the soul of some humble believer in a remote corner of the house of God than on all the altars that have ever been piously though vainly constructed? With the New Testament open before us, with the explicit teaching of the Epistle to the Hebrews, with Christ's own words ringing in our ears, must we not believe that all these things are derogatory to the dignity of Christ, are robbing him of the honor due to his name? For who can go before God with a worship that is either typical of a Christ not yet come, or supplemental to a sacrifice for sin which Christ has already completely made, without doing an offense to the Holy One and the Just, taking from instead of adding to the glory of his great redemptive work?

Ritualism in 1641.

Extract from a Speech of Lord Falkland in the House of Commons.

A little search will serve to find them to have been the destruction of unity under the pretence of uniformity; to have brought in superstition and scandal under the titles of reverence and decency; to have defiled our Church by adorning our churches: and to have slackened the strictness of that union which was formerly between us and those of our religion beyond the sea, an action as unpolitic as ungodly. We shall find them to have tithed mint and anise, and have left undone the weightier works of the law; to have been less eager upon those who damn our Church than upon those who upon weak conscience, and perhaps as weak reasons (the dislike of some commanded garment or some uncommanded posture), only abstained from it. Nay, while masses have been said in security, a conventicle hath been a crime, and

which is yet more, the conforming to ceremonies hath been more exacted than the conforming to Christianity. So it seemed their work was to try how much of a Papist might be brought in without Popery, and to destroy as much as they could of the Gospel without bringing themselves into danger of being destroyed by the law. Mr. Speaker, to go yet further, some of them have so industriously labored to deduce themselves from Rome, that they have given great suspicion that in gratitude they desire to return thither, or at least to meet it half way. Some have evidently labored to bring in an English though not a Roman Popery—I mean not only the outside and dress of it, but equally absolute, a blind dependence of the people upon the clergy, and of the clergy upon themselves ; and have opposed the Papacy beyond the sea, that they might settle one on this side of the water. Nay, common fame is more than ordinarily false, if none of them have found a way to reconcile the opinions of Rome to the preferments of England ; and to be so absolutely, directly, and cordially Papists, that it is all that £1,500 a year can do to keep them from confessing it. But, by the grace of God, their share has been as small in the subtility of serpents as in the innocency of doves.

The New-York Conference of 1870.

If we regard with attention the elements which distinctively characterise the Protestantism of the United States, we can hardly fail to see that for a large number of the leaders of religious thought and effort in Great Britain and on the Continent to be brought into contact with the men holding a similar position in the New World, especially upon their own ground, may prove of inestimable advantage, not only to the parties more immediately concerned, but to all identified with them. The interchange of ideas and sentiments on the noblest themes, and the fraternal fellowship and social intercourse with which these will be associated, must assuredly be beneficial to both the hosts and their guests.—Experience in connection with all the previous General Conferences of the Evangelical Alliance warrants us in anticipating that the engagements will be attended with much religious enjoyment, and spiritual benefit to those who may be privileged to take part in them. But we are sure that the universal aspiration will crave much more than this. Some permanent and enduring result is hoped for, is anticipated, is demanded ; some closer bond between the Christians of Europe and America, and especially between those who are brothers in lineage and literature, as well as in religion, on both sides of the Atlantic, between the Christian people of the United States and those of the United Kingdom. How this may be best effected will doubtless come under the

consideration of the New-York Conference. One of the subjects which has already found its place in the programme is the "Relations, Spiritual and Ecclesiastical, between the United States of America and the British Empire," and another, the "Religious relations between America and Continental Europe." There will be speakers in abundance highly qualified to illustrate both these topics, and we need hardly say that no subject in the entire range of those which will be brought before the Conference can exceed them in importance.

The truth is, that the more closely the Christians of this country and America become united in affection and effort, the more not only will they both be benefited, but will the world at large become the recipients of the richest blessings. To achieve this end would repay the fatigues of many voyages across the Atlantic and the toils of preparation for many Conferences. Let all who can contribute to the great object, spare neither time nor pains.—*Evang. Christendom.*

Damnation Distributed.

We cannot imagine more cheerful reading for an orthodox Catholic than the recent Papal Bull of Excommunication, which, though dated October 12, has only just been published. In the preamble, his Holiness recites how, for good and sufficient reasons, numerous proclamations of *ipso facto* excommunication have been issued by the Church from time to time, some of which have grown obsolete and useless in the changes of society and manners, giving rise to great anguish of conscience among the faithful. To relieve them from this unnecessary torture, he therefore proceeds to define now and for evermore the offences for which the aforesaid *ipso facto* excommunication is positively incurred, assuring them that these and no others are subject to that dreadful penalty.

This is really a work of benevolence, when we consider that by the ancient canons, in force up to the 12th of October last, there were several hundred offences so heinous as to be properly punishable only by this last resort of spiritual power—a penalty which separates from the church militant on earth and the church triumphant in heaven, without trial, sentence, or appeal, the unlucky sinner who either knowingly or ignorantly incurs it. In reducing these hideous transgressions, therefore, to the comparatively trivial number of three dozen, Pius IX. has earned a new title to the gratitude of his flock—though it must be confessed that some of them are drawn up in terms so general that a single one embraces matter which the older custodians of heaven and hell divided into twenty or thirty.

Having thus resolved to be more liberal than his predecessors with the treasures of salvation entrusted to his charge, his Holiness proceeds

to announce that all apostates and heretics, and all who refuse obedience to the Roman Pontiff, are excommunicated by the mere fact of their disobedience, and can only be reconciled by special application to himself. Geographers, we believe, estimate the population of the world at about a thousand millions, of which the Catholic Church boasts of possessing two hundred millions, including the Indians of Arizona and Paraguay. Thus, as the mouth-piece of Omnipotent mercy, Pius IX. at one word cuts off from all rational hope of salvation eight hundred millions of human beings, with their innumerable posterity, and it is no wonder that the official organ of his court declares this act of crowning mercy to be "une des plus belles pages du genereux pontifical de Pie IX."

Even this, however, does not exhaust the resources of his benignity, for he proceeds to include in the same curse all those who, without special authority from the Holy See, knowingly possess or read any books condemned by the Papal court. Thus, of the two hundred millions of faithful and obedient sons of the Church, a very large proportion of the educated and cultivated are at once cut off. We tremble to think of the innumerable Catholic libraries which are condemning their possessors to eternal punishment by sinfully including on their shelves volumes which have been prohibited by the infallible judgment of the Congregation of the Index. Think of the Englishmen who have ignorantly indulged themselves by possessing Bacon's "De Augmentiis Scientiarum," Gibbon's "Rome," Swift's "Tale of a Tub," Robertson's "Charles V.," Roscoe's "Leo X.," or even Combe's "Phrenology"! Pity the Frenchman whose historical researches have led him to peep into De Thou's "Historia Universalis" or Sismondi's "Republiques Italiennes," or whose literary tastes may have seduced him into the forbidden ground of Rabelais, or Montaigne's "Essays" or "La Fontaine's "Contes et Nouvelles," or who, if scientifically disposed, has studied Raspail's "Chimie Organique"! One would have thought, indeed, that the perusal of Raynal's "Indies" or Vertot's "Knights of Malta" was in itself sufficient punishment, but the infallible judgment of Rome has decreed otherwise, and the weariness of reading those interminable books is but the foretaste of the endless torments in store for their luckless students, nor will the owner of Montesquieu's "Esprit des Loix" be allowed to plead ignorance to avert condemnation. So the Italian is hopelessly lost whose rash curiosity has tempted him to look into Botta's "Storia d'Italia," or Giannone's "Istoria Civile di Napoli," or Ginguene's "Storia della Letteratura Italiana," or Dante's treatise "De Monarchia." Not many Italians, we presume, have incurred the penalty by wading through Roli's translation of "Paradise Lost"—but as the condemnation of the translation doubtless includes the original, we tremble to think of the number of Englishmen and Americans who may now be expiating their indiscretion in eternal torment. It is to be hoped that the proportion of educated

and accomplished Catholics is not very large, for we fear that this manifestation of Papal benignity may go hard with them.

Then the number of the saved is still further reduced by the condemnation of all who impede directly or indirectly the external or internal jurisdiction of the Church. As Englishmen and Americans are lost by the previous clauses on heresy and disobedience and literary culture, this cannot do much harm to them, but as France and Italy and Austria have resolutely set bounds to the external jurisdiction of the Church, and as the States of Central America have been somewhat recalcitrant on the same subject, we fear that some hundred or more additional millions are thus swept into perdition—especially as the succeeding clause specifically includes those who directly or indirectly subject ecclesiastics to secular tribunals—a crime of which all those states are guilty.

Then Spain and Mexico are likewise brought within the circle of condemnation by a clause which includes in the common curse all who invade or retain the revenues of the Church or of her ministers, thus striking off at a blow some thirty millions more from the rapidly narrowing group of the elect.

All these being particularly heinous offences, Pius then proceeds to withdraw any powers which may have been previously conferred on any one to pardon them, and to include in the common excommunication any dignitary or prelate who may dare to grant absolution for them, except *in articulo mortis*—and then only with a reservation in case the dying man recovers.

Ireland we looked upon as a favored spot, exempt from this contagious perdition, until we came upon a special clause, apparently designed to bring the green Isle under the ban. This includes all members of secret societies engaged in open or secret machinations against legitimate governments, as well as all who favor or give aid to such societies. Remembering Ribbonism and Fenianism, we felt that the doom of Ireland was sealed, and we grieved to think how few of the Patricks and Bridgets of America, who contributed their stamps to the "Sunburst," could escape.

Having thus weeded out the faithful until few are left, except the clergy and the inhabitants of the Roman Territory, who are known to be enthusiastically attached to their paternal clerical government, his Holiness proceeds to decimate the scanty remnants of his flock by pronouncing the same terrible anathema against a number of less wide-spread offences, such as holding converse with excommunicants, farming out masses, simony, and a number of other peccadilloes, mostly of a clerical character.

As we said before, there must be something particularly cheerful to a devout and obedient son of the Church in contemplating the care with which his spiritual father separates the black sheep from the white.—

Knowing that his faithful obedience secures him a place in heaven, he has the satisfaction of feeling that there is little danger of being crowded there so long as the vigilant custodian of the keys uses the power entrusted to him with an eye single to keeping out and not to letting in the countless millions of souls whose fate depends upon his will. On the other hand, as our comments are based on an official copy of the original document, no person who reads this need flatter himself with the hope that we have made a mistake, and that if he possesses any of the works we have mentioned, there is no excuse for him.—*The Nation.*

The Reformation struggle was a battle for the right of private judgment. Hence the Rationalist flatters himself that he is carrying out what Luther began ; and the High-churchman imagines that he gains an easy victory over the Evangelical and the Dissenter, by tracing an analogy between Protestant principles and the Rationalistic method.—The one looks on Luther as a half reformer, unable to carry out his principles to their logical conclusions. The other saddles on him the consequences of Rationalism, and credits him with giving impetus to the neological movement. Both fail to see the fallacy which underlies the argument. Both forget that the Reformation was a protest, not against authority, but against Papal authority ; not against infallibility, but against human infallibility. The Protestant principle is the right of private judgment *in the interpretation of an infallible standard.* While it is easy to see how men who do not avow evangelical sentiments, can praise the efforts of the Reformers to secure the full franchise of thought, it is also just as easy to see that so far from Protestantism having any affinity for Rationalism, they are the poles apart.

At the risk of being charged with Bibliolatry, it is important, at the present day, to maintain, with Chillingworth, that *the Bible is the religion of Protestants.* Religion must have an anchorage, or it will drift into infidelity.—*Presbyterian.*

Modern Civilization asserts itself against the Temporal Supremacy.

The secular dominion—the dogmatic arrogance—the despotic nature of the Papacy ; and the Papacy gathers up all its historic power—all its spiritual energy—all its proudest assumptions, and thus panoplied waits not for renewed assaults, but takes the offensive, and hurls her whole force against her vigorous and determined enemy. Within less than a century there have risen foes to Papal Rome in the civilized world more threatening to her existence than were the ideas and forces of the Reformation. The American Revolution, followed by that of France in

1789—the wars of Napoleon—the revolutionary movements of Europe in 1848—the growth of commerce and trade—the coming together of the peoples of different nationalities by means of steamboats, rail-roads, the telegraph, the press, all these have served to reveal and intensify the worth, the rights, the personal responsibility and privilege of the individual, and have united them in a protest against all despotism, civil and religious, and foremost against the Papacy as the mightiest and most terrible of all despotisms in the civilized world. The masses are becoming independent powers. Within her own bosom, Rome has nestled and nurtured her bitterest and strongest foe. She has seen born of herself a vast, wild, and godless democracy. Infidelity in France, the logical result of Romish superstition and despotism, started the old Christian cry of liberty, equality, and fraternity, which, without the moral checks and balances of Christianity, has for eighty years so deeply stirred the European mind. A profound and irrepressible yearning among the nations after human rights, after self-government and individual advancement, has found in Rome an unrelenting, merciless, desperate antagonist. The denial of the right of any church, Papal or Protestant, to control the institutions of the State and of the family, has to-day its warmest defenders among some of the very governments and nations who had given their power and their strength to Rome.

By reason of what has been called "the apostasy" of Northern Germany from the Reformation, and the cruel bondage of Southern Europe under the Roman yoke, the movement towards national freedom and personal independence has become godless, and, very widely, Atheistic. This movement is a protest, on the one hand, against Christianity as represented by Rome, and on the other against the crushing despotism of her temporal supremacy over governments and peoples. Let me quote a few passages from one of the most able works of the present century on the Papacy. It is the Prize Essay of the Evangelical Alliance, by the Rev. Dr. Wylie, of Edinburgh, in the year 1852, entitled "The Papacy," an 8vo. volume of 500 pages. It is a work of marvellous forecast and prophetic insight.

"The Papacy at this moment is fighting its third great battle. Its first was with the Empire; with that it was victorious. Its second was with Christianity in the persons of its Allgensian and Waldensian confessors; and in that too it was victorious. Its third great war is that which is now waging with an Atheistic communism, which has risen contemporaneously and with extraordinary intensity and power in all the Catholic countries of Europe. . . . It is plain that the issue of this war, to the Papacy, must be one of two things, complete annihilation or unbounded dominion. Rome must be all that she ever was and more, or cease to be. Europe is not wide enough to hold both the Old Papacy and the Young Democracy; and one or other must go to the wall. Matters have gone too far to permit of the contest being ended by a truce or compromise; the battle must be fought out. If the Democracy shall triumph, a fearful retribution will be exercised on a church which has proved herself to be essentially sanguinary and despotic; and if the Church shall

overcome, the Revolution will be cut up root and branch. It is not for victory then, but for life that both parties now fight. The gravity of the juncture and the eminent peril in which the Papacy is placed, will probably spirit it on to some desperate attempt. Half measures will not save it at such a crisis as this. To retain only the traditions of its power, and to practice the comparatively tolerant policy which it has pursued for the past half century, will no longer either suit its purpose or be found compatible with its continued existence. It must become the living, dominant Papacy once more. In order that it may exist it must reign. We may therefore expect to witness some combined and vigorous attempt on the part of Popery to recover its former dominion. It has studied the genius of every people ; it has fathomed the policy of every government ; it knows the principles of every sect, and school, and club—the sentiments and feelings of almost every individual ; and with its usual tact and ability it is attempting to control and harmonize these various conflicting elements so as to work out its own ends." Again: "These two tremendous forces, Democracy and Catholicism, poise one another, and neither can reign so long as both exist. But who can tell how soon the equilibrium may be destroyed? Should the balance preponderate in favor of the Catholic element ; should Popery succeed in bringing over from the Infidel and Democratic camp a sufficient number of converts to enable her to crush her antagonist, the supremacy is again in her hands.—With Democracy collapsed, with the State exhausted and owing its salvation to the Church, and with a priesthood burning to avenge the disasters and humiliations of three centuries—wo to Europe—the darkest page of its history would be yet to be written."—T. H. Skinner, Jr., D.D.

Among various statements found in a remarkable book which has lately made its appearance, and which, being of genuine Roman Catholic authorship, has almost startled the more violent partisans of the Papacy out of their senses—we mean "The Pope and the Council," by Janus, (translated from the German)—no admissions are more strikingly candid, and none conceived more thoroughly in the spirit of the true catholic as opposed to mere Romanism, than the following :—

"Of all the Fathers who interpret Matt. xvi, 18 and John xxi. 17, *not a single one applies them to the Roman bishop as St. Peter's successors.* How many Fathers have busied themselves with these texts ! Yet not one of them whose commentaries we possess—Origen, Chrysostom, Hilary, Augustine, Cyril, Theodoret, and those whose interpretations are collected in catenas—has dropped the faintest hint that the primacy of Rome is the consequence of the commission and promise to St. Peter ! Not one of them has explained the Rock or Foundation upon which Christ would build his Church, of the office given to St. Peter to be transmitted to his successors ; but they understood by it, either Christ himself, or St. Peter's confession of faith in Christ, or often both together. Or else they thought St. Peter was the foundation equally with all the other apostles, the Twelve being together the foundation-stones of the Church (Rev. xxi. 14.) The Fathers could the less recognise in the power of the keys, and the power of binding and loosing, any special prerogative or lordship of the Roman bishop, inasmuch as—what is obvious to any one at first sight—they did not regard a power first given to St. Peter, and afterwards conferred in precisely the same words upon all the apostles, as anything peculiar to him, or hereditary in the line of Roman bishops ; and they held the symbol of the keys as meaning just the same as the figurative expression of binding and loosing."—*The Pope and the Council*, pp. 91, 92.

The Spiritual Supremacy of the Pope.

We find it equally contradicted by Holy Scripture and by the history of the Church. The only color of excuse for such a doctrine is the declaration of our LORD that he will build his Church on a *Rock*, which the Romish Church takes for granted to mean *Peter*. Now, the majority of the Fathers of the Church (and Rome is very fond of appealing to the Fathers), understand our LORD's words of the *true faith*, which PETER professed, while others, as JEROME, AUGUSTINE, THEODORUS, BEDE, &c., apply these words to our *Lord himself*—"the *Chief Corner-stone*"—"the everlasting foundation," which is only consistent with the general analogy and tenor of the Scriptural testimony to our LORD. In the next place, we contend that as the head of His Church, if any Apostle was supreme it was not PETER, but *Paul, the chief of the Apostles, on whom came the care of all the Churches daily.* If any Church took the lead in apostolic times, it was that of Jerusalem, and not of Rome, and therefore its Bishop JAMES, would naturally take the lead of other Bishops. Now we find it recorded by the pen of inspiration that when PETER attended the Council at Jerusalem, a Council be it remembered inspired by the Holy Ghost, and under Divine guidance, PETER was subordinate to JAMES, who presided at the divinely-guided and divinely-instituted Council. If PETER was ever appointed by our LORD to be supreme in authority over the other Apostles, how did it come to pass that in the first Council of the Church, under the very and direct guidance of GOD Himself, that PETER does not assume any *supremacy*, but is himself *subordinate?* On this point CYPRIAN writes as follows:—"Certainly the *other Apostles were what Peter was*, endowed *with an equal plenitude both of honor and power.*" AMBROSE declares that when PETER heard—"But what say ye that I am," he remembered immediately his place. He takes the precedence *in conference, not in honor;* the *precedence in faith*, not in *order*. JEROME has left it on record that *John and James*, our LORD's *favorite disciples*, never obtained any power or gift more than the rest of the Apostles, whom he declares "*all to be equal.*"

To us Protestants, who base our belief on GOD's written word, and that alone, the evidence of Fathers is but *historical* evidence at best, and so far a fallible guide—but to the Church of Rome, which sets *tradition* and the *authority of Fathers* on a level with the Word of GOD, as a rule of faith it is a matter of supreme importance whenever on this their own chosen ground of authority the fabric and figment of PETER's supremacy comes to the ground, and crumbles at their very feet. What, we ask, say the Fathers to the Papal supremacy?

IT is neither a stronger nor a truer faith, as a writer in the "*Echo*" shows, which beguiles men from Protestantism to Ritualism and from Ritualism to Popery: "It is rather Doubt which does the work. A true age of faith is a Puritan age; an age which despises form because it is so deeply imbued with Spirit, and dispenses with outward authority because it is so full of inward assurance. All these external ceremonies of whose revival we hear so much, as if they were each a proof of the earnestness of public religion—all these high claims of sacramental mysteries and sacerdotal privileges which pretend to give tangible manifestation of intangible truths—all these, aye and the spirit-rapping and spirit-calling, which are their caricature and *reductio ad absurdum*,

are the evidences, not of how much faith there is among us, but of how deep and wide is the scepticism, the carnality, the materialism of our time. It is to *get* faith, and not because they *have* faith, that thirsty men pursue these mirages. But the true springs lie in another direction, and as years roll on it is a grievous sight to behold the generations following one another on the same delusive quest. One of the most honest and most learned of Rome's converts has recently, with admirable candor, published his protest against the claim of his new Church to be the only Mother of Saints, and has admitted that within the forsaken Church of his fathers he has witnessed a piety which all the seven sacraments of Rome do not aid their recipients to surpass. Surely (exclaims the writer, in conclusion) there will yet be an end of all this system of incantation and enchantment, worthy of the last days of heathenism in old Alexandria."

Political Popery.

If there are any who believe that Popery is a religious and not a political system, the following passage from a recent number of the "*Westminster Gazette*" may help to enlighten them. It occurs in an article on the Pope's Jubilee. The writer says :—

The Catholic world is astir ; it desires to testify not only its attachment to the Head of Christendom, but its unity in protesting against the godless Revolution, and against the policy of States, indifferent to religion, permitting the violation of law and justice. This united movement is a good augury for the future ; it shows that public opinion in the Catholic world gladly seizes every opportunity of recording its judgment in favor of the rights of the Church in a manner the most significant. It relieves Catholic Europe in a measure from the reproach of tamely standing by whilst the agents of the Revolution, like the soldiers who cast lots for the garment of Christ, were plundering the possessions of the Church. If the days of Crusades are over, at all events a moral Crusade may do much to drive back the impious hordes of Atheists, Jews, and Liberals, which are encompassing the Church of Christ. If Catholic indignation has been somewhat slow in making itself felt ; if the voice of the Catholic peoples has not penetrated as yet with sufficient distinctness and determination into the Cabinets of Kings or into the Revolutionary Parliaments of Europe ; if the united will of the vast majority of the populations has been hitherto disregarded by a noisy and triumphant minority, it is because the voice and will of the Catholic world were wanting, not in fervor or depth, but in proper organization. A combined movement will remedy this defect. In the present year, when the Church is to meet in Council ; when Bishops from the remotest ends of the earth will gather round the chair of Peter, the centre of Christendom, a favorable opportunity offers for the Catholic peoples to manifest to the enemies of the Church, to godless States and temporising rulers, and to the guides of public opinion, their determination not to tolerate the spoliation of the Church or the infringement of any of its inalienable rights in any country, far less in the States of the Church, or to permit that a hostile finger should be raised with impunity against the civil Sovereignty. The turbulent minority, which has hitherto ridden roughshod over justice, because it thought justice was weak, will recoil when it sees that the cause of justice, of law, and of reli-

gion is strong in support of the Catholic peoples of Europe. What, then, is needed is to convince the enemies of the Church and of the Pope that the majority is united and determined, and has made up its mind no longer to submit to the dictation of the leaders and fosterers of the Revolution. Every public movement which manifests this determination hastens the end of the domination which has been already too long allowed to dictate the policy of European States. In the support of the Papal army, in the collection of Peter's Pence, in the offerings for the celebration of the Pope's jubilee, Catholic France has taken the lead in a manner so significant as to control the policy of the Emperor, and to strike something like terror into the hearts of the revolutionary party in Italy. Germany, also, is bestirring itself with praiseworthy alacrity, and is organizing in almost every diocese, more especially in Prussia, united offerings to the Holy Father, and sending addresses expressive of Catholic determination to stand by the Pope and make good, as far as possible, the losses he has incurred from the spoliation of revolutionary Italy. In Italy itself, where the majority of the people abhors the tyranny and impiety of the dominant faction, a like spirit and generosity are manifested in spite of the cruel oppression and increasing poverty under which their unhappy country labors.

Archbishop Manning and his friends occupy a much more logically tenable position than their adversaries. Given the principal positions of the Romish faith, and the personal infallibility of the Pope and his right to control the actions of States and individuals follows in due course. The great work of the present Council will be to make this clear, and to show, to the manifest conviction of all men, what a thorough despotism, in matters temporal as well as spiritual, the Church of Rome is. It is this exposure which men of sense and worldly wisdom like Dupanloup and others dread ; and all their efforts are directed to cover up the monster and not allow its ugliest features to appear. We do them the justice, too, to believe that, if it depended on them, Romanism would be muzzled, and so trained and disciplined as to make it compatible with the enlightenment and progress of the age. It speaks much for the equity and love of fair dealing of Protestants in this country that all their sympathies are directed in favor of this party. We watch the fortunes of the fight, and we sympathise with Dupanloup as if he were fighting our battle. But the real interests of Protestantism, as it seems to us, lie in the success of the Ultramontanes. God forbid that we should do, or even wish evil, that good may come ; but we cannot help seeing that the Ultramontane party understand their system better than their opponents. And we cannot help seeing, too, that if these men get their way in the Council, as we believe they will, they will raise a storm throughout Christendom which will wreck their Church. We know the struggle will be a fierce one. We know how numerous and how practical are their adherents among the laity in all countries ; but, notwithstanding, time and progress, the spread of knowledge, and, more than all, the Spirit of God is opposed to them. The more their pretensions are advanced the more monstrous will they appear, till the reason and the conscience of the people sweep their dogmas for ever away.

Evan. Christendom.

The Bible and School Question.

The Cincinnati Decision.—Opinion of Judge Stover.—Judge Stover began by a brief statement of the case, making prominent the fact that the practice of reading the Bible in the schools began in the city fifty years ago, and had continued ever since; but provision had been made in this time to excuse from that exercise any pupil whose parent or guardian desired it. He continued:

To this rule no offence was taken until in 1869, when the School Board passed these resolutions. The defendants justify this action of the School Board on the ground that many taxpayers are not believers in the Bible; that the members of the Catholic Church do not believe the King James version is correct and complete, and that others are, by disbelief, precluded by conscience from attending the schools.—We will dismiss all references to the past history, and all discussion of authenticity and authority of the Scriptures. Nothing is gained by the assertion that the Bible is not the revealed will of God. This is the same weapon that is always used by the disciples of unbelief in the plenary inspiration of the Holy Scriptures. We dismiss, also, references to persecutions by Christians. There never can be any just denial of the truth by showing the inconsistency of those who profess to know and teach it. Separated from all irrelevant matter, the propositions are: Had the defendants, in the exercise of their discretion, the legal right to declare that the Bible should not be read in the schools? If no such power existed, may this Court restrain the Board? The provision of the Constitution recognizes the existence of the Supreme Being, but gives no preference to sects. The protection it gives to religious worship, we may well conclude, is not intended to apply to those who, like the Athenians, worship the unknown God. It is the Christian religion that is recognized by the Constitution. The Legislature sustained this view, by exempting the family Bible from execution, by providing that each apprentice shall be provided with one, that a Bible shall be in the hands of every inmate of a jail, penitentiary, and reformatory institution. All this is at the public expense, and it is now claimed that the Bible cannot be read in the common schools. Nay, more, our halls of legislation and our Courts of justice are supplied with copies of the Bible, and it is only from the common schools that it is sought to be expelled, thus making them the only exception to the general recognition of the Bible as the exponent of morality and religion. The lowest view we can take of the religion contemplated and recognized by the Constitution, is that which acknowledges a Supreme Being; as revealed in our consciences and the worship of that Being. We conclude that the revealed religion of the Bible is that which is meant by the Constitution, and has been recognized by the Constitution and the legislation of the General Assembly. On no other ground can blasphemy be made criminal.

The True Religion.—The defendants claim that the instruction referred to in this bill of rights means the cultivation of the sense of right and wrong, and that the only religion meant by that instrument is written on human nature. This was a bold proposition, and hard to sustain on any other ground than that which justifies the Juggernaut, the sacrifice of the Hindoo widow, or the cannibalism of the South Sea Islanders. Without the teachings of the Bible we have no unvarying code of morals or of human duty; but the defendants say the natural conscience is to be developed. What is the process, what high and holy motive is to be presented to the pupil who is deprived of the teachings of the Bible? By this rule there would be no standard, and every man would be a law unto himself. The strife of opinion would be uncontrolled, and the moral power of the country would be dependent on individual caprice. We do not admit the assertion that the Bible leads to sectarianism; this is the work of man, not of God. The Scriptures teach we are all of one origin; but the

human lesson is different. We learn from the Bible to forgive injuries; not so in the profoundest systems of human philosophy. A volume that teaches immortality cannot teach exclusiveness.

Is reading the Bible worship?—The reading of the Bible is not an act of worship. The lessons chosen are naturally those tending to elevate the mind and soul and heart. Its object is to calm the mind and give wholesome lessons in moral rectitude. No religious test is required, no act of worship, no sectarianism. These resolutions are a sweeping edict, and leave the pupils not only without a hope, but without a God. Not even natural religion may be taught. If a pupil asks about his origin, he may be referred to geology, but not to Genesis. If one asks why the sabbath is observed, the teacher must ask permission of the Board of Education before the question can be answered. In the whole case we conclude that we have complete jurisdiction; that the case presents equitable grounds for our interference; that the powers of the defendants have been transcended; that their action is *ultra vires* and void, and the injunction must be made perpetual.

$400,000 have been given the past year to Roman Catholic institutions in New-York, mainly for school purposes. Now, what is taught in these church schools which is not taught as well, if not better, in the common schools? Is it arithmetic, geography, grammar, history, writing, or music? No. The one thing taught in these schools, and the thing for which they are set up, is the religious doctrine of a particular church. Now I do not object to the Roman Catholic Church teaching her doctrines as widely as she can by all fair means. But shall you and I be taxed to pay for that teaching? This is the question. By an act of the last legislature the city treasury is to be taxed over $200,000 a year for such schools. Here we have the worst feature of an establishment—taxing one man to pay for another man's religion—without any of its redeeming characteristics. And this tendency has grown so rapidly of late that it has become really alarming. It threatens to subvert the whole spirit and history of the nation on the question of religious liberty. *The Tablet* says: 'We are here, and intend to remain here; and to remain here a permanent part of the population, and as Catholics.' Very well, by all means let them remain: but do they intend to be Catholics in distinction from being Americans? As citizens, which do they propose to put first, the Catholic or the American? By all means let them stay here, and 'as Catholics'; but shall you and I pay for their being Catholics, and pay for teaching their children to be Catholics, instead of being Americans?"—*Dr. J. P. Thompson.*

It is painful to notice with what avidity some religious journals of the day seize on every utterance of minister or layman in favor of casting the Bible from our public schools. Men who have been honored for their wisdom and power of argumentation, seem to have lost those qualities the moment they approach this subject. Is it owing to their great candor? their desire to give all citizens their due? to exalt our political institutions? to save our nation from the evils of Church and State as they are felt in Europe? All these are worthy motives. But are there not rights elsewhere? Is not God to be taken into account in this controversy?

It is argued that we ought not to *force* the Bible into our schools. Who attempts this? Is not the effort made rather to *force it out?* Did not Romanists, Atheists, skeptics, Jews, *find* the Bible in our schools? On which side is the *violence?* Who would invoke power? Certainly not those who advocate the continuance of a custom from the earliest existence of our schools.

Another ground of objection to the Bible in our schools is, that it involves the teaching of a theological system. Can it be possible that Dr. Spear laid down this premise in seriousness? Who has ever demanded such a thing? In the reading of

the Bible without note or comment, does the Doctor find the injunction of a theological system? Would he risk his reputation as a theologian on a definition so narrow? What would be the great thoughts derived from the mere reading of the Scriptures in our schools once a day? Why, that God is, that he demands our service and love; that man is a sinner, and that a Saviour is provided for him. Not much more, possibly less. And is that sectarian? is that a system of theology? Do not Romanists, as well as all Protestants, admit so much? Nay, do not Jews and Infidels acknowledge that God is, and that we ought to obey him? that there is such a thing as sin and guilt? The premise is a fiction, and the conclusion can be no better.

It is argued that our Bible is sectarian. It has been asserted over and over—it is known as a historic fact—that our Bible is a translation by Roman Catholics, and sanctioned by a Catholic king. But this part of the argument is rendered null by the fact that Romanists have already declared their hostility to the introduction even of their own *version* into the public schools. They would have *no Bible* in the education of their children, nor, indeed, any where else. There is nothing on earth against which their ecclesiastical enmity is so terrible as against the word of God.—*Presbyt.*

That the State owes an education to the children of the State, is an axiom of the country. It was enunciated at the beginning. It has been accepted by every party. It has been proclaimed in popular gatherings by all political leaders. Now, you cannot give to a human being any thing properly called an education, except by giving some *moral* training, because the moral nature occupies so large a part of the human being. Inasmuch as the moral training is an essential part of education, the State must decide on some *system of morals* which shall be adopted in schools. This system will run through all the reading books, geographies, histories, philosophies. There are four principal systems from which the State can choose, but it can use only *one* at a time, because no two of the systems will work together. The four principal systems of morals are these: The system of idolatry, of atheism, of corrupted Christianity, of pure Christianity. Hindoostan has chosen the first; China has chosen the second; Spain and Austria have chosen the third; England, Scotland, Prussia, Holland, Sweden and the United States of America have chosen the fourth. Now this fourth system runs through all the books used in our Public Schools. You cannot ravel it out except by destroying the warp. This system begins at nine o'clock in the morning with the reading of the Christian Bible. But it does not stop there. In some form it is present in every book taught. It is recognized in the very construction of the exercises. It pervades the minds of the teachers.—*Rev. H. Fowler.*

The Catholics Object.—Let us see *what* they object to. Probably a large majority do not object in the least to the reading of the Bible; but, at present, we will not insist upon this. We will admit, for argument's sake, that the prelates and leading newspapers of the denomination represent the whole body. What do these leaders of Catholic sentiment object to? They object to the common version of the Bible. They also object to religious instruction by Protestant teachers. Very sweeping, certainly. Now, reader, mark this,—they object *still more* to public schools *without religious instruction.*

"The New-York Tablet" says: "To us, godless schools are still less acceptable than sectarian schools; and we object less to the reading of King James's Bible, even in the schools, than we do to the exclusion of all religious instruction. American Protestantism of the orthodox stamp is far less evil than German infidelity."

"The Catholic World" says (vol. ix. p. 584): "We oppose separating secular training from religious training, and can never consent to the secularization of education. Here is where we and the present race of Protestants differ. It is because the common schools secularize, and are intended by their chief supporters to secularize education, and to make all life secular, that we oppose them, and refuse to send our children to them where we can possibly avoid it."

These extracts represent the only outspoken Catholic sentiment on this subject. The demand is for *religious schools* for Catholics, taught by Catholics. What, then, will be the effect of giving up the Bible? It will simply make our free schools more odious, even abominable, in the eyes of these Catholics. They complain of our secular schools. Are we foolish enough to try to compromise the matter *by making* them *more secular?* It is feared that the Catholics will overturn our school-system unless we exclude the Bible; and yet they tell us plainly enough that this exclusion will only increase their opposition.

This whole attempt to please the Catholics by withdrawing the Bible is no less than absurd. And yet with what paternal patronizing are we told that those Protestants who cling to the Bible in schools are well-meaning, no doubt, but very "foolish," inasmuch as they are falling into a trap of the Romanists, and giving the latter an excuse for demanding denominational schools! The trap, so far as there is any, is this—to lead us to make the schools godless, and then hold them up to the scorn of all Catholics as being godless.

There is but one way in which the permanency of our school system can be secured, and that is by retaining such elementary religious instruction as is according to the faith of *both* Protestants and Catholics. No plan of this sort can be perfectly carried out for a long time to come; but our efforts should look in that direction, and not away from it. It is very true that this will not meet the present demands of the Catholics; but it will satisfy the great body of the American people, and afford us a ground of argument that is impregnable. Protestants and Catholics agree that there is a God, and that men ought to love and obey him; that Jesus Christ has come into the world to save sinners; and that the Bible contains a revelation from God of truth and duty. If Catholics are disposed to do so, they can easily unite with Protestants in providing for elementary instruction on these points, leaving the theological instruction, properly so called, for other agencies. Are we Protestants ready to meet them on this ground? Then the issue will be easily made up, and our opponents will soon go to the wall.

Observe, also, that the reading of the Bible, as now practiced, is an approach to this very position. It is designed to be unsectarian. The Catholics complain of it. Let them, then, join with us in providing something that shall be truly unsectarian. Let us press them with this proposition honestly and earnestly, and we shall carry the day, possibly with them, certainly with the great American people. Meanwhile let us hold fast to what we have till we get something better. To withdraw the Bible would accomplish nothing toward the pacification of the Catholics.—

Boston Tract Journal.

Will the exclusion of the Bible satisfy the atheistic part of the opponents of our schools? Not at all. The same principle on which they demand the exclusion of the Bible prompts the demand of the exclusion of all religious instruction, and of all moral teaching also. They are opposed to the morals of the Bible, on the subject of Free Love, for instance, and on the subject of divorce. Mr. Vickers, in his speech against the Bible in the Cincinnati schools, expressly asserted the immorality of the Bible, and cited Christ's teachings on divorce as improper. Now on the same principle on which we expel the Bible we must exclude all morality, as well as all religion, from our schools. We must purge our school books of all reference to religion. We must have atheistic history, astronomy, geology, moral science, poetry, and reading books, prepared for our schools, because nothing else will pacify the consciences of our German saloon-keepers and the denizens of our dance-houses. And that is what the opponents of the Bible mean by their demand; they know that if they persuade us to admit their right to exclude the Bible

on the plea of conscience, they can easily exclude all religion and morals from our national education on the same pretense. But what kind of national education would we have without morals and religion? The same imperative reason of public safety which demands national education at all, requires such an education as shall promote the public safety; an education which shall make good citizens and patriots of our youths; and no education which is not based on religion can train up honest citizens and heroic soldiers.

In a word, we gain nothing by excluding the Bible. We please nobody—neither Papists nor infidels. Both want the control of our schools. To strike the flag will not silence their fire. We shall not gain their acquiescence by any thing short of surrender; or the other alternative, fight them on this line, and beat them at the ballot-box. For my part I choose the old motto of the defenders of beleaguered Londonderry against King James and his Papist forces—*No Surrender.*—*Rev. R. Patterson, D.D.*

The God of the Bible has taken this land under his special benediction, and evidently intends it to be a Bible reading people. He sent the Puritans and the Hollanders to take possession of this land in the name of the Bible. The handful of men who fought the battles of the Revolution could not without especial Divine help have achieved our liberties. God was no more certainly at Jericho and Mogiddo than at White Plains and the Cowpens. . . . . .

Wake up! Friends of the Bible! We are letting this question go by default. The most of the printing presses have gone over to the other side. Half of the clergy have gone over, and the half that have not are, for the most part, silent. We are on the unpopular side. People say, "Are you not in favor of progress?" Yes! yes! In favor of all kinds of progress, except one, *progress over a precipice.*—*Rev. T. De Witt Talmage.*

What amazes us is that in commencing an Index Expurgatorius of books not fit to be read by children, the Bible should head the list. There is as yet no law excluding any book, not essentially vile, from use in the schools. Poetry, with all its exaltations, oftentimes unwholesome to the juvenile mind; physical science with its numerous apparent contradictions of revelation; history, with its teachings closely interwoven with questions of religious faith, are all permissible, and are left to the judgment of teachers and school committees. Only the Bible is *anathema maranatha.* But why stop there? Has the story of the Puritans, the Huguenots, the Cavaliers, and the Inquisition no tendency to bias the youthful mind? Why not close the minds of the children to all the teachings of history, lest perchance they may form an opinion for or against some particular sect? When we legislate the Bible out, we shall legislate the rosary in. Nor is there any sincerity in the attempt to repel it from the schools. The purpose is to compel the State to support denominational schools, and if, Catholics say, our common schools are now 'godless' with the Bible, what will they be when the Bible is forbidden?"—*Hours at Home.*

England is overrun with national schemes of education. There is the National League of Birmingham, which desires to make education gratuitous, secular, and compulsory; the Union of Manchester, which would retain the religious element in education; and there is the Government measure, which Mr. Forster has promised his constituents he will certainly introduce, and which he hopes to carry this session. It will certainly not be the scheme of the Birmingham League. England is certainly not ripe for secular—we doubt if she is ripe for compulsory—education.

The Issue with Romanism.—Facts worthy of Note.

SECTARIAN APPROPRIATIONS FOR TEN YEARS IN NEW YORK CITY.

We ask attention to the following table of moneys voted from the Public Treasury of the City of New York for the past ten years. The aggregates are made from details carefully gathered from official documents.—EDITOR.

A. D.	Roman Catholic Institutions.	All other Religious and Charitable Institutions: Protestant, Jewish, and Public.	TOTALS.
1860		5,430 00	5,430 00
1861	18,791 27	12,769 53	31,560 80
1862	9,153 63	36,099 86	45,253 49
1863	78,000 00	13,522 11	91,522 11
1864	73,000 00	14,094 40	87,094 40
1865	40,000 00	23,552 66	63,552 66
1866	21,607 24	25,799 78	47,407 02
1867	120,000 00	13,100 40	133,100 40
1868	124,424 60	28,872 38	153,296 98
1869	412,062 26	116,680 21	528,742 47
Ten Yrs.	$897,039 00	$289,921 33	$1,186,960 00

Upon the last of these items, published in detail by the Union League, we add the comment of two journals. The *Independent*, under the heading "Sectarian Robberies," makes this urgent appeal :—

"Read the report from the Union League Club, on the robbery of the public treasury by the Roman Catholic politicians and their allies. We give up two or three columns of our paper to it; and we would devote the whole fifty-six to the subject, if the people of this city and this State, and the whole country could thereby be roused to the duty of the hour. Again and again we have called public attention to the inroads which Romanism is making upon the public money,—applying the Taxes of the people to Sectarian purposes,—until, to all intents and purposes, the Roman Catholic is to-day the Established religion of New York. Its schools and its churches, its priests and its nuns, are in large part supported by the money of Protestants, extorted by oppressive taxation, and paid over to the treasury of the Romish Church.

"Citizens of New York! Protestant Christians of the United States! we ask you to read and ponder upon the statements made in this report. It comes, indeed, from a political club; but if there is one statement there made which can be challenged and confuted, let it be done. It is time to meet the question where the Romanists have put it, and the people must come to the rescue, or the Romanist's Church will soon have the State and the country under its iron heel."

The *Presbyterian Banner* suggests two reflections :—

"One is, that the servility of American citizens who will tolerate this gross injustice is more amazing than the arrogance which has demanded for one sect this colossal bribe. That ecclesiastics have a proclivity to handle the funds of other people, is attested by the whole history of the Romish Church; but that free-born Americans should cringe before the haughty prelates of that sect, is humiliating in the extreme.

Another reflection is, that the danger which seems to attend the handling of Protestant Bibles does not appear to attach itself to Protestant dollars. The

hands which would tear, with pious horror, from the walls of our school-rooms, the ten commandments, especially the eighth, as printed from the Protestant Bible, lovingly unclasp to receive, in great part from Protestant tax-payers the generous tribute of more than four hundred thousand dollars in a single city for a single year!"

An admirable paper on the *Position and Duties of Christian Citizens* was adopted at the late Methodist State Convention held in Syracuse, New-York. Under the heading of "Our Position" the report, among other things, holds as follows:

We insist upon equal privileges of education for all future American citizens in common schools as a public charge.

A refusal to enjoy these common school privileges furnishes no ground of exemption from equal taxation or right to special appropriations.

It is according to the common law of the United States of America, as well as of England, that civil liberty and modern civilization are grounded in the Christian religion. We propose, therefore, to maintain our rights as citizens by an unblushing defense and fearless propagation of Christianity.

Not sectarian education, but secular learning and moral culture, based upon reverence for God and his holy word, are indispensable to good citizenship, and, hence, the proper charge of the State.

The Bible was given to man as man. There is, therefore, no legitimate power in any man, or combinations of men, to deny its use for any length of time to any human being. It is our national book, and we will firmly and unitedly resist all attempts to remove it from our common schools.

In the above-named principles the American Republic had its origin. It cannot survive their destruction.

Under the heading of "Our Duties" it holds:

1. No man has a right to sink his citizenship in his religion nor to surrender his manhood to any man or number of men. Christians should therefore be intelligent, active, and thorough in every department of government by the people.

2. The moral element ought to be vital and controlling in politics, and Christian men are under special obligation to make energetic and persistent efforts to secure this result.

3. When, as at this time, under the promptings of Romanism, in the name of Religion, measures are in progress which are directly at war with the fundamental principles of our Government, it is the duty of all true citizens to stand up firmly and together in defense of every thing valuable in life, liberty, and the pursuit of happiness.

4. When party commands the support of bad principles, bad measures, or bad men, all good men should refuse to obey.

5. Christian citizens ought to rescue primary elections and the ballot from the control of vicious men.

6. The political consciences of American citizens should be formed and directed by the spirit of true Christianity, so that a high sense of public justice may control our elections.

Regarding organization it holds:

We do not propose to form a Christian, nor even a Protestant political party; but we take the position that good men throughout the nation should be thoroughly organized and prepared to act promptly and unitedly in support of these principles, and in opposition to every thing that endangers our free institutions—as, first, the Roman Catholic conspiracy against our public schools: second, the endowment and support by the State of sectarian institutions; third, the legal sanction of the liquor traffic; fourth, the destruction of the Christian Sabbath; fifth, all forms of political corruption.

At the Catholic Congress in Pesth, the Abbe Martin Kuti made a remarkable speech. He had the courage to say, in the presence of the Primate of Hungary and eleven other bishops: "The Catholic world is on the eve of great, important events, on which will depend whether Catholicism shall regain its place as a teacher of mankind, a privilege which it has for a long period forfeited, or whether, continuing its fatal and suicidal opposition to liberal ideas and the requirements of the age, it will, as the implacable enemy of liberty, equality, and fraternity, pursue the fatal course which can only conduct it to the brink of destruction."

The State Convention, now in session in Illinois to frame a new Constitution, has just adopted a provision to prevent the appropriation of money for sectarian purposes, in the words following :

"Sec. 40. Neither the General Assembly, nor any county, city, town, township, school district, or other municipal corporation, shall ever make any appropriation, or pay from any public fund whatever, anything in aid of any sectarian purpose, or to help support or sustain any school, academy, seminary, college, university, or other institution of learning controlled by any sectarian denomination whatever.—Nor shall any grant or donation of land or personal property ever be made by any such public corporation for any sectarian purpose whatever."

Cardinal Antonelli's Instructions.—The following letter from Cardinal Antonelli, the Prime Minister of the Pope of Rome, is taken from the "Nicaragua Gazette" of January 1, 1870. The Cardinal thus writes to the Bishop of Nicaragua :

"We have lately been informed here that an attempt has been made to change the order of things hitherto existing in that republic, by publishing a programme in which are enunciated 'freedom of education' and of worship. Both these principles are not only contrary to the laws of God and of the Church, but are in contradiction with the Concordat established between the Holy See and that republic. Although we doubt not that your most illustrious and reverend lordship will do all in your power against maxims so destructive to the Church and to society, still we deem it by no means superfluous to stimulate your well known zeal to see that the clergy, and above all the curates, do their duty. G. Cardinal Antonelli."

Freedom of education and of worship "contrary to the laws of God and of the Church!" And this from the headquarters of "Mother Church" in the nineteenth century! Free education and worship in violation of the Concordat between the Holy See and Nicaragua, and destructive to the Church and to society! We may guess, then, that something is likely to come from the Ecumenical Council that will make a stir in the world.—*N. Y. Herald.*

A Roman Catholic Orphanage.—One of the worst revelations of Romanism in this country concerns a Roman Catholic Orphanage, and comes to me from a lady well known for fortune and benevolence, the wife of the President of the Chamber of Commerce in one of our largest cities. This lady had a servant, a widow with a child, an unusually fine boy of two years. By the advice of her mother, the young woman placed her little son in the Infant Asylum of St. Francis. She afterwards told her mistress that a nun had warned her against this course, saying, "No child thrived at St. Francis."

A fortnight later, the grandmother remarked to the mistress, "I guess her child is dead by this time. I saw it a week ago, and it looked as if it could not hold out much longer."

This heartless remark so distressed the lady, herself the mother of children, that she called her carriage, and, driving to St. Francis, demanded the boy. She was left in the sacristy alone for about an hour, then seizing a passing nun, she repeated her demand.

The presence of such a child was denied, but, as she insisted, she was bidden come to the yard, and select it. She found the "yard" a treeless, tan-bark covered place, where numbers of children were lying listlessly about all wan, emaciated, and *sore*-eyed, unsheltered from the sun. Only one was plump and fair, and that with a strange, unchildish sorrow in its eyes. The nun casually remarked that this little one had just come in. The child sought not being here, the "Sister" turned to look for it in a long shed, and here the lady softly followed her. She found lying in little straw-filled boxes many babes—all wasted, dirty, clad each in one soiled garment—all sore-eyed, wretched, and apparently dying. The nun lifted one from its miserable resting place, and, turning, confronted the visitor. "Oh, my God!" she cried, "go out of here instantly, or they will kill me!"

The lady received into her arms the infant sufferer, and took it home. In three days it died, the family physician and the experienced nurse declaring it a plain case of starvation, the eyes being literally burned away by strong waters.

The details are too horrible to be narrated. A seamstress stated that she had served two months next door to St. Francis, and had *never seen a milkman there*, but from two to five small coffins carried out of early mornings.

A widow, who supported herself by coloring photographs, took her three-year-old son, a robust child, to board at St. Francis while she executed a large order for work; and going for him early one morning, at the expiration of three weeks, met the coffin of her child coming from the gate!

A Catholic cook boldly told the lady, who as I told you invaded St. Francis, that children taken there *were not expected to be raised;* that only those children went to St. Francis who were in everybody's way, and if any others were carried thither it was a *mistake*, for which the Sisters were not responsible. She also said that "children dying in that consecrated spot were sure of glory, whereas, if they lived, they might be thieves, murderers, or even heretics. The holiness of the Sisters was increased by every child that got to heaven through their hands." "Then," cried this Protestant lady, "why not give them a sponge full of chloroform, or a dose of laudanum; it would be far less cruel!"

"Oh," replied the astute Romanist, "that would be *murder*, but this is simply letting alone!"

Being informed of these things, I took occasion to question a respectable, honest, and kind-hearted Romanist woman about St. Francis. At first she professed ignorance, but by degrees averred that no children lived long at this Orphanage; a friend of her's had rescued, after a three weeks' stay, a babe that went in healthy, and came out blind and dying.

"The situation must be unhealthy," I said. "Bad situations don't make sore eyes," she replied.

"Then there is lack of food or ventilation," I suggested.

"Lack of food like enough," she answered.

"The Bishop should know it; must be informed of it!"

"He *does* know it," she retorted, "and he forbade my sister putting four fine children there, for he said they would not thrive: but he told her of two other convents, where they are doing well."

From all this, you, my friends, must gather as I did, that Rome has in our country *at least one* House devoted to slow infanticide, where poor little infants, a burden to their natural protectors, and having small claim on the community, are done to death by letting alone! And let me tell you, Infanticide is peculiarly a Roman Catholic crime; and a crime especially inimical to the interests of a Republic, for Republics, like families, should grow not so much by the adoption of aliens as by children born in their midst.

Extract from a Lecture on "American Romanism in the School, the Convent, and the Confessional." By Mrs. McNair Wright, Author of "Priest and Nun," "Almost a Nun," &c.

☞ Vacancies in the Board of Directors of the American and Foreign Christian Union were filled at their meeting in March by the election of twelve gentlemen, chiefly from the Congregational Church. This body shares with the Presbyterian the chief pecuniary support of the work, and has now its proportion of members in the Board. A revised List of the Directors is contained on the 2nd page of our cover.

SPECIAL MISSIONARY INTELLIGENCE.

FROM OUR OWN MISSIONS.

Chili.

VALPARAISO.—MR. MERWIN.

"The Week of Prayer" seems to have opened with a blessing for us. Special tokens of Divine favor encourage us at the opening of the year. Our Bible classes, on Sunday last, received an accession of six persons, children and adults. In the evening, at the usual Divine service in Spanish, Dr. Trumbull preached to a congregation of about forty individuals. At the Bible class on Monday night, more than double the usual number were present, and the exercises were unusually solemn.

By request of the members of the church meetings for prayer and Scripture reading were appointed for every evening this week. They have been thus far very interesting and profitable, some of the Chilians taking part in the exercises. A military officer was present for the first time on Monday night. On hearing me speak of "the only Mediator," he asked with great courtesy: "Do you not think that the Virgin Mary has merit sufficient to warrant our offering prayer to her?" A friendly talk ensued, in which he acknowledged the Scriptures to be the fountain of religious truth, but said that he knew very little about them. After leaving the meeting, he went into the Depositary and purchased a Bible.

Two Chilians, man and wife, desire to be received into the church at the next communion. To-morrow night a Chilian is to be ordained as deacon in the Santiago church. It is a year since he came to Dr. T. in great distress of mind, seeking religious light. He was converted not long after, and has grown in knowledge and grace. Now he is the first among his countrymen to take office in the Reformed Church.

We take the following interesting information from "The Record," a monthly bulletin prepared by our Missionaries in Valparaiso:—

WHAT HAS BEEN DONE THROUGH THE PRESS.—During the last twelve months eighteen evangelical publications have been issued, in Spanish, in Valparaiso, in a numerical series, under the heading "Religious Tracts." The following translated titles will furnish an idea to foreign readers of their nature and contents:

The Holy Bible for All; Evangelical Hymns; The Life of Andrew Dunn; Repentance, its Nature, Origin, and Results; Religious Freedom in Chili: its Progress and Guarantees; Toleration and the Church; The New Birth: its Nature, its Author, How to Secure it, and its Glorious Results; Who will give Rain? Should Prayers be offered to Saints; Bible with Notes; The Duty of Dissenting; Religious Reformation in Chili; The Doctrine of the Pope in Rome is not that of Jesus Christ and his Apostles; An answer to the question, "Where were the Protestants before Luther and Calvin; The Popes and Roman Prelates have been and are the enemies of the unity of the Church of Christ; Why do the Ultramontanes oppose the reading of the Holy Bible; The Saints, Missionaries, and Martyrs of Protestantism; Calumny Unmasked; Father Hyacinthe's Letter.

There have been printed about 25,000 of these tracts. The expense has been defrayed in great part by a donation of five hundred dollars, received a year ago from a gentleman in the United States—Mr. Champion, of Rochester, New York. The hymns were printed at the expense of the American and Foreign Christian Union, whose missionaries are laboring in Chili. These tracts have been read with interest, and have disabused some minds of those Romish errors in which they had been trained.

The printing fund is now exhausted, and as these tracts are circulated gratuitously, assistance will be very welcome, if any are moved to render it.

THE UNION MISSIONARY SOCIETY of this city has recently forwarded a request to New York that two additional preachers of the Gospel may be sought for this country. The design is that they should preach in English to our countrymen re-

siding at ports along this coast. They would occupy something like circuits, embracing three or four stations, as the case may be. One would be located at Copiaop and its vicinity; the destination of the other will be fixed on his arrival out.

The task to be performed is essentially of a missionary nature, although with this qualification, that at most of the stations there will be found some, even should they be but few, to welcome those who come in the name of the Lord. The characteristic of these exertions will not be severe privation or hardship, so much as toil amid little to encourage and much to dishearten; and yet prayerful fidelity will in the end win success and plant the banner of the Gospel in its purity upon this coast. If any young herald of the Cross is willing to give his life for winning sure, though distant, results, we invite him to consider these openings for missionary endeavor; first to preach and teach in English, and then gradually to reach forth an influence for the far larger number who understand Spanish, the vernacular of the country.

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Santiago.—The Spanish congregation in Santiago attending the preaching of the Reformed church has doubled since the new church was opened. The Sabbath Schools number upwards of fifty pupils.

The English congregation is also larger than it was. From fifty to seventy persons attend.

We cannot but express regret that the Society in New York, which originally founded the English congregation in Santiago, has not yet been able to supply it with a minister, so that the Rev. Mr. Gilbert might be enabled to devote his exclusive attention to the Spanish mission. When Mr. Martin withdrew, the oversight of both congregations fell to Mr. Gilbert. It is of the highest importance that both congregations should be cared for, but it is not possible for the one minister to supply both without being overburdened.

In the Chilian Reformed church in Santiago there are now fourteen communicants. A second deacon has recently been chosen. Three young men desire to come forward and confess Christ; one is a student, one a merchant, the third a builder. Probably they will be soon received as communicants in confirmation.

Talca.—The cause of truth is restricted in Talca, by want of means to command better accommodation for preaching the truth and gathering a comfortable congregation. Persons are unwilling to rent their houses for a minister to preach the Protestant doctrines; the only remedy would be to provide Mr. Sayre with means so that he may purchase premises and fit up a neat and suitable chapel. Letters from a native gentleman speak of this as a great hindrance. A very adequate building is offered for sale at four thousand dollars, that would accommodate the missionary and his family as a residence, while at the same time it would furnish a hall for worship.

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Spain—Seville.

REV. L. S. TUGWELL.

I CANNOT speak too highly of the Christian zeal and earnestness of Romasanta, and God's blessing is evidently resting upon his efforts. The room is well filled whenever open for service, and more than filled at the Sunday evening service. It would perhaps be difficult to find a rougher looking congregation, and I am sure it would be impossible to find a more attentive congregation in any part of the world. There are about fifty children in the Sunday-school; and more than eighty lads and men attend the night school which is held four nights every week.

It is most important that a day school should be established in connection with this mission, as soon as possible, both for boys and girls. I am looking out for a suitable master. I think Romasanta's oldest daughter would do for the mistress of the girl's school. Would your Society bear the whole or a part of this expense? I am anxious to have under daily Christian instruction at least one thousand children in Seville alone. There will be no difficulty in getting that number of children, and more if funds be forthcoming. At present we have more than three hundred children and young people in our schools and colleges.

I have just started a Training College for young men. I think of taking those whose friends are not able to support them during their course of study. Already there are those in this college. In our Female Training College for schoolmistresses, &c., are fifteen—these board in the house. Ask American Christians to pray for us.

EDITORIAL NOTES.

"Romanism: its general decline, and its present condition and prospects in the United States, by H. Mattison, D.D.," is the title of a pamphlet of ninety pages just published by Carlton & Lanahan, New-York. It is a very full and careful compilation of the statistics of Romanism in this country, prepared in the fall of 1868. We commend it very strongly to all who desire an intelligent view of what Romanism has done and proposes to do in the United States.

We are glad, also, to commend another useful pamphlet (45 pages) containing the two articles from Putnam, "Our Established Church" and "The Unestablished Church," and a *third*, equally effective, in the shape of a "Preface" to the two, in which the Catholic Reviewers of the Putnam articles are squarely confronted and their quibbles exposed.

Thus far, at least, no documents will compare with these for popular and general use in the campaign of an unsectarian Bible Christianity and American patriotism against the subtle plans and efforts of the Romish priesthood and Press. Let these admirable pamphlets be widely circulated.

Two bills have been introduced into the Missouri legislature relating to the appropriation of public funds to schools and sectarian purposes. The House bill simply prohibits the appropriation of school money to any but public schools. The Senate bill goes one step further, and forbids the transfer of any public money whatever, whether raised by State, county or municipal taxes, or howsoever accruing, to the support of any religious institution.

A bill is before the Pennsylvania legislature which provides for the visitation of nunneries or religious houses of whatever name where females are kept in seclusion, twice a year, by three examiners appointed by the judges of the district where situated. The examiners shall have power to demand the presence of each and all the females in the establishment visited, and to them, one at a time, "unaccompanied by any one," propound the simple question "Are you contented and satisfied to remain here?" and if the answer is in the negative, at once set her at large. The bill also provides for preserving so distinct an account of the money, &c., of every inmate, which has been absorbed by the institution, that on the discharge of any one, it may and shall be restored with interest.

Twenty-three leading pastors of Washington, D. C., strongly endorse a "learned and conclusive argument against Romanism" recently delivered as a lecture by the Rev. Byron Sunderland, D. D. The paper is printed in full in the 'National Republican.' We hope to cite from it.

"The Interior" comes to us from the great city of the West—a new weekly, of the Presbyterian family. From the vigor, variety and freshness of its matter, the thoroughness and system of its make-up, and the tasteful, pleasant look of its type, the inference is fair that the undertaking has been judiciously forecasted, abundantly provided for, and the right men set to its achievement. We quote a specimen paragraph from a side editorial:

"It was formerly thought a good thing to cast out devils. Now it is thought a good thing to acknowledge the conscientious scruples of the devils, and cast aside the Bible, the atmosphere of which is quite smothering to them. An antiquated writer allowed himself to say, "the commandment of the Lord is pure, enlightening the eyes." It is now discovered that the commandment of the Lord makes the waters of civil administration muddy as the Tiber, and instead of enlightening, throws intolerable dust into the eyes of reason. Again, it used to be thought that the training of a child had a great deal to do with the character of the man. Now it is thought, teach him that the duty of a Christian is to insist that the government shall be atheistic; and train him in a school from which God and the Bible are cast out, and he will be quite likely to grow up a Christian."

We call attention to the additional matter, in this number, under the head of the Bible in the Schools. The secular and religious press are taking up this subject with great earnestness, while the pulpit is speaking clearly and forcibly all over the land.

Dr. Keatinge, a former Roman Catholic priest, continues, in the *Christian Union*, his admirably tempered sketches of the spirit and practices of the Romish Church. His papers contain a graphic and terrible revelation of the inherent evils of the system.

The ladies of New Haven have just sent their third annual contribution of $1000 in aid of Miss Rankin's work in Mexico.

LITERARY NOTICES.

The Family and the Chuch. By Father Hyacinthe, edited by Rev. L. W. Bacon, with an introduction by John Bigelow, Esq. New York: G. P. Putnam & Son. $1 50.

This is a second volume of Father Hyacinthe's Discourses, containing six lectures on the Family, six on the Church, with other papers, and Bishop Dupanloup's Letter on the Dogma of Papal Infallibility.

A Day by the Fire; and other papers, hitherto uncollected. By Leigh Hunt. Boston: Roberts Brothers. $1 50.

A beautiful volume of the gentle-spirited Elio, whose essays and sketches have been read and valued by the finer natures of two generations.

The Earthly Paradise, a Poem. By Wm. Morris. Boston: Roberts Brothers. $2 25. pp. 382.

Of this poem the Saturday Review says: "We have no fear but the reader will arise from his study of the tale with an unhanced conviction of Mr. Morris's title to the wreath of a modern Chaucer, as a poet who, whilst unrivalled as a story-teller, finds the way to the heart at the same time that he enchains the ear." The publishers have made an exquisite book, in type and binding.

The Bible in the Public Schools: Arguments in the case of John D. Minor *et als.*, versus The Board of Education of the City of Cincinnati *et als.* With the Opinions and Decisions of the Court. 1 vol. 8vo. cloth. $2 00. Cincinnati: Robert Clarke & Co.

We need only say that this book furnishes a full and able debate of both sides of the question.

The Sunset Land. By Rev. John Todd, D.D. Boston: Lee & Shepard, pp. 322.

A series of glowing but naturally drawn pictures of the great Pacific State of California, its origin, its approaches, its achievements, and its promises. The book is filled with pleasant reading.

ALYPIUS OF TAGASTE. By Mrs. Webb. Philadelphia Presbyterian Board of Publication, 821 Chesnut street (pp. 379, $1 25). POMPONIA; OR, THE GOSPEL IN CÆSAR'S HOUSEHOLD. By same Author and Publisher (pp. 480, $1 40).

Two excellent volumes, illustrating the actual history of the earliest Christian times. Would that such interesting and instructive volumes might be multiplied for our Sunday School Libraries and for Christian households.

FROM DAWN TO DARK IN ITALY. Philadelphia Presbyterian Board of Publication, 821 Chesnut street (pp. 538).

An admirably wrought tale of the Reformation of the 16th Century.

ADMIRAL COLIGNY, AND THE RISE OF THE HUGUENOTS. By Rev. W. M. Blackburn. 2 volumes. Same Publishers.

A history as well as biography, and a history of thrilling interest, embodying events that stand prominently out even in an age full of intensely marked incident.

RIVERS OF WATER IN A DRY PLACE (pp. 294, $1 00). Same Publishers.

An account of the introduction of Christianity into South Africa, and of Mr. Moffat's Missionary labors. Designed for the young, but equally adapted to interest and instruct readers of every age.

THE VEIL LIFTED; OR, THE ROMANCE AND REALITY OF CONVENT LIFE. Boston: Henry Hoyt.

The contrivances of the Romish Church to ensnare young girls, and the character and effects of this unnatural waste of life, are here portrayed as a warning. *Facts*, many and terrible, are multiplying every day to show that such stories are not even fully drawn.—[*Continued on Cover.*

RECEIPTS

In behalf of the American and Foreign Christian Union, for two Months ending 6th February, 1870.—*(Concluded.)*

NEW JERSEY.

Passaic. M. E. Church, in part	$24 82
Orange. Mrs. S. H. Fowler	5 00
Jersey City. 1st Cong. Church	77 13
Newark. A friend in the 1st Pres. Church	2 00
" Spruce st. Mission S. Sch'l, to constitute Geo. T. Baldwin a L.M. and for Greece	30 00
" 3d Indus. Sab. Sch'l, per Miss S B. Gill and friends, for Greece	50 00
" 1st Pres. Sab. Sch'l. for Greece,	70 00
" 1st Pres. Church, of which $30 to constitute Rev. James S. Dennis a L.M.	155 78
Blairstown. Pres. Church, add	25 00
Walnut Valley. Additional	5 00
Princeton. Theol. Seminary	78 25
R. Taylor, to constitute J. W. Russell a L.M.	30 00
Jersey City. 2d Pres. Church, Mo. Concert	15 50
Newark. Park Church, per Rev. P. De Veuve	40 00
Englewood. Pres. Church, per J. A. Humphrey, Tr.	242 70
Newark. Miss M. Johnson	5 00
Campbell Hall. S. C. Hepburn	20 00
Passaic. M. E. Church, add.	28 50
Jersey City. St. Pauls M. E. Church, add.	4 50
Passaic. Rev. P. F. Leavens Ch	5 15
" Rev. W. Butler, D.D.	25 00
Woodside. C. C. Hine	5 00
Newark. Mrs. Mary Warren	5 00
" Wm. R. Sayre, to constitute Rev. Chas. H. Thompson a L.M.	30 00
" F. W. Jackson, to make Mrs. E. W. Jackson a L.M.	30 00
" Mrs. Julia A. Tuttle's bequest,	164 80
Belvidere. Pres. Church	30 00
Princeton. Students of Theol. Sem'y, add.	3 00
" Cash	2 20
Clayton. D. Wilson Moore	5 00
Metuchin. Reformed Church	12 52
	1,266 85

PENNSYLVANIA.

Germantown. Mrs Samuel Harvey,	4 00
Alleghany. W. M. Bell	20 00
Farmington Hill. Carra M. Close, for Spain	50
Philadelphia. Miss Annie Graham,	3 00
W. Middletown. Union Meeting Sab. School class "Cheerful Givers"	22 36
Claysville. Rev. A. McCarroll	4 50
Salem Cross Roads. Additional	5 00
Greensburgh. Pres. Church, add.	10 00
Kittanning. U. Pres. Church	14 00
" Pres. Church, Mrs. Finlay and Miss Elwinar, $25 ea.; Mrs. Craig $10; Pollock, Parr, cash, Stewart, Robinson, cash, $5 ea.; others, $12.05	11 00
	102 05
Brady's Bend. Pres. Church, in part to constitute Rev. S. H. Holliday a L.D.	36 75
Lionville. Rev. S. Sentman	5 00
Buchanan. Rev. T. Edwards and wife	2 00
Philadelphia. Isaac Ashmead	$10 00
" Mrs. Leutz, for Mexico, $100; A. Whilden & Sons, for Greece, $50; Miss Holland and Mr. Worne, $25 ea; J. Garrett $20; Messrs. Hodge, Thompson, McElroy, Gest, Purves, Bodine, Scott, Young, Van Syckle, West, Perkins, Benson, Milne, Brown, $10 ea.; Perkins. Junkins, Perkins, Farr, Bush, Sinclair, Abby, White, Tenbrook, Crothers, Trimble, Trowbridge, Vanuxum, Gebhard, Embly, Filley, Baugh, Mears, Beatty Boyd, cash, Boyd, cash, $5 ea.; others, $9.95	484 95
" 2d Reformed Sab. School	19 01
" 5th U. Pres. Church, towards L.M. for the Pastor	25 00
Brady's Bend. Additional towards L.D.	23 10
York. Sam'l Small	30 00
Lity. Rev. Mr. Fett	5 00

PENNSYLVANIA—*Continued.*

Upper Buffalo. Pres. Ch., towards L.D. for Rev. Dr. Eagleson .. 50 50
Wurtemburg. U. Pres. Cong., J. H. Peacock 7 64
" U. Pres. Cong. of Centre 11 82
907 18

DELAWARE.

Dover. Pres. Church, add. 11 00

DISTRICT OF COLUMBIA.

Washington. Mrs. E. W. Wright, per Rev. Dr. Hallock 10 00

ILLINOIS.

Farmington. 1st Cong. Church, per J. W. Newell, Tr 21 47
Springfield. 2d Portuguese Pres. Church 2 61
" T. Scott on L.M. for Mrs. Scott, 25 00
Dover. Cong. Church, per T. W. Nicholls 27 83
Rockford. 2d Cong. Church, per T. D. Robertson 48 82
Lincoln. Meth. Ch., Rev. J. Little, 4 75
Springfield. Mrs. R. H. Hening 5 00
Chicago Pres Church, per B. W. Raymond 184 30
Beverly. Mrs. Caroline Thorburn .. 1 00
Jerseyville. N. L. Adams, in full for L.M. 15 00
Sparta Bryce Crawford 5 00
Carbondale. 1st Pres Church 3 25
Genesco. 1st Cong. Sab. School, per J. F. Kinsey 36 17
Metropolis. 1st Pres. Church, of which L. A. Frost and A. Cutting gave $5 ea. 16 90
" Meth. Church 5 00
Jerseyville. 2d Pres. Church 5 50
" Bapt. Church 25
Cairo. 1st Pres. Cong 46 50
" Meth. Church 6 00
460 35

INDIANA.

New Albany. 1st Pres. Church, W. S. Culbertson, to constitute Mrs. C. W. Culbertson a L M, $30; T. M. Day $10; J. M. Day, J. McCord, W. A. Culbertson, Dr. Cooper, J. B. Riley, Capt. Bragdon, $5 ea.; Mrs. Plummer, H. Webber, $3 ea.; J R. Shields, J. Doll, $2 ea.; Danfelt, Shields, Davis, $1 ea.; Mr. Butler, 50c 83 50
Southport. Union meeting 11 10
Edinburgh. E. K. Hosford $5; J. M. Hosford $2; Fay, Johnson, 50c. ea 8 00
Franklin. 1st Pres. Church 20 10
" Union meeting 10 69
Monticello. Pres. Sunday School ... 10 00
Princeton. 1st Ref'd Pres. Church on L.D. for Rev. J. McMasters, 51 00
Knightstown. 1st Meth. Church, by R. Probasco 10 00
" G. S. Lowrey $1; Edwards, Lowrey, Foxworth, 50c. ea .. 2 50
New Albany. 2d P'res. Church, of which Jesse J. Brown $50 for L.M. 104 00
" Hon. W. C. Du Pauw, for L M. 50 00
Indianapolis. H 5 00
" 4th Pres. Sab. School, for Miss Rankin 25 00
Madison. Walter Scott, Sen 9 00

INDIANA—*Continued.*

Indianapolis. Wesley Meth. Ch., to constitute Rev. C. N. Sims a L.M. 27 50
" 1st Cong. Church, Rev. E. Ingersoll 22 61
" 3d Pres. Church, to constitute Rev. Robt. Sloss a L.M. 43 11
' C. C. Olin $5; Mr. Cuzon, Miss Tilley Baker, $1 ea. 7 00
Peru. Meth. Church 7 50
Waveland. John Milligan 5 00
Fort Branch. Union meeting $13.65; Mrs. A P. Urie $5; Dr. J. L. Dow $5; Mrs. J. L. Dow $1.20; Mrs. H. N. Dow $2—on L.M. for J. L. Dow, M.D. 26 85
Evansville. A friend to Mexico 90 00
Lafayette. Mary A. D. Crane 1 50
Indianapolis. A. D. Wood, in full for a L.D 50 00
Fort Wayne. 1st Pres. Church, J. Williams and Mrs. P. Hamilton, $5 ea.; E. Williams and A. T. Hanna, $2 ea. 14 00
" 3d Pres. Church, two Infant Scholars $1 20; two Youths $1.30 ..... 2 50
Huntington. 1st Pres. Church 19 35
" 1st Meth. Church 4 50
" Christian Church 3 00
" Lutheran and Bap. Churches. 2 00
Wabash. Pres. Church, for L.M., Rev. and Mrs. F. A. Wilbur, $5; E. S. Ross $10; others $32 30 ..... 52 30
" Union meeting in Christian Chapel 18 30
Terre Haute. 1st Cong. Church 4 10
Southport. Union meeting, balance, 2 85
Edinburgh. 1st Pres. Church 2 85
Evansville. Mrs W. B., for Mexico, 10 00
Princeton. 1st Ref'd Pres. Church on L.D. 45 00
Rising Sun. Mrs. E. Haines 8 00
869 71

OHIO.

Gustavus. Elam Linsley 2 00
College Hill. Ohio Female College, for Miss Rankin's work 47 60
Walnut Hills. Lane Sem'y Pres Sab. Sch'l, for Miss Rankin's work 50 00
" Young Ladies Bible Soc'y, for Miss Rankin's work 28 25
Glendale. Glendale Fem. Coll., for Miss Rankin's work, in part, and to constitute Miss Ellen E. Smith a L.M. 44 70
Greenfield. 2d Pres Church, Mrs. S. S. Reed $25; others $4—in full to constitute Rev. Robt. K. Campbell and Mrs. S. S. Reed L.M.'s 29 00
Rocky Springs. Pres. Ch., balance, 4 60
College Hill. Pres. Ch., J. Davy $20; C. S. Bates and Miss Hunt, $5 ea.; others $28.05 ..... 58 05
Springdale. Pres. Church and Sab. School, which constitutes Mrs. M. E. Kennedy, John L. Riddle, Jacob Riddle L.M.'s 84 04
Glendale. Pres. Church, in part, Mr. Parker 2 00
Hamilton. Capt. McKee 5 00
So. Salem. 1st 'Pres Ch., in part, which constitutes Rev. Jas. S. McDonald a L.M. 40 25
Lyndon. Union meeting 1 47
Cincinnati. A female friend, to constitute Miss H. L. Johnston a L.M 51 90
" Sixth Pres. Ch 3 85

OHIO—*Continued.*

Cincinnati. Lane Sem'y Pres. Ch., in part, W. H. Blymyer $25; W. D. Rosseter $20; Messrs. Norton and Vent, $10 ea.; others $66 14 ---------- 131 14
Cuyahoga Falls. Cong. Church and Soc'y, per C. Clark ---------- 13 22
Ashtabula 1st Pres. Ch., per O. H. Fish ---------- 12 48
E. Cleveland. Cong. Ch. add ---------- 12 00
Piqua. Sab. School of St. James P. E. Church, for Miss Rankin's work ---------- 16 00
Columbus. Trin. P. Epis. Ch., Mrs. W. H. Dunning, for Miss Rankin's work, and to constitute herself a L M. ---------- 50 00
" A friend "In memorium Rev. W. H. D." and for Spain ---- 25 00
" A. Backus, for Miss Rankin's work $5 00; Mrs. Dunning, for Spain, $10 ---------- 15 00
" Clara Baldwin $15; Hodge Mission $10; Mrs. Judge Mitchell $7; Mr. Randall $3—all for Columbus Mission ---------- 35 00
" Trin. Prot. Epis. Church, Mrs. Hubbard and Hutchinson, $20 ea.; Mrs. Kelly, Andrews, Bates, and Mr. Andrews, $5 ea.; two Misses Smythe, $3 ea; Mrs. Collins $3, Mrs. Claypool, Mitchell, Platt, Mitchell, Medbury, Hurd, Guiger, Messrs. Fay, Wheeler, Williams, $1 ea.; Mrs. Buttler $1 05; Judge Thrall 50c; Mrs. Kelly $2 ---------- 82 55
" 2d Pres. Church, C. N. Olds $10; Messrs. White, Peek, Baker, Stage, Ritson, Shields, Ferson Brown, Mrs. Mithof, Smith, Ide, Houston, $5 ea.; Lilley, Denig $3 ea; B. How, Mrs. Butler, Fay, Caruthers, Hubbell, $2 ea; Butler, Ferson, Ewing, Chadwick, Mrs. Higgins, Parks, Bancroft, $1 ea ---------- 93 00
" 1st Cong. Church, Messrs. Sessions, Wakefield, $5 ea; Butler, Ford, Mahoney, Ferry, Mrs. Fraser, $2 ea; Signor, Reise, $1.50 ea.; Mr. Teviss $1.25; Hamilton, Taylor, Burdett, Maine, Hotchkiss, Jones, Babbitt, Hershiger, Overcher, Merwin, Kinney, Williams, Wilkinson, Smith, Jenny, A friend Mrs. Price, Coole, Pollard, Vincent, $1 ea.; Mrs. Morgan, Clark, Decker, Beach, Dickerson, 50c. ea.; Mrs. Cushman 25c. ---------- 47 00
" Blynd Asylum, Mr. Smend $10; Mr. Heyl, Miss Brown, $2; Messrs. Bathgate, Emerson, Dickerson, Linsley, McKibben, Bartlett, Carlisle, $1 ea.—in full of L.M. for Miss Olive Brown ---------- 21 00
" Westminster Pres. Church, H. C. Noble $2); Gen. Wright $5; G. Moodie $2; J. R. Cook $1; L Backus 50c. ---------- 23 50
" Welch Meth. Cal. Church ---- 5 31
" Welch Cong. Church ---------- 3 00
" 1st Pres. Ch, Mr. Gere, Mrs. Deshler $5 ea.; J. S. Abbot $2; Thomas and Robinson $1 ea.; Mrs. McDonald 50c. ---------- 14 50
" 1st Bap. Church, Mrs. Westervelt $2; J. Harris $1 ---------- 3 00

OHIO—*Continued.*

Mansfield. A. L. Grimes, F. E. Tracy, Mrs. M. D. Ancoy, $30 ea.; M. Day $10—to constitute Rev. J. E. Twitchell a L.D.; S. B. Sturges $25; H. H. Sturges, D. Sturges, $10 ea.; Cook, Blymyer, Wood, Gordon, Monkward, Mrs. E. S. Blymyer, $5 ea.; T. J. Robinson $3; Parsons, Leiter, Mrs. McConnell, Miss Hedges, $2 ea.; Smith, Bradford, Winterstine, Reed, Rowley, Taylor, Mrs. Snows, Miss H. Cook, $1 ea.; others, $38.19—to constitute S. B Sturges, S. B. Leiter, F. E. Tracy and M. DeCamp, L M.'s ---------- 232 19
" 1st Pres. Church, to constitute L. J. Boner a L M. ---------- 31 15
Columbus. For use of Mission 288 garments, 28 pairs new shoes, 20 pairs old shoes ---------- — —
Lebanon. Bap, Church add. Mrs. Fords ---------- 1 00
Lyndon Station. Union Sab. School, 1 00
So. Salem. Pres. Ch. add ---------- 7 10
Cincinnati. Lane Sem'y P. Ch. add. Rev. G. F. Fullerton $10; J. H. Cone $5; W. D. Gatehill $2; Mrs. G. Smith $1 ---------- 18 00
Granville. 1st Pres. Church ---------- 75 03
" 1st Pres. Ch. Sab. School ---------- 18 34
" St. Luke's Prot. Epis. Church, 18 60
" Bap. Church, H. P. Allen $5; others $14 30 ---------- 19 30
" Female College ---------- 12 35
" M. E. Church, in full of L.M. for Joseph F. Williams ---------- 13 00
Oxford. Pres. Church, Mrs. Oliver $10; Dr. Goble, Mrs. Rogers, Brooks, $5 ea.; R. Stanton $3; others $36.15; Sab. Sch'l $5.. 69 15
" M. E. Church ---------- 8 09
" U. Pres. Church ---------- 6 48
" Bap. Church, E. Lane ---------- 5 00
Pomeroy. Mrs. J. McN. Wright ---- 15 00
Newburgh. A. S. Hurdy, to constitute Fannie E. Earle a L M ---- 39 00
Elyria. E. DeWitt, M.D. ---------- 9 00
Norwalk. Rev. A. Newton ---------- 5 00
Tallmadge. Benev. Ass'n, per L. H. Ashmun ---------- 20 54
——— 1,675 73

MICHIGAN.

Flint. E. B. Dewey ---------- 2 00
Kalamazoo. 1st Cong. Church, per J. H. White ---------- 19 00
Tekosha. Pres. Ch., Rev. W. W. Collins ---------- 5 00
——— 26 00

IOWA.

Denmark. Dea. Enos Wright, per Dr. Hallock ---------- 5 00

Paris, France. Mrs. E. W. Lehman, 6 00

Wheeling, W. Va. Mrs. S. Ott and Dr Baird, $5 ea. ---------- 10 00

Parkersburgh, W. Va. M. E. Ch., in part ---------- 20 14

Parkersburgh, W. Va. Pres. Ch., in part ---------- 23 75

Omaha, Neb. A friend, by Rev. R. Gaylord ---------- 15 00

Total ---------- $14,665 24

THE CHRISTIAN WORLD.

Vol. XXI. MAY, 1870. No. 5.

A SOLEMN DISCOURSE,

Which Pius IX., (if he believes the Gospel,) ought to have pronounced at the opening of the Council.

[A converted priest, at Brussels, who says of himself: "a long series of trials and struggles for the integrity of my conscience, of which Rome required the sacrifice, has opened my eyes to the falsity of the Church in which I was born and had become a priest, a monk, a founder and superior of a monastery"—sends me a discourse which he thinks the Pope ought to have delivered at the opening of the Council. It comes rather late to hand, but it contains so many points that I cannot forbear translating the main portion of it for your columns.—J. H. PETTINGILL, *Seamen's Chaplain at Antwerp.*]

"VENERABLE colleagues, and dear brethren in Jesus Christ—We would not desire to finish our career in the sovereign Pontificate of the Roman Church, where we have weathered so many storms, without being able to bear this testimony, that we have sought the means to remedy the evils which afflict the Church and threaten her existence.

Important events have occurred since our elevation to the Roman see. Carried away by the impulse of our heart, we, at first, seconded the liberal movement which was every where making itself felt, and which, in spite of the obstacles thrown in the way by our predecessors, had taken possession of the minds of the people generally in our States. However, arrested in our purposes by a coterie to which we unwisely yielded, we took a retrograde course, and the tempest carried us into a land of exile.

Reinstated and maintained on the throne, by the arms of France, we took up the old errors of our predecessors, and earnestly urged them upon the governments which recognized our absolute and full authority Alas! dear brethren, our counsels have not been profitable to them.

Our well-beloved son, Ferdinand II., king of Naples, gave us at Gaeta the most royal hospitality. But ten years later, notwithstanding the

most valorous defense of his worthy successor, Francis II., the hospitable citadel of Gaeta and the crown of this dynasty fell under the assaults of a band of adventurers.

Another of our sons, Francis Joseph, with whom we made, in 1856, a concordat, having for its end to put in practice in the Austrian empire the principles in force in our States, has on this account brought himself into collision with the best of his subjects and the representatives of the nation.

Also, a few years after, attacked by the king of Sardinia, sustained by the French army, the emperor Francis Joseph lost successively in the battles of Magenta and Solferino, the rich provinces of the Lombardo-Venetian kingdom, and the impregnable forts of the Quadrilateral. In 1866, after a struggle of a few weeks, during which his army was cut in pieces, he was obliged also to cede to Prussia a great part of the States of his allies.

All the princes of Italy—the Grand Duke of Tuscany, the Duchess of Parma, the Duke of Modena, who practised so thoroughly among their people our mode of government, have one after the other undergone the same fortune—carried away by the storm of revolution.

We hardly have the courage to remind you of the drama of Queretara, so lamentable, in which the unfortunate Maximilian, whom we thought to make the docile instrument of our ideas in Mexico, paid for his rash undertaking by the forfeit of his life—leaving his widow, the Empress Charlotte, in hopeless insanity.

As for our dearly beloved daughter, Isabella II., scarcely had we adjudged to her the golden rose, in testimony of our satisfaction for her zeal as sovereign in seconding our designs upon the Spanish nation, than her own subjects drove her from the throne.

In fine, even we ourselves have lost more than three-quarters of our provinces, and have kept the rest only by employing—in spite of the prohibition of Christ—the sword, and the best of arms, after having drawn millions upon millions from the purse of the faithful.

We have, from all sides, gathered warriors to sustain our temporal rights, proclaiming them to be the rights of St. Peter's patrimony, though the poor fisherman of Galilee never had any patrimony but his boat and his nets, which he joyfully abandoned to follow his Master, who had not one stone upon which to lay his head.

How many thousands of men and what heaps of gold, sacrificed without any other result than to cause our reign to be cursed, and the religion of Christ to be blasphemed!

All these events, dear colleagues, appeared to us at first, to be but simple trials of Providence, and as fast as they occurred we hoped that each one of them would be the last—that, thanks to the definition of the dogma of Mary *immaculate*, more prosperous days were coming, at

last, to shine again upon the church. Illusions! illusions! Everything got worse and worse!

We could not then rid ourselves of the thought that the finger of God was showing itself in these catastrophes, and after having prayed to the Lord, we felt inspired to convoke you about us, to confer together upon the means of saving modern society, which is more and more abandoning Christianity and throwing itself into the bottomless gulf of unbelief.

In order to render our assembly more imposing, and to give greater weight to its decisions, we invited the Eastern bishops, in the person of the patriarch of Constantinople. We likewise called the English Church, with the pastors of the different Protestant communions—inviting, especially, these last, who have neither Episcopal nor sacerdotal character, to return to the fold forsaken by their fathers more than three and a half centuries ago.

All of them, the patriarch of Constantinople, the Anglican bishop of New-York, other bishops of the same rite, and a great number of Protestant pastors of all countries have sent such responses to our invitation that our convictions have been shaken.

We have begun to fear lest our title of Bishop of bishops, Supreme head of the Church, The Common Father of the Faithful, The Successor of Peter, The Vicar of Jesus Christ, are but titles of pride, usurped by our predecessors for the object of universal domination.

Troubled in our conscience, we have entreated the Lord to enlighten us, and show us whether we are in the way of truth or of error.

Many great events have impressed us. First, the schism in the East, commenced in the ninth century, and consummated in the eleventh—then the separation of the English and Scotch churches from that of Rome—and, finally, the Protestant movement in the sixteenth century, which has already taken away nearly half of our real adherents.

We have come to doubt whether the faithful, who in epochs and countries so widely separated, have united in great numbers under the lead of their bishops or priests to resist the pretensions of the Romish Church, have been generally animated only by a spirit of wicked rebellion against legitimate authority; and we have wished to clear up this doubt. For this purpose, laying aside numberless prejudices in which our infancy was cradled, our priesthood nourished, and our Pontificate has been flattered, we have been studying history from the beginning.

And now, after having made a clean sweep of whatever was taught us, upon which we had never used our own reason, we find—first, that for the first three centuries the bishops of Rome were bishops with the same title as all the other bishops. In fact, St. Jerome, deceased in 420, in comparing the greatest of sees—those of Rome, Constantinople, and Alexandria—with the humbler sees, declares that the dignity of bishop

is the same every where. Then we find that the jurisdictions obtained by these apostolic sees of Rome, Alexandria, Antioch, and Jerusalem, came only by the concessions of councils, and not by Jesus Christ and his apostles.

[Here follows the testimony of the Fathers, and the history of the first seven Œcumenical Councils, showing that not one of them was either convoked or presided over or confirmed by the bishops of Rome.]

From these facts, confirmed by documents most indisputable, it follows that the Papacy as it now exists has no foundation in the tradition of the first eight centuries, much less in the Gospel, of which certain texts must be tortured in order to arrive at a system so monstrous—from these facts, we say, it follows that the Papacy, as it now exists, is a sacrilegious usurpation over the rights of God and the entire church, and that it is our duty personally, Pius IX., bishop of Rome, to declare to you that we purely and simply abolish it, praying God to pardon the error which from our fathers and circumstances we have inherited.

You are therefore, venerable colleagues, no longer here before the supreme head of the Church. You are before an equal by divine right, and before the patriarch of the Western Churches by right purely ecclesiastical. It is in this simple capacity that we preside over this Council, which by itself merely could not be œcumenical, but in which we will lay the foundation of a true council of the entire Catholic world, assembled by the consent of the patriarchs of the East, and to which our brethren of the English Church, with the pastors of evangelical confessions, shall be invited.

In the present assembly grave duties rest upon us—to repair the past, to arrange the future. The past, alas! is heavily burdened. It is desiring to falsify history, to impute to Photius the schism of the East in the ninth century, and to Michael Cerulaire its complete consummation in the eleventh. It is not the East, but the West that is chargeable with schism, and the fault lies with the bishops of Rome wishing to lord it over the flock. Let us acknowledge it before God, who will pardon us, and confess it to our brethren, who will be happy with us to return to their communion.

For more than a thousand years our temporal power, condemned by the Word of God, "*My kingdom is not of this world*," has been the cause of ungovernable pride, with a great number of our predecessors, as it has been of deep corruption in others, and as it is to this day of scandal among the people, an aim in politics, and a stumbling block in religion, in place of being either necessary or useful.

Wishing to render to Cæsar the things that are Cæsar's, and to God the things that are God's, we declare that, in behalf of our country, the good Italian nation, we resign all our temporal power, and recognize as

the legitimate sovereign our son, king Victor Emmanuel, too long unrecognized, whom we will invite, at the close of our preparatory assembly, to receive at our hands the keys of the city of Rome.

If we send this day the above invitation, it is to show to the whole world that we have acted freely, without any pressure from without, solely under the inspiration of our conscience and the Spirit of God who directs us.

To date from this day, we anathematize as blasphemies the titles of *Holiness*, *Most Holy Father*, etc., which have been given to us, and we proscribe as unworthy adulations those of *Eminence*, *Excellency*, *Grace*, *Father*, *Reverence*, etc., with their ridiculous superlatives, *Illustrissimi*, *Eminentissimi*, *Clasissimi*, *Reverendissimi*, etc., given to cardinals, bishops, superiors of monasteries, etc. These titles Peter and Paul never knew.

Nothing is so contrary to the Spirit of Christ as the colossal riches amassed during fifteen centuries by the Church : and history shows—by the aid of what means—more reprehensible in some cases than in others : these riches have been accumulated to the detriment of individuals, and families, and peoples. Of what crimes, of what frauds have they been the source!

Oh! truly, venerable colleagues, in order to render ourselves all the true disciples of Jesus Christ, who, poor himself, commands us to have neither scrip, nor purse, nor staff on our journey, and to content ourselves with one coat, we joyfully sacrifice these ill-acquired riches, otherwise the source of corruption, and commit ourselves to God for support, who has said, "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you."

This, believe me, is the only means of regaining the confidence of the people, and of closing the mouth of infidelity, which accuses us of not believing the Gospel because we trample its precepts under our feet.—We ought to refuse even to receive from our respective governments subsidies which are forcibly levied upon the people, that we may furnish them with no pretext for complaining that the ministers of God have their own material interests more at heart than the spiritual profit of their flocks. Let us have faith in Providence, who will provide for our modest support by the spontaneous gifts of the faithful.

Many righteous people have complained to us—priests, monks, the religious, whose bishops or official superiors have demanded of them things contrary to their consciences. Instead of taking the part of innocence, we have generally sacrificed it to the principle of obedience, always immoral when it has not truth and right on its side.

We acknowledge, in particular, having betrayed one of these righteous persons by sending to his most ardent persecutors a confidential letter, addressed to us under the title "*Affair of Conscience—very private.*" We have taken measures to render him justice, and to recall to duty

those who have hatefully persecuted him. The same shall be done to others also, so unhappily sacrificed.

The monasteries swarm, and far from being always the asylum of innocence, they have become, but too often, the resorts of hypocrisy, of lying, of rapine, of abuse of confidence and of authority, and of monstrous vices. If this was so in the middle ages and in the centuries past, it is still more so in our day, as we know by certain knowledge, and as is evident from the numberless scandals with which the tribunals and the newspapers are filled. To remedy these evils, which are the natural consequence of our condition contrary to nature, let us give back to secular life the religious of both sexes, exhorting them to study in the Gospel the pure spirit of Christianity, that they may conform to it hereafter their creed and their morals.

Contrary to the Word of God, to the counsels of St. Paul, to the example of the Apostles, to the first ages of the Church and to the constant discipline of the Eastern Church, we have imposed on our priests a celibacy which has been the source of immoralities without number, and of shameful hypocrisies. Let us remove this evil from the midst of our peoples. Let it be allowed to bishops and priests hereafter to marry, and to honor marriage among all in the good education of the children.

By the terrors of the Inquisition, by the institution of the Index, by a secret police working by stealth and stratagem, we have arrested the noblest flights of intelligence, obstructed the material and moral progress of the people, heaped up ruins, poured out torrents of blood, overturned society and families, perverted the conscience, and excited—as a natural reaction against an abhorred despotism—the French revolution, which re-established among men the principles of liberty and equality.

To-day, let us proclaim these principles higher than the individual, for they are the principles of the Gospel. Let us deplore our unhappiness in having been in great part the real cause of the excesses which accompanied this awful re-vindication of the rights of man, which our predecessor had so long trampled under foot.

Behold, dearly beloved and venerable colleagues, the work of social and religious regeneration which we now propose to you with the fullest confidence that after having so punctiliously followed in our errors you will no less eagerly follow us in our return to the *truth*. Let us know that this only will save the world and save ourselves, according to the words of Christ, *The truth shall make you free*. "Veritas liberabit vos." It is not our own work which we have to do, but the work of the Lord.

So let the day come when it will be true to say, "Christ triumphs, Christ reigns, Christ rules," "*Christus vincit, Christus regnat, Christus imperat.*" Amen.

O. A. Brownson on Catholic Schools.

BY REV. JOSEPH EMERSON.

Mr. Brownson was born in a Congregational town of Vermont, and trained in childhood after the "straitest sect"—the Bible, psalm-book, and catechism being almost his only books. At the age of eighteen he united with a Presbyterian church in New-York. Soon he became a Universalist minister, then a Unitarian preacher, and finally his uneasy spirit sought rest in the bosom of the "Holy Roman Catholic Church."

He thus had a wide acquaintance with American society, and, as he was, from a child, given up to books, it may be presumed that he was well informed in regard to the different modes of educating the young. He began in 1844 to edit a quarterly review in the interest of the Romish Church. This periodical was called "Brownson's Review," and was filled very largely with articles from his own pen. He may be fairly styled the lay champion of the Catholic Church in America so long as that Review was published. A very large part of it had reference to that Church, defending it from attack and aiming to spread its principles among Protestants. None could accuse him of unfriendliness to the Romish Church.

After conducting his review in this spirit for eighteen years, and becoming thoroughly acquainted with all Catholic institutions in this country, he wrote an article in the January number for 1862, on the quality of the Romish schools. From that article, Americans who are not so well acquainted as Mr. Brownson is with Romish schools, may derive some useful hints to guide them in their action in regard to giving public money for that particular method of teaching.

In the Jan. No. of Brownson's Review for 1862, at page 69 we read:

"The laity have as deep an interest in it (Catholic education) as have the ecclesiastics, and they have in regard to it the common right of all men to judge for themselves."** (pp. 71-73) "They (Catholic schools) practically fail to recognize human progress, and thus fail to recognize the continuance and successive evolution of the idea in the life of humanity. ** They do not educate their pupils to be at home and at their ease in their own age and country, or train them to be living, thinking, and energetic men, prepared for the work which actually awaits them either in Church or State. As far as we are able to trace the effect of the most approved Catholic education of our day, whether at home or abroad, it tends to repress rather than quicken the life of the pupil, to unfit rather than prepare him for the active and zealous discharge either of his religious or his social duties. They who are educated in our schools seem misplaced and mistimed in the world, as if born and educated for a world that has ceased to exist. *** Comparatively few of them (Catholic graduates) take their stand as scholars or as men, on a level with the Catholics of non-Catholic colleges, and those who do take that stand do it by throwing aside nearly all they learned from their Alma Mater, and adopting the ideas and principles, the modes of thought and action they find in the general civilization of the country in which they live. *** The cause of the failure of what we call Catholic education is, in our judg-

ment, in the fact that we educate not for the present or the future, but for the past. *** We do not mean that the dogmas are not scrupulously taught in all our schools and colleges, nor that the words of the Catechism are not duly insisted upon. We concede this, and that gives to our so-called Catholic schools a merit which no others have or can have. It is (p. 74) now behind the times, and unfits rather than prepares the student for taking an active part in the work of his own day and generation. There can be no question that what passes for Catholic education in this or any other country, has its ideal of perfection in the past, and that it resists as un-Catholic, irreligious and opposed to God, the tendencies of modern civilization. *** The work it gives its subjects or prepares them to perform is not the work of carrying it forward, but that of resisting it, driving it back, anathematizing it as at war with the Gospel, and either of neglecting it altogether and taking refuge in the cloister, in an exclusive or exaggerated asceticism, always bordering on immorality, or of restoring a former order of civilization, no longer a living order and which humanity has evidently left behind and is resolved shall never be restored."

Perhaps it is not quite fair to call the special attention of Protestants to these remarkable words of the leading Roman Catholic editor of the United States ; because they were evidently intended for Catholics.—But for this very reason they are the more weighty.

The only redeeming quality of the Romish schools, in Mr. Brownson's estimation, seems to be the fact that they faithfully teach the Romish Catechism. "That," he says, "gives to our so-called Catholic schools a merit which no others have or can have." If this is their only merit to a high-toned Romanist—a scholar—a thinker—what should be the estimate of those who do not especially value the doctrines of the Catholic Catechism? What do or can they *fearlessly* teach which Protestants wish to have taught to their children? I use the word *fearlessly* with emphasis. They fear to have the Bible read without note or comment lest it should prejudice their children against the Catholic religion. Impartial history they fear because it tells terrible stories of the Inquisition, the *auto da fe*, and other bad things done by the Catholic Church. Astronomy will not do, because it teaches that for which they condemned Galileo to the dungeons of the Inquisition. Geology and Geometry, as now taught, will, perhaps, be just as heretical. Philosophy, according to modern ideas, is rejected. One of their professors in the University of Catania, writes and publishes thus :

"What has natural philosophy been from the time of Newton to our own? A myth. What is Newton's theory of attraction? The height of extravagance. Who are the most thought-confusing sophists in the world? The astronomers with their attraction and gravitation, and the natural philosophers with their mechanical theory of heat. When will an orthodox and sensible philosophy again arise? When the theories of gravitation and affinity, the central fire and Humboldt's Cosmos are banished to the regions of chimeras. A single man rises superior to all others. *** He is Pius IX., Rome's great priest. His word has authority, and before him the mighty men of earth . . . shall bow their heads."

All modern teaching, except in reading, writing, arithmetic, and possibly geography, must be replaced in Catholic schools by the teaching

of the middle ages. So says Brownson. So says Professor Cavaliere Agatino Longo, of Catania University, and so say the Pope and the Jesuits. What say American voters about voting public money to support sectarian schools of this sort? No other sect claims it, or dares to, for their schools. Yield it to the Romanists (who dare do anything for their church,) and you constitute a union of the State with that Church; because, (Mr. Brownson being judge,) that money of the State is used to teach the doctrines of their catechism, and that is the only valuable teaching, in his estimation, secured by it. If it had not been for the purchase of Romish votes, the question of public money for such schools never could have got a hearing, even in New-York city.

The Jesuits rule the Pope—they rule the Catholic Church—they have called the Ecumenical Council—they mean to declare the Infallibility of the Pope, so that he may be an *omnipotent* instrument in their hands. They determine the system of teaching in Catholic schools. They mean to make that system popular and dominant in the United States, and train future generations of our children to be fit tools for their purposes, and thus rule our land. A great philosopher (I think it is Leibnitz) says: "Give me the instruction of the young for a century, and I will change the face of the world."

Before voting our money to sustain Jesuit schools, let us at least demand of them to show *one* instance where they have had a good system of *common* school education—instructing the mass of the children—in any country where they had supreme control. History records no such phenomena.

The Rent Veil of the Temple.

REV. WAYLAND HOYT.

It hung before the Most Holy Place. It at once hid it and hindered access to it. It was a veil of many folds—variously colored and almost massive with embroidery. Behind it in the ancient tabernacle and in the eldest temple stood the ark of God, over-swept by the wings of the golden cherubim, and upon which fell like a fragment of celes ial light, the miraculous Shekinah. And though from the later temples the ark was gone and the Shekinah vanished, still the most holy place remained, and before it fell the guarding curtain. It shut off the whole Israel from the most sacred place—one man excepted. Once and only once, in each long year, might the high priest lift the veil, and passing beyond it, with the blood of the atonement sprinkled over him, and with it within his hands, kneel in the directest presence of Jehovah. Then for another year must the barring folds hang unlifted.

And so that richly woven veil, falling before the Most Holy Place, came very naturally to stand to the Jew as the symbol of what was innermost in his Faith.

It became the symbol of the Divine Holiness. For the veil fell before and concealed the most evident earthly dwelling-place of God.

It became the symbol of a human sinfulness. For that veil thrust itself between God the Holy and man the sinful.

It became the symbol of a priestly sanctity and peculiarity of function. For only the Priest, himself, rendered ritually clean by the blood of the atonement, might pass beyond that veil and offer that blood as an atonement in the behalf of others. And so the veil which none but the Priest might lift, declared his peculiar, and priestly, and separate office.

Now, that *rent* veil is burdened with many lessons for the church and for the world ; but there is one lesson which it teaches specially pertinent to this hour. It proclaims henceforth and forever the *death* of *Ritualism*. The secret path of the High Priest is now disclosed for the feet of any child of Adam. The real sacrifice has been offered.—He who needeth not daily as these High Priests to offer up sacrifice, for this He did once when He offered up Himself, stands now forever in their place. By Him may all have access unto the Father. By Him may all press forward and kneel in the Holiest Place. So, just as scaffoldings fall from a building when its topmost stone is laid, must all Ritual fall away from the completed work of Christ. Temple and rite and Priest must die when the substantial sacrifice which they but foreshadowed had been offered. Henceforth there can be no more sacrifice, for the Lamb of God has been stricken. Henceforth there can be no more a Most Holy Place, for any place where a believer kneels speaking the name of Jesus is most Holy. Henceforth there can be no more a peculiar or separated Priesthood, to do peculiar and propitiatory duty, thus placing itself between man and his God : for Christ, the great Priest, hath not every year, but once appeared to put away sin by the sacrifice of Himself. Jesus Christ the righteous is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. The duty of the Priest is done forever. And so, in the presence of that rent veil—its symbol—and standing on the grave of Ritualism, rises the majestic doctrine of the Universal Priesthood of Believers, the true broad church doctrine.

Christ is the one sacrifice. Christ is the one Priest. Any man, whoever he may be, of the highest or of the lowest, of the blackest or of the whitest, by faith in Christ, appropriates to himself the virtue of the one sacrifice offered by the one Priest. He stands to Christ in equal relation. He is brought by Christ into equal communion with the Father. He receives from Christ equal Redemption. What belongs to all believers belongs to him ; and what belongs to him belongs to all.

He stands in a common forgiveness ; in a common nearness ; in a common sanctity. The debarring veil is rent in twain from the top to the bottom. He is consecrated to a common intercession through Christ the Lord ; and he is ordained to a common duty for Christ the Lord. In all this countless company, believers in a common Christ, there is nothing separated and functional for one more than for another. Every thing is broad, and open, and abounding, and magnificently democratic. They are all a "peculiar people ;" they are all a "royal priesthood."

And so it must be seen that this equal relation of believers to one another, grounded thus on an equal relation to a common Christ, utterly precludes the separation of any special set among believers into a peculiar and consecrated and mediating class. There may be diversities of gifts among believers truly, and diversities of position and diversities of duties—just as in the one body there are head and hands and feet—but the one life thrills and energizes and ennobles the one body, and binds all the various members to the one purpose. And the eye cannot say unto the hand, I have no need of thee ; nor again the head to the foot, I have no need of you ; and the duty of the foot is just as sacred as is the duty of the hand or the head. All are lifted by union with the one Priest into a priestly sacredness.

Forewarned, Forearmed.

REV. H. W. BEECHER.

It is no secret that the Roman Catholic Church is utterly and irrevocably opposed to our common school system. We do not blame them for that. They have a perfect right to provide a better way. We only insist that they shall present their substitute openly, so that there can be no mistaking the issue. Then we shall be quite content to leave the result to the verdict of the American people.

No doubt they honestly desire to do this. We expect to deserve their thanks for assisting them to set their plan fairly before the people.

For as yet modesty has prevented the ecclesiastical leaders from unfolding it. Or they wait for "a more convenient season." They do themselves and the people injustice. Their plan, which now for some time they have been discussing in secret conclave, is so admirable that it will take time thoroughly to understand its character and appreciate its merits. We are not sworn to secrecy, and we speak what we do know.

The plan, then, which is now under consideration, and which awaits only some perfecting of details before it is officially promulgated, is this. It will be proposed that any private association may open a public school. Its doors shall be thrown open to the public. There

shall be no conditions of admission other than those which the Board of Education may prescribe. Its teachers shall all be subject to the examination of the Board, and shall receive their certificates from it. The schools shall be at all times open to its visitation, and subject, within reasonable bounds, to such regulations as it may enact. In the school hours proper, there shall be no religious teaching. But when the session is ended, the teachers may employ additional hours in giving such religious instruction as they see fit. Attendance on these extra hours shall not however be compulsory. Scholars may attend or not, at the option of their parents. Such schools, thus established, may draw from the school fund an amount in proportion to the number of scholars in actual attendance. Such, in its substantial features, is the plan at no distant day to be proposed as a compromise between the contending parties.

The advantages of this scheme are manifest. It will involve the State in no additional expenditure. It will indeed save something, for the association will provide the rooms and the text-books. Secular instruction will be furnished at the expense of the State. It will be furnished under the direction of the State. At the same time, an opportunity will be afforded to the Church to instruct its own children in religious truth. Thus religious and secular instruction will go hand in hand. Protestantism and Romanism will live in peace. The lion and the lamb will lie down together, and a little child shall lead them.

These advantages are so manifest that it is no wonder that the coöperation of some of the more unprejudiced Protestants is confidently counted on.

But there are also some other advantages in this plan which are not so manifest to the public. These advantages have been carefully considered in the secret councils of the Holy Fathers. They must pardon us if, despite their modesty, we reveal these advantages also.

The Roman Catholic Church is served by a self-denying band of unmarried "Brothers" and "Sisters." Who more appropriate to undertake the education of the children of the Church? It is intended to assign these "Brothers" and "Sisters" to the work of popular education. They are men and women of unquestionable culture. They will easily pass the examination of the Boards of Education. In many, if not most of the local Boards of New York City, the majority is already Roman Catholic. These Boards will not be hard on the servants of their own Divine Mistress—their Mother Church. If now and then a candidate fails to pass examination, the Church, which is pre-eminent in the virtue of meekness, will know how gracefully to yield. Another "sister" will be easily provided. These "brothers" and "sisters" have already with commendable zeal consecrated their all to the Church. Their salaries will not be their own. Unmarried,

they have neither wives nor children to support. They live in the "homes" which the Church provides for them. The money which the State pays to them they will hand over to the Church. This money the Church purposes to employ religiously in the work of education. It will expend it in erecting or equipping fine school-houses. The salaries paid to Protestant teachers will barely support them. There will be no surplus among the Protestants to expend in school-rooms and school apparatus. The Roman Catholic school-house will rival, in its adaptation to the ends of the Church, the Roman Catholic cathedral. That great class who are only Protestants because they are not Roman Catholics, will be gathered into these schools. In a few years the State will be supporting with its funds the Roman Catholic Church, to educate in its creed the children of the Republic.

This is the plan; these are the advantages, as they are seen by Roman Catholic eyes. Can it be possible that Protestants will decline the feast thus skilfully prepared for them? Could anything do more to prove the singular perversity of the Protestant community than the refusal to give its educational interests into the hands of that power, whose educational efforts have been so brilliantly successful in France, in Italy, in Spain, and in the South American Republics?

We beg our Roman Catholic brethren to unfold this plan, which they have done themselves the injustice to discuss only in secret. The American people need only to understand in order thoroughly to appreciate it. We beg leave to assure the Holy Fathers of our cordial cooperation in making their benign purpose fully understood.—*Christian Union.*

The Roman Moth and the Roman Candle.

All that is really interesting and noteworthy about this Roman Council lies on the surface, or, at any rate, in depths accessible to any ordinary thinker, whether he be bodily present or not. It lies in the characteristic wantonness and imprudence suddenly displayed by a power which for centuries had shown itself to be a model of tact and shrewdness. It lies in this, that the convoking of this assembly was an uncalled for, inopportune and dangerous step, as will at once be seen on examining its possible results. And it lies in the fact that this uncalled-for, inopportune, and dangerous step was suggested and advocated by the adepts of that very order whose leading principles are masterly inactivity, expediency, and caution. When Jesuits blunder—in the highest sense they always do so—but when they blunder in the worldly sense of the word, they must be ill indeed, and badly off. And this is (in medical parlance) an interesting case, which may well test one's powers of diagnosis and prognosis, though it would be an idle occupation to note down every word that falls from the sick man's feverish lips.

But have the Jesuits really committed a blunder? A few considerations will suffice to show that they have.

The Roman Church pretends to be the trustee of absolute truth. Immobility must, therefore, be her principle, or rather her nature. That is consistent. But, if you

put anything immovable into this world which cannot help moving, friction is the unavoidable consequence. The Roman Church has not failed to perceive this, either, and to take it into due consideration. She has, from time immemorial, endeavored to lessen this attritus chiefly by retarding the movement of the outer world, but also by lubricating her own surface and by imparting to it a very considerable degree of elasticity. Unlike the human eye, which owes its long range of vision to its power of accommodation, the Roman Church owes its power of accommodation to its far-sightedness. By never refusing, by never arguing, and by letting well alone as long as possible, it has managed to outlive the intellectual storms that have raged around it, and to preserve, if not its life, an imposing continuity of historical existence.

But, if this oiliness was found so useful in the olden times, when the secular wheel revolved but slowly, it obviously became doubly necessary in the midst of modern fastness. Formerly the axle-tree could, by not oiling itself, act as a brake, and beyond a little creaking there was no unpleasantness. But should it begin jarring now, with a fly-wheel spinning round it, it would "infallibly" catch fire. Hitherto Rome seems to have been rightly guided by its instincts. Up to the sixteenth century, the church used to open her lips for argument and discussion at the rate of rather more than once in every century, nineteen Councils having been held in fifteen hundred years. But, when the day of modern civilization began to dawn, these lips were closed, and have remained closed for three hundred years, no Council having been held since the Council of Trent. Now, it is a fact that, during this long period of silence and passivity, a good many usages and habits of thought have become traditional among the faithful. These usages and habits of thought would probably require revising and sifting in the interest of truth. But the Roman Church itself could gain nothing by such a revision, and might lose much. Even some creeds have become traditionally established. The uneducated masses know nothing about the Pseudo-Isidorian Decretals or about the *Decretum* of Gratian; but a confused echo of those old controversies reaches somehow their unlearned ears. If they misinterpret it, their mistake, *provided they err on the right side*, is not likely to be corrected by the priests, and the consequence is that generation after generation is allowed to grow up in certain ideas, and even doctrines, which become dear to them by the very force of habit, but which never had any legal foundation or official sanction, which were, in fact, never proclaimed by the Church, but which, on the other hand, were never refuted, condemned, or even declared questionable.

One of these purely traditional doctrines is that of Papal infallibility. It is quite certain that, until last year, the great bulk of the Roman Catholics believed, as a matter of course, that the head of their Church must either be infallible, or cease to be viewed as the vicar of Christ. There was good logic in this. Learned theologians may have had some doubts about the matter, or may have made some subtle distinction between personal and *ex-cathedra* infallibility. But, if they made such distinctions or had some doubts, they certainly kept them to themselves. The world knew nothing about it, and the Pope enjoyed his infallibility as undisturbedly as he could ever reasonably expect.

Why, then, not let well alone? What could the Roman Church gain by swerving from its time-honored habits of caution, to which it owes so much, merely for the sake of ratifying a doctrine which had already become, to say the least, a popular belief, and by thus opening the eyes of the faithful, for the first time in their lives, on the questionable soundness of what they had justly considered as a fundamental axiom, and as a corner-stone of their Church? If the new dogma was intended as a means of overawing Gallicanism, and of gradually withdrawing the privileges and concessions granted in former times to the national churches, the miscalculation was

so obvious and so gross as to be unworthy of even the youngest of Loyola's novices. The sullen attitude of the German Catholics, and the really threatening attitude of the Armenians, go far to show this.

Again, one must ask, What possessed the sovereign head of the church, who wielded absolute and undisputed power, to rake up the question of competency, and to begin talking of the constitution of the church, of the balance of its authorities, and the rights of the Council? If the Pope, as the whole Catholic world admits, has alone the power of convoking the Council, and if at the same time he has the power of never convoking it at all, the power and the rights of this Council become obviously as nugatory as its existence; and to raise the question as to whether the Council is superior to the Pope, or the Pope superior to the Council, seems idle and fanciful. None of the venerable bishops now assembled in Rome ever dreamt of being invested with legislative powers; and if they had not been called away from their flocks and homes, such ambitious ideas would surely never have entered into their heads. In 1849, Mazzini wrote a pamphlet, under the title "Dal Papa a Concilio," proposing an appeal from the Pope to the Council. But in 1849 the Pope was an exile at Gaeta, and the Romans, though not appointing an anti-pope, had, in a fit of petulant humor, excommunicated the Pope. Consequently, in the Roman dictator's eyes, there was no Pope at that time, and an appeal to the ever-potential Council, as a kind of constituent power seemed natural enough. The bishops may constitute themselves as a revolutionary body—the case is at least imaginable. But a Pope cannot be expected to invite them to sit in judgment over him.

One is, in fact, at a loss to understand the motives that may have prompted the Pope to convoke this assembly. The only plausible hypothesis is that the Church has lost her old instincts. The Jesuits have for once overshot the mark, and the Pope, who lives in blissful ignorance of the spirit of the age, and who has always been fond of playing with the insignia of his power, has eagerly availed himself of a rare opportunity for displaying the pomp of his court and the vastness of his empire. His famous Encyclical and his still more famous Syllabus show, however, that a wide and deep gulf—nay, a daily widening and daily deepening gulf, separates him from humanity and civilization. Till then the gulf had remained partly hidden and might have been ignored. But now who could walk across it without feeling giddy? The promulgation of the Syllabus was unmistakably a sign of despair, of impotent despair. To see it in an act of aggression or a formidable challenge, would betray either a bad conscience or a weak mind. On reading the Syllabus, we know at once that by it the Vatican has played its highest card. It can say nothing stronger. The world knows the worst, then, and has heard the loudest thunder without being the worse for it. What, in fact, has happened during these six years that would not have happened without the Syllabus? Has Rome gained in influence and power, and has the world lost even an inch of ground, in consequence of its promulgation in 1864?

If the Council is now invited to give to some of the paragraphs the official dignity of a dogma, this very invitation, however fully obeyed, must still further weaken the already feeble effect of the Syllabus. The same may be said of the dogma of the Assumption, which, having been *assumed* so long, might have been left untampered with now. After having celebrated the 15th of August for fifteen centuries, the Catholic world must feel shocked and alarmed at the retrospective possibility that so many fireworks may have been let off in honor of an erroneous assumption.

And as to the infallibility, its discussion, having been neglected in the Middle Ages, should never have been brought on in the nineteenth century. If the Council is to decide, it can either ratify the doctrine or abrogate it. In the former case, the Pope would obtain nothing but what he practically had before. In the latter case, he would suffer a loss of power and prestige which might ultimately lead to curious changes in Roman Catholic ideas. In either case, to the outside world, the decrees of the Council would be what the *Index* is to the literary world—rather less than a curiosity.—*The Nation.*

PAPAL INFALLIBILITY.

Frochammer on Infallibility.—Munich, as is well known, is the strong-hold of the Papal Church in Southern Germany. Yet the University of Munich has shown some decided leanings toward the Gallican restriction of the Papal power. Dr. Frohschammer, who fills the Chair of Philosophy, has just now contributed his quota to the discussion of the great issues between the Ultramontanists and modern society. This is a volume of more than two hundred pages, under the general title *Das Recht der eigenen Ueberzeugung*, the first part of which is a protest against the spirit of intolerance and any attempt to enforce a dogmatic faith, and an argument for disseminating truth by knowledge and neighborly love.

Part second treats of the relations of the State to religious faith. After a historical introduction, he shows that in the nature of the case it is impossible that natural science, or the State, should acknowledge and submit to any religious authority as divinely absolute. This he illustrates in several particulars, and then discusses at length the dogma of Papal infallibility. Starting with the improbability of such absolute authority and infallibility in any one man, as would require all the millions of mankind to look to him for the truth and grace that can come only from God and Christ, he boldly alleges the immorality of many Popes, as proof conclusive against their infallibility, according to our Lord's own test, that "the tree is known by its fruits!" It is a psychological impossibility that personal infallibility should pertain to a weak and sinful man, for his judgment, his reason, his feelings, his motives, may all be warped through his participation in the sinfulness of human nature, and he can neither be impeccable nor infallible, unless he is made a mere automaton through which the divine will utters itself. Dr. Frohschammar then arrays the testimony of history against the infallibility of the Pope, and shows that the order of the Jesuits—the chief advocate of the doctrine—is itself an evidence of his *fallibility*. He further shows that if the Council shall decree the infallibility of the Pope it will stultify itself, because assuming to be itself the Church and to speak in the name of the Church as infallible, it will at the same time vacate the infallibility of the Church in favor of one man, whom the infallible Church has never before discovered, nor acknowledged to be infallible!

In a subsequent discussion of the relations of the modern State with the Catholic Church, Dr. Frohschammer argues that the Roman Catholic Church is not identical with the kingdom which Christ set up in the world, since that was a spiritual kingdom, but the Pope employs soldiers to maintain his dignity with carnal weapons.—He deprecates the attempt to revive the former power of the Church over temporal affairs, the lust of worldly goods and honors, and the concentration of all church power at Rome. He declares the incompatibility of the Absolutism now demanded for the Romish Hierarchy, with the rightful sovereignty of States, and deprecates the growing influence of the Jesuits as a calamity for Europe.

These are brave, bold words, spoken in advance for the hearing of the Council; it will be curious to observe how such a man will act if the Council shall decree the Infallibility of the Pope. Can he then continue in the Roman Catholic Church, with any self-respect, or any respect for truth?—*Dr. J. P. Thompson.*

Dr. Dollinger on Infallibility.—Dr. Dollinger, of the University of Munich, in his letter in answer to the Bishops' Petition for the Declaration of Papal Infallibility, says:

One hundred and eighty millions of human beings are henceforth to be forced, by

pain of excommunication, refusal of the sacraments, and everlasting damnation, to believe and to profess that which the Church hitherto has *not* believed, *not* taught. For it cannot be said that even those who have hitherto held the Papal infallibility to be a fact have *believed* in it. A Catholic can only believe that which he is told and taught by the Church as a divinely revealed thing, as a thing appertaining to the substance of the doctrine of salvation, as a thing beyond all and every doubt, and the refusal to accept which implies disobedience, to be punished by exclusion from the community. But in reality there is not a single human creature who ever believed in it in this way, even as one would believe in God or the Trinity. The proclamation of this dogma, therefore, which at the very best has been agreed to by some, *fide humana*, as a thing of probability, would mean nothing less than an alteration in the faith and doctrine of the Church, such as has never been heard of since Christianity was first founded. The whole foundation of the Church, in fact, would thereby be affected. Instead of, as hitherto has been the case, a Catholic being able to say, I believe a certain thing, because the Church of all the times bears witness to it—that Church unto which belongs the promise that it shall ever remain in the possession of truth—he will henceforth have to put, instead of that Church which compasses all time and all space, a single individual : to wit, the Pope. He will have to say, I believe this or that, *because the infallible Pope teaches it.* And why is he infallible? *Because he says so himself.* That several hundred Bishops—whatever their number—have decreed in Rome, in 1870, that the Pope is infallible, matters very little, inasmuch as all Bishops and every Council are subject to error without the help of the Pope. Their testimony has only as much value as he who is alone exempt from error pleases to place upon it ; and only inasmuch as he approves this their resolution is there validity in it. And, thus moving in a vicious circle, the whole matter resolves itself into the Pope's own testimony of himself. True, some 1840 years ago, some one higher has said, "If I testify to myself, my testimony is not to be believed."

The protest which Cardinal Rauscher, the Prince-Archbishop of Vienna and Primate of Austria, laid before the Holy Father, in opposition to the address of the Ultramontanes in favor of the infallibility of the Pope, closes thus :

"But we are not permitted to be silent as to the fact that there remain great difficulties, arising from the teachings and actions of the fathers of the Church, from documentary sources of history, and even from the Catholic faith itself ; and, before they are thoroughly solved, it would not have been admissible in any way to lay before the Christian people the dogma recommended in that letter, as revealed by God. However, the mind shrinks from a controversy about this question ; and, full of confidence in your kindness, we implore you not to impose upon us the duty of such a discussion. Inasmuch as we, moreover, administer the episcopal office among the more prominent Catholic nations, we know, by daily observation, the state of affairs existing among them. Now we are convinced that the demanded definition will furnish new weapons to the enemies of religion, in order to excite ill-will against the Catholic cause even among better men ; and we are satisfied that, at all events, in Europe, it will give the governments of our countries an occasion or a pretext to curtail the still remaining rights of the Church."

The declaration of Archbishop Purcell in the debate with Alexander Campbell, upon the question of the Pope's infallibility, is in the Archbishop's first speech, page 23 :

"Appeals were lodged before the bishop of Rome, though he was not believed to be infallible. *Neither is he now.* No enlightened Catholic holds the Pope's infallibility to be an article of faith. I do not, and none of my brethren, that I know of, do. The Catholic believes the Pope, as a man, to be as liable to error as almost any man in the universe. Man is man, and no man is infallible, either in doctrine or morals. Many of the Popes have sinned, and some of them have been bad men. I

presume my worthy antagonist will take his brush in hand, and roll up his sleeves, and lay it on them hard and heavy ; *so will I;* and whenever he uses a strong epithet against them, I will use a stronger."

In another speech he said he would not be surprised if "the bad Popes were now expiating their crimes in the penal fires of hell."

The reason why we should submit to the decrees of a General Council is this, as Roman Catholics hold—that when the Council speaks we hear the voice of the Holy Ghost. What a Council says is worthy of attention and of obedience because the Council is the mouthpiece of that Comforter who, it was promised, should be left with us. It is interesting, then, to examine the composition of the Vatican Council now sitting. The Papal States have a Roman Catholic population of less than a million—about seven hundred thousand souls ; of prelates resident in the Papal States, who have a vote in the Council, there are exactly 143. This gives about one vote in the Council to every 5,000 Catholics in the Papal States—or would give, if many of the bishops resident in Rome were not bishops *in partibus infidelium.* Still, as the bishoprics *in partibus* are sheepfolds without any sheep, and as the shepherds are appointed by the Pope, we may rightly credit the population of the Papal States with all the 143 votes which will be cast by the bishops who reside in the vicinity of Rome and in the city itself. Austria has a Roman Catholic population of about 22,000,000. France has a Roman Catholic population of 38,000,000. In the Council, however, France is represented not by the 7,600 votes which would be hers if she had as many proportionally as the Papal States have cast, but by 84 votes. Nor has Austria 4,400 votes ; 48 is her number. American Catholics are on the whole "Ultramontane," and for this or some other reason the 8,000,000 Catholics on this side of the water count for precisely as much in the matter of expressing God's will in regard to the government of man as the Austrian 22,000,000. In Great Britian and Ireland, also the Church is Ultramontane ; so the 6,500,000 British Romanists have 35 votes in the Council, or nearly twice as many as the 12,000,000 Catholics of North Germany and South Germany united. Whatever may be the upshot of the Council, it would seem as if the 40,000,000 Romanists of America, Britain, and Italy, with their 340 ballots, will have work before them to escape the dangers of spiritual pride, when they think how much they have been preferred as organs for the utterance of eternal decrees to their 70,000,000 French and German brethren.—*Nation.*

BIBLE IN THE SCHOOLS.

Rev. Geo. H. Hepworth, of New York.—The governments of Europe were based upon muscle and bayonets ; the Government of America was based upon brains and heart, and that was the reason that the education of American children should be moral. When Jefferson first drafted the Declaration of Independence, it was true that God was not mentioned, but the first two amendments which were made by Congress to the Declaration, acknowledged the supremacy of God, and invoked His blessing upon the country. Ever since then there had been a religious element interweaving itself with all official duties and all public offices. Congress was never opened without prayer ; there was not a single college in the land which did not include among its text-books, one or more of a religious nature, and in the spirit of these facts, Public Schools had been established. They were the strength of the past, and the prophecy of the future. It was right and fitting that the Bible should be read and the prayer offered at the commencement of every day's exercises, and it should be continued at all hazards, and no matter what the cost ; secular

education was worth nothing without it was pervaded by higher education. Religion in the public schools was an eternal rock, upon which every citizen should take his stand; and should dare to stand there no matter what storm should arise. The school and the Bible were twins, and all America should rise and say, "They shall never be separated."

Who were the men that asked that the Bible should be taken from the schools? They were not the men who had been reared under the shadow of the schoolhouse. They were men who came, a few years ago, from the down-trodden countries of the old world. All they had to-day they had got from American institutions, and all they hoped for in the future was owing to American generosity. Their object, as Roman Catholics, was to sacrifice the whole public school system; they hated and despised it. It was impossible for the children taught in the puplic schools to continue to reverence and fear the priest. The Bible and the Roman Catholic religion had always been at variance. The present movement by the Roman Catholic church in this country to break down the public school question, was not a matter of individual conscience. It was the conscience of Pius IXth that was troubled, and it was his endeavor and the endeavor of all his followers to break down the free institutions of America. Whatever else they did, the American people should see that the public school system was not altered; and their united motto should be—our Bible and our schools.

The Interior, Chicago, Rev. A. Swazey, D. D.—The question is not altogether whether Bible-reading as practiced in the schools is profitable or unprofitable as such; nor is it a question merely of the expediency of yielding an important but unessential point in the method of education to a considerable minority; nor is it a mere question of jurisdiction between Boards of Education and the Courts. It is a question of continuing or changing an entire order of things and one which we have been accustomed to regard as beneficent; involving the redetermination of principles that ramify society and touch the very foundations of religion and modern civilization. The change demanded is great. The demand should be enforced by the weightiest considerations. We fail to see the force of those that are commonly urged. What injury has been done to society by this time-honored usage? Has any class of citizens suffered by reason of the acknowledgment of the Bible as a sacred book for the Senate Chamber, the Courts of Justice, the Hospitals maintained by the State, and the Public Schools? Has this recognition defrauded the workman of his wages, stifled commercial enterprise, depreciated property, stimulated monopolies, or narrowed the intelligence of citizens? Has it in any way debauched the conscience or inflamed the passions of men? Has it really hurt the moral sense or infringed upon the rational liberty of opinion or worship? Is there in this usage anything that savors of favor to sectarian ambition? Does it go any further in effect than to carry out the principle of all free governments, namely, that knowledge is in part the safety of the State—knowledge of the fundamental principles of religion as well as knowledge of secular affairs? In a word, does it impinge on the liberty of a Romanist, for example, at any point where the theory of the Romanist does not contradict the theory of a free government?

And how came this usage into popular favor? Was it by any kind of injustice, or in contempt for the liberties of men, was it by the device of schemers in politics that this order of things was established? The course of history in this matter is well known. The order of things now called in question came into being as the natural growth of Christianity in the world. It blossomed out of the prevalent Christian sentiment with as little help of political contrivance, or even conscious

aim, as the bud on the tree. It was life going on to fruit-bearing. The sun, and the rain, and the years had done their work, and a great people fall to making governments with the Bible for the foundation of their ideas of justice, and recognize, by a variety of enactments, the great sacred day the observance of which the Bible enjoins. As a matter of course, the Bible, the acknowledged foundation of public morality, was found in the Public Schools. Christianity assumed nothing. Its time for one grand office had come. The fountain was full ; and it discharged itself into the channels that were opened to it. The government was one of these channels, and the School System a branch-channel from it. The proposition is made to send these wayward streams back to the fountain ; and Christians are invited to assist in denying to their religion the fulfillment of itself in sanctifying the powers of the world !

Notwithstanding the easy attitude of so many leading men, there is ground for believing that American citizens will never allow the Bible to be cast out of public recognition, either as a book too antiquated for the times, or too obscure and spiritual to be the guide of men. They will reason in the plain, commonplace way. The Bible, they will say, has given us our civil liberties, made our homes pure by making the hearthstone an altar of God ; it has made us, even in childhood, familiar with the noblest persons and the highest wisdom the world has ever known ; it has ripened our judgment, given grasp to our thought, sanctified our affections, and installed the idea of responsibility in us ; and no plausible but deceitful plea of an oppressed conscience, or taxes used contrary to the will of the individual citizen, or the ability of morals and religion to take care of themselves without the favor of the State, will prevent them from rising in their strength, and averring that the State shall continue to acknowledge Almighty God, and shall honor the Oracle by whose wisdom kings rule and princes decree judgment.

If the great body of the people understood, what all close observers of current events know to be the fact, that a formidable conspiracy has been laid against our common schools, it is probable that there would not be so much apathy as now seems to exist on the subject. Several ministers have endeavored to rouse the public to a due sense of the crisis—but, on the other hand, some preachers equally influential have not hesitated to avow their willingness to see first, the Bible laid under an interdict, and then to assent to the total destruction of the common school system. Their idea is that these concessions are due to the Roman Catholics on the ground of "tolerance." They have never asked what is due to Protestant parents and children, nor have they considered the fact that the cry for the suppression of the Bible and the dispersion of the school funds does not proceed from the bulk of the Catholic laity, who are glad to send their children to our schools, but from the priests, who see that their power declines under the influence of a sound and liberal education.

It is important to consider that we are not situated as a people would be who had just begun to found a national system of education. It is not a question with us of introducing the Bible into schools, but of deliberately ejecting it. If it were the former, we should, in the highest interests of future generations, counsel the use of the Bible. But when we are asked to reverse a settled policy at the instigation of those who are irreconcileably opposed to our entire free school system, how can we hesitate about the answer we ought to return? The pupils at present in our schools are suddenly to see the Bible turned out of doors with ignominy. What would be the impression created upon their minds? Would not every principle of religious faith in them be deeply outraged, if not severely shaken? Would it no be taken as a confession that we have found out that the Bible is a mischievous book? It may be said that they could. The foreign-born Catholics who come to

this country send their children to our common schools without fear or hesitation. The priests have, indeed, striven to fill their minds with prejudices on the subject, and have even warned them of the danger they run in exposing their children to contact with "heretics." But what poor hard-working Catholic is there who is not thankful for the instruction our schools have afforded to his or her children? How many men are there among us who owe all their success in life to these admirable institutions, open as they are to people of all creeds and nations? We have provided places of instruction for all comers, asking no questions about religion or race, and making no distinctions of persons. Some of those who come immediately assert the right to reverse every feature of this policy, and to impose their own theories upon us. The *Catholic Telegraph*, of Cincinnati, has declared, "It will be a glorious day for Catholics in this country when, under the blows of justice and morality, our school system will be shivered to pieces. Until then, modern Paganism will triumph." The *Freeman's Journal*, Dec. 11, says: "Let the public school system go to where it came from—the devil." It will be seen that no half measures are proposed, and that so far from any anxiety being shown to conciliate Protestants, or to conduct the controversy in a courteous strain, offensive and violent language is very freely employed. There never was a contest so wantonly provoked by the Roman Church as this one. It trusts for success to the habit which most people have of making any concession for the sake of avoiding disputes and quarrels. "The Catholics," such persons say, "only want to do what they like with their own children." The truth is, they want to do much more than this. They want to break up the educational system which has cost so much labor and thought to construct, and which has already been productive of such great benefits to the whole country. We ought never to assent to this course at the instigation of any sect whatever. The system has worked well, it has satisfied the great mass of parents, and to no class has it done greater service than to the Roman Catholics themselves. The children of the naturalized Catholics have received an education free from all bigoted ideas or superstitious precepts. This is one cause of their subsequent success in life. As for pretences put forward with respect to the Bible, Judge Storer well said, in giving his judgment upon the Cincinnati case, that the mere reading of the Scriptures, without note or comment, could not be deemed an act of worship in its commonly received definition. The same Judge added that "its prohibition might, for the same reasons as those advanced by the Catholics, include the works of Josephus, Pope's *Essay on Man*, Milton's *Paradise Lost*, Hallam's *Middle Ages*, Prescott's *Philip II.*, and Motley's *History of the Netherlands*, for each of these offend some conscience on the ground that private judgment is interfered with." The Methodist Convention, which met last month at Syracuse, passed a resolution declaring that there is "no legitimate power in any man, or combinations of men, to deny the use of the Bible for any length of time to any human being. It is our national book, and we will firmly and unitedly resist all attempts to remove it from our common schools." The same determination will animate the vast majority of the nation when the significance of the plot now forming comes to be properly appreciated. This is one of those contests which we would fain have avoided, but being once forced into it, we must pay no heed to timid or time-serving counsels, but show our antagonists that we are thoroughly in earnest, and that we are resolved, whatever may be threatened or done, to defend the Bible and the common school system against any adversaries who can be arrayed against us, relying for success upon Him who has solemnly warned mankind, "Heaven and earth shall pass away, but my words shall not pass away."—*N. Y. Times.*

What Congregationalists Said in 1865.—It was on the afternoon of Monday, 19th June, the fifth day of the session, Rev. Dr. Thompson was in the chair,

and had just welcomed His Excellency, Gov. Andrew, in a little speech seldom excelled for admirable brevity and fitness, and the Governor had responded with an apt and eloquent impromptu address, in whose closing paragraph he had recognized the vital relation of the "doctrines, principles, and methods of the Bible" to "the free Commonwealths of America." So soon as the long and loud applause which testified the gratification of the assembly with his words had subsided, Dr. Quint on behalf of the Business Committee submitted the following resolutions:

Whereas, all true principles of civil and religious freedom have originated from the Bible, and can be established and sustained only by the general circulation of the Word of God through all the channels of popular education, whether in the school or in the sanctuary; therefore,

Resolved, That we honor the wisdom as well as the piety of our Puritan fathers, in ordering the daily use of the Bible in the schools established for the education of the people.

That we regret any departure from this time-hallowed usage, as destroying the life-giving power of popular education, which has no true basis but in those great principles of human brotherhood and equality, taught alone in the Holy Scriptures.

That, in our efforts to promote the education of the people, and to train up an intelligent, patriotic and Christian community, understanding their rights and duties, and prepared to carry out the great mission of freedom and religion opening before this nation, *we pledge ourselves to maintain the right of the Word of God in the school as in the sanctuary*, and to resist, steadfastly, any and every encroachment on that wise provision of our fathers which carried the Bible into the daily education of the people.

These resolutions were adopted without one syllable of opposition, and by instant and unanimous assent. Are we wiser than we were then? Doubtless many be so—as all ought to be—in many things. But hardly in this. At any rate it is worth the time it takes to glance back to this deliverance, and consider well the pledges then heartily and intelligently made.—*Congregationalist.*

[We insert here a brief but weighty expression of Bishop D. W. Clark, of the Methodist Episcopal Church, in a note to one of the Secretaries of the Union:]

"Thank you for your letter and the documents accompanying, relating to the great question of the Bible in our Public Schools. This is the *great* question of the time. Go on. Spread the facts before the people. If the American people can come to understand this great issue, and to feel its gravity and moment, the question will be settled at once and for all time. *This great American Nation will not become a tributary to Rome.*"

Anti-Christ Identified.—The *Freeman's Journal*, a Roman Catholic sheet of this city, edited by a man who was once one of the straitest sect of Scotch Covenanting Presbyterians, then one of the highest of High Church Episcopalians, and now one of the most abject followers of the Pope of Rome, has discovered the Anti-Christ of Scripture!! The learned writer, having gone through all these phases of theological belief, ought to have made some discoveries by the way, and he now sums up his creed as to Anti-Christ in this emphatic and oracular judgment:

"We do not speak at random, but have well weighed our thoughts, when we say that, in our most firm conviction, the citadel of Anti-Christ in the United States is the Public School system."—*N. Y. Observer.*

The New-York *Tablet* (Romish) says: "We have no sympathy with Protestantism, but we prefer the older, more doctrinal, and more religious forms of Protestantism to the more sentimental, rationalistic, weak and watery forms that are latterly becoming the vogue." There is nothing surprising in this. On the contrary, the preference is a very natural one. Of course Romanists "have no *sympathy* with Protestantism." But they are obliged to *respect* the vigorous and uncompromising Protestantism which stands athwart the unscriptural and intolerant assumptions of Rome. But Protestantism emasculated—Protestantism with very little protest, but considerable ism—for *this* they have neither sympathy nor respect. Nor has any one else, it may be added. "So, then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

Made for Thyself, O God!

Thou hast made us for thyself; and the heart never resteth till it findeth rest in thee.—St. Augustine.

Made for thyself, O God!
Made for thy love, thy service, thy delight;
Made to show forth thy wisdom, grace and might;
Made for thy praise, whom veiled archangels laud!
O, strange and glorious thought, that we may be
A joy to thee!

Yet the heart turns away
From this grand destiny of bliss, and deems
'Twas made for its poor self, for passing dreams!
Chasing illusions melting day by day,
Till *for ourselves* we read on this world's best,
"This is not rest!"

Nor can the vain toil cease,
Till in the shadowy maze of life we meet
One, who can guide our aching, wayward feet,
To find Himself, our Way, our Life, our Peace.
In Him the long unrest is soothed and stilled:
Our hearts are filled.

O rest, so true, so sweet!
(Would it were shared by all the weary world!)
'Neath shadowing banner of his love unfurled,
We bend to kiss the Master's pierced feet;
Then lean our love upon his boundless breast,
And know God's rest! *Sunday Magazine.*

Thy Work, O God, is Mine.

To live and work for Thee,
Me Thou dost send
Amidst earth's ruins. May I be,
Unto the end
A living sacrifice. My store
Is Thine—not mine—forevermore.

Thy work, O God, is mine
Daily to do;
My work, O God, is Thine
While I pursue
The path in which my Saviour trod,
In sunshine, or beneath Thy rod.

With Thee to guide aright
I fear no foe;
Nor, in the darkest night,
Refrain to go
Where'er Thy voice is heard to call,
For Thou encirclest, rulest all.

What though my passions rage,
And urge retreat,
The warfare which I wage
Knows no defeat.
The conquering power is on my side
While I in Jesu's love abide.

If, till I reach the end
Of life's short day,
I must the truth defend
'Gainst error's sway,
Oh! let Thy Spirit on my sight
Pour forth His beams of heavenly light.

Then, when death's icy hand
Shall touch my heart,
And from life's weary strand
I must depart,
Let the dismissal, Lord, to me
Be but the entrance hour with Thee.

Robert Pargiter.

SPECIAL MISSIONARY INTELLIGENCE.

FROM OUR OWN MISSIONS.

Mexico.

MONTEREY.—MISS RANKIN.

You will be surprised to see that a forced requisition has been made on me on account of the property for State purposes. During a revolution the extra expenses for military purposes have to be drawn from the people in the form of taxes upon real estate, and so I have been included and obliged to pay, or have property confiscated and taken to prison. The revolution is being quelled, and I hope there will be nothing more except the regular taxes.

Our work is prospering, and while we can see that good is being done, we may be reconciled to some annoyances. We have at Merquital thirty who possess a hope and are waiting to be organized into a church. During the past year a church of eighteen members has been organized at Montmarelles; and at Santa Rosa fifteen have received baptism, and some twenty more will soon join at Merquital. The churches in Cadareyta and Monterey have been increasing in numbers. Notwithstanding the dissensions which have been introduced during the last year, there has not been any previous year in which so much has been done, or as much actual fruit gathered into the garner of the Lord. We have suffered much persecution from the enemies of the truth, but the Lord has most wonderfully preserved us from real evil, and evidently will make all subserve to the advancement of Evangelical Christianity in this dark land. We have now seven Protestant Schools, in which more than a hundred children are daily receiving instruction. Last accounts from Villa de Cos, where our men went last year, some eighty had received baptism, and the work is in a very prosperous condition. In connection with the church they have a paper, called "Evangelical Torch," which publication is doing much good.

I feel that we never had so much encouragement to labor in Mexico as at the present. The Lord goes before us, and blesses our weak labors most wonderfully.

I send you a picture of one of our Mexican Evangelists, Brigado Sepulveda. To his firmness and Christian consistency we owe the rescue of our cause from the peril which threatened it last summer. He is eminently a man of God, and I firmly believe that there is scarcely a living Christian anywhere that more honors the Gospel, according to his advantages, than does this Mexican. He knows nothing but his Bible, of which he is the closest student; and it is truly gratifying to see the spirit and power of the Gospel manifested without any other aid than the Holy Spirit's influence. The truth in the hands of these intellectual men is powerful. This man is supported by the ladies of Utica, N. Y., and I have some pictures taken at their request, and I send one to you. He wrote a most beautiful letter to the ladies in somewhat New Testament style. I sometimes wish Brigado, as well as some of the others, might receive an education; but I am almost afraid they might lose a measure of their spiritual power thereby. I am sure the Lord has glorified himself in raising up such an efficient force in Mexico to work for Him. To *Him be all the glory.*

CITY OF MEXICO.

[The following letter (sent by Mr. Riley), from "An English Methodist," succinctly recounts the history of the wonderful work of God in the central section of Mexico.]

HAVING been a resident in this country for nearly five years, and having had opportunities of visiting several parts of it, I send these few lines, praying that they

may interest the great body of Evangelical Christians of the United States in the cause of Christ now established in Mexico. Perhaps it may not be amiss to recall the darkness and superstition that has for centuries hung over this beautiful land like a dense cloud; of the intolerance of the hirelings of the Popish Church; the many and horrible deaths by "The Holy Office"; and the many worse than deaths practised upon their victims; and the exclusion of the "Word of Life" which maketh wise unto salvation. All these things, and the wealth once possessed by that church, make one in the present day wonder how it was possible to break its power. But God has raised a power from within themselves that begun to break down that vast fabric of lies. The cry of "Liberty," raised by Hidalgo, continued in the breasts of the Mexicans after they threw off the Spanish yoke. Then came the Liberal party with its Constitution of 1857 and laws of Reform, which crippled the Romish party in a great degree by confiscating the greater part of their property, forbade religious processions in the streets, emptied the convents of its inmates, declaring ecclesiastics ineligible for public offices, and in many other ways broke its political power. The French Intervention was only another move of the church party to regain what they had lost, but this failed. The Emperor himself denied their right to this property and privileges, proclaimed perfect liberty of conscience, and encouraged the "British and Foreign Bible Society" in its operations. The entire failure of their schemes is now an historical fact, and needs no comment as to what was the voice of the people. Many Presbyters from the Romish Church agreed with and supported the Constitution of 1857, in consequence of which they, with all like minded, were excommunicated. Notwithstanding they did what they could to establish an independent National Church, but from the opposition encountered and their incapacity to organize a Reformed Church, the thing almost came to the ground. Still the good seed was sown, and one of the number went on and struggled with extreme poverty until nature could stand no more, and he had to resign his soul to his Maker. Before he passed away he bore a brave Christian testimony almost in these words: "In this solemn moment, when there is no possible worldly interest to bind one to falsehood, I wish to testify before you all, that as long as I was in the Romish Church, my soul was ill at ease, and full of self-reproach; since breaking away from it, I have had peace of mind"; also testifying that his trust was in Christ, and in Him *alone*, for salvation. Since this time the movement, although in existence, has been at a stand-still, until about twelve months since, when the Rev. H. C. Riley came here, and, by God's blessing, stirred up the almost expiring flame of Evangelical Christianity, so that its light is now seen and its influence felt in various parts of this country.

In the City of Mexico there are now fifteen congregations, varying from 20 to 300 persons, and not less than from 600 to 700 weekly listen to the reading and preaching of God's Holy Word. The principal congregation meets in a large room, and is ministered to by a converted Prior of a Dominican convent in Zacatecas, a lawyer, and others, thoroughly Christian men, who preach the Gospel in its simplicity, proclaiming a *free* and *full* salvation by faith in the atonement of Christ. The Government has leased a large church for nine years, which is now being repaired for Christian worship. Soon its nave shall echo with praises to the Saviour, instead of the mumblings of a priest to the Virgin and so-called saints; prayer to Him who hath redeemed us by his most precious blood, instead of supplications to a piece of painted and tinseled wood. It will, indeed, be a great day when the bells, which for so many years called the people to an idolatrous worship, shall strike out again to call people to worship the Saviour in spirit and in truth. There are many other churches that could be bought at a nominal figure, and congregations soon

gathered for them, but unfortunately the pecuniary means are lacking.

There are also congregations in Cuatapec, Trapala, Miraflores, Illalmalalco, Ameca, Ozumba, Atizapan, and Contreras in this State, numbering from 10 to 80 or 90 and 200 persons; also, in Zacatecas, Guadalajara, and four in the State of Guerrero. These are also being formed in Atlixco, Ilaxcala, Queretaro, and Pachuca, where circumstances are in favor of the introduction of the Gospel. In Puebla there are three congregations, notwithstanding the attack recently made on them by a mob, headed by two "curates" in citizen's clothes.

In the City of Mexico there was a congregation of lads, gathered together and ministered unto by one only 16 years of age, who is a good preacher, and will be in a few years one of the best on the American continent. Of course, all this work is not going on without a deal of opposition from the clergy. They have established a society called "The Catholic Society," which is very wealthy and influential; scattering their money broadcast to entice away our members, and keep those they have. They have also established Sunday schools, and in a variety of ways work against the cause of Christ; but in the midst of it all the little army of Jesus marches onwards, and are constantly receiving recruits, and onwards they will go until this beautiful but benighted Mexico shall become a praise in the earth, instead of being a bye-word.

Mr. Ramirez, the reformed priest before mentioned, has had a deal of persecution, as you may suppose; so much so, that he has had to serve as a waiter in an hotel to get his living; but he stood it well, as also the very flattering offer of a bishopric if he would serve Rome, but he refused. There are also several other presbyters who are convinced of the error of the Popish system, and would gladly leave it if there were means just to give them a bit of bread. They are now struggling hard between duty and wordly interest; I do not speak this at random, but from what I know, and have heard from reliable sources.

I think the Evangelical Churches should firmly take this matter in hand, and push it forward with the greatest energy possible, as it is a thing that specially concerns them. If they would do for Mexico what the British Christians are doing for Spain, the result would soon be seen in the firm establishment of the cause of Christ in this unfortunate country.

Chili.

VALPARAISO.—MR. MERWIN.

Next Sunday (Feb. 13) we hope to observe the Lord's Supper for the second time in our native churches. Three Chilians expect to unite with us on that occasion by public profession. A year ago one of them was a man of intemperate habits, and otherwise dissolute in life. He is now a married man—sober and industrious, maintains *family* worship at home, and his wife is to come forward with him to confess Christ before men. The other was a skeptic and immoral man, until he was led to examine the New Testament, and pray for light and strength. He comes to us from a town in the interior, and although he cannot be present with us usually on the Sabbath, he desires to unite with us always in the celebration of The Supper. The others have been propounded for admission.

The Sunday school for adults and children numbers about fifteen. It would be larger were not many male members of the congregation obliged to practice military drill on the Lord's Day. A member of the church told me that his company were to have a supper at the same hour with our communion, but of course he would excuse himself from the former.

SANTIAGO.

From "The Record," of February, published by our Missionaries at Valparaiso:—

During the past month a native has

been ordained as deacon in the Chilian Reformed Church; he is the first among his countrymen to bear office in the Protestant communion. About forty individuals were present at the ordination, in which two ministers took part, following the Apostolic method mentioned in the sixth chapter of Acts.

At the last communion three persons were received as members of the church. The pastor expects shortly to visit a few individuals in another city, who have long been desirous of an opportunity that they might receive instruction in evangelical truth.

TALCA.

THROUGH the exertions of the nuns and priests, it is impossible to rent a suitable room as yet for the preaching of the Gospel in Spanish. Mr. Sayre still holds Divine service in his own hired house. In a few weeks he intends to make a missionary trip to Chillan, where, it is said, there are several native families favorably disposed toward the Reformed doctrines.

A native, who had been at one period a student in the Theological Seminary in Santiago, was recently led to receive the Reformed doctrines of the Gospel, through the perusal of our publications and the study of God's Holy Book. He has shown a signal zeal in presenting the claims of the Saviour to his family and to his associates. The result has been that his wife, his sister, his sister-in-law—once a member of the society called the "Daughters of Mary"—as well as a very intelligent man, a friend of his, have all of them been converted, and led to confess Christ. Two years ago he was a conscientious Romanist, though with feelings so unsatisfied that on the very first occasion of his meeting with the brethren of the Reformed Church, in one of their devotional meetings, he stated that for the first time he had then found what his soul longed for. Recently an acute gentleman of the Roman Church was commissioned to visit and reclaim him to the errors he had forsaken; but with his present knowledge of God's Word, he was not to be easily led back into the twilight of human traditions, or to accept anew the apostasies of the Church of Rome.

The following incident testifies to the gradual change that is going on among the people—ideas always advance slowly, but there is progress: A person writes from Santiago, that one day he had occasion to call at three different houses, and in every one found one or more native Chilians engaged in the study of the Bible. Two were reading the book each by himself; the third was reading it aloud to his wife. All of them were working men.

It is astonishing that men, who desire the spread of intelligence among the common people, should look with indifference on a work like ours, that aims thus to give every man something to read and think upon; that aims to place in every household a volume that may instruct his mind, while ennobling his life; that aims to bring him to a careful introspection of himself, and to a contemplation of the holiest and grandest of God's own thoughts.

In Santiago there is a native who distributes the Scriptures in Spanish on his own account; he purchases them to sell again. In December he was put in the stocks by some petty magistrate for the crime (!) of selling Protestant books.

A few months ago the same individual was sent to the police-station for the alleged offense of selling a "Bad Bible." As soon as the fact was known, an effort was made successfully for his release. This there can be no doubt was an act of marked illegality and injustice. It is to be regretted that they who authorized it were not called to an immediate and strict account for it. The time has gone by for allowing such abuses of power to pass with impunity.

The total distribution of Spanish copies of Holy Scripture in Santiago during the month of December was fifty-seven.

[*We earnestly ask for special offerings in behalf of the Chilian Field. The need is great and peculiar.* ED.]

EDITORIAL NOTES.

A very ingenious piece of Jesuitical pleasantry is Antonelli's attempt to soothe the political fears of the Austrian Prime Minister about the great Roman Council's doings.

"The supreme rule of conscience," the Cardinal tells Von Beust, "as laid down by the Church, with regard to public and social actions, can be modified in its application" by *concordats*, and the Pope will have power to make such modifications in the canons of the Council "as may be demanded by the political necessities of the States." A little here, and a little there, and all things to all men. Similar in substance is the Cardinal's reply to France and North Germany.

The Christian Union suggests that Young Men's Christian Associations and Literary Societies in general should seek to secure one or more lectures from the Rev. T. O. R. Keatinge, D. D. We strongly endorse the suggestion, and commend it furthermore to pastors. Dr. Keatinge is a gentleman of remarkable culture and refinement, and thoroughly familiar with the history, the spirit and the practices of Romanism, and has a singularly pleasant method of plainly setting these forth. His experience of ten years in Rome, in contact with the leading men and superior minds of the system, qualifies him to speak better than any other man.

After working for a year in Madrid, aided by gentlemen of several denominations, Prof. W. I. Knapp has gathered into a Baptist organization the thousand persons who had connected themselves with the various meetings.

In Athens, Mr. Sakellarios, who went out in the employ of this Society as printer, has declined the continuance of his engagement, and, we learn from Baptist sources, is to inaugurate a separate missionary movement under Baptist auspices.

In Northern Mexico, Mr. Westrup, who has heretofore worked with Miss Rankin, has been recently ordained and appointed to go into the same field, with the view of a distinctive Baptist missionary work.

The Mexican work, as reported in this number, will stimulate every Christian heart. Rev. H. C. Riley, who has toiled so faithfully and successfully for fifteen months in the Capital, is now on a brief visit here to make personal report, and endeavor to secure funds for the continuance and enlargement of the work in Central Mexico.

LITERARY NOTICES.

WEBSTER'S DICTIONARY. Illustrated.

This may be truly regarded as a *magnum opus*, or monument of industry, research, and erudition, creditable to American scholarship, and worthy of the most cordial recognition and the highest praise of all who write, speak, or study the English language.—*Ev. Quarterly Review.*

BRAKE UP; or, The Young Peacemakers. By Oliver Optic. Boston: Lee & Shepard, $1 25, illustrated.

The Fifth of the Lake Shore Series, and one of the Serials in Oliver Optic's Magazine. A boy-reader (in our own home) says of it: "The author has produced a book with a good moral tone, and enough of incident to satisfy any boy or girl. The lesson it teaches is, that when you find yourself indulging a bad habit, or when your course of life is wrong in any respect, Brake Up!" We heartily endorse the boy's approval, after actual perusal.

THE TONE MASTERS. A Musical Series for Young People. By E. Tourjee. Mozart and Mendelssohn. Boston: Lee & Shepard, $1 25, illustrated.

A vacant place in juvenile literature is here well supplied. The true masters in music have each a personal history of exceeding interest. With this history Mr. Tourjee has ingeniously interwoven useful and solid instruction concerning musical science.

DIALOGUES FROM DICKENS, for School and Home Amusement. Arranged by W. E. Fette, A.M. Illustrated. Boston: Lee & Shepard, $1 50.

Forty-five dialogues, selected with excellent judgment and taste, and admirably adapted for the "literary socials" of town and village. If only for the beauty of type and page, the book will charm a tasteful reader.

THE BIBLE IN THE PUBLIC SCHOOLS. New York: J. W. Schermerhorn & Co. Paper 214 pages, 25 cents.

Much in little, comprising selections, judiciously made, from ministers and laymen, from the press of all sects and parties, and the Judicial Decisions in the Cincinnati Case.

This, with Dr. Clark's Sermons (Lee & Shepard, Boston), Mr. Bourne's Public School History (New York), and the Cincinnati volume of Speeches and Decisions (R. Clarke), and our own February Number give pretty much all that is worth reading in the controversy thus far.

[*For Magazines, see Third Page Cover.*]

RECEIPTS

In behalf of the American and Foreign Christian Union, for two Months ending 31st March, 1870.

MAINE.

Biddeford. Pavilion Cong. Ch. Mo. Con. for Mexico	$5 00	
Mercer. Eliza Fogg	4 00	
		$9 00

NEW HAMPSHIRE.

Hollis. Cong. Ch. and Soc'y	10 63	
Concord. 1st Ch. and Soc'y, for L.M.'s of Rev. F. D. Ayer and J. D. Bartley	65 52	
Troy. Mrs. S. W. Jones, for Miss Rankin's field	5 00	
		81 15

VERMONT.

St. Johnsbury. Estate of Erastus Fairbanks, by Horace and Erastus Fairbanks, executors	200 00	
" Friends	500 00	
Brattleboro. Mrs. B. H. V. D.	20 00	
		720 00

MASSACHUSETTS.

Boston. E. D. Goodrich, for Hungary	500 00	
Monson. A. W. Porter	153 19	

MASSACHUSETTS—*Continued.*

Worcester. Union Church, per P. L. Moen	67 30	
Monson. Cong. Ch., E. F. Morris, Tr., to constitute Dea. Edw'd P. Keep a L.M.	37 00	
E. Boston. Edw'd C. Richards, to constitute Rev. James Richards, D.D., a L.M.	30 00	
Springfield. So. Cong. Church	42 92	
Westfield. Cong. Church	35 49	
Agawam. Cong. Ch.	13 60	
Boston. Gilman S. Low, legacy through J. Field and J. G. Carey, executors	258 00	
Fitchburg. Rev. J. M. R. Eaton	5 00	
Newton Centre. To constitute Saml. Ward a L.M.	177 00	
Boston. H. F. Durant	250 00	
Boxford. Cong. Ch. and Soc'y	10 00	
Taunton. Dr. J. S. Andrews	1 00	
Lawrence. Central Ch. and Soc'y	46 06	
Wakefield. Cong. Ch. and Soc'y	44 00	
E. Sheffield. J. N. Collar, in full for L.M.	5 00	
Worcester. Mrs. Henry Wheeler and family, for So. Am	20 00	

MASSACHUSETTS—*Continued.*

West Hampton. Cong. Church, per Joel Cook 35 00
So. Deerfield. Cong. Church 26 40
1,756 96

RHODE ISLAND.

Providence. J. B. Nichols' legacy ... 398 40
E. Providence. I. Bicknell 2 00
Pawtucket. A friend 15 00
415 40

CONNECTICUT.

Stamford. Pres. Ch. Mo. Con 14 10
Winchester Centre. K. H. for Mexico 5 00
Talcottville. Cong. Ch. and Soc'y, of which $10 by Mrs. Oviatt 32 38
Rocky Hill. Cong. Church, to make Miss S. C. Robins a L.M. 37 18
E. Hartford. Cong. Church 82 00
West Haven. S. L. Smith 15 00
Derby. Henry Somers 30 00
New Haven. From the Ladies, to support two native Bible readers in Miss Rankin's field 1,000 00
Franklin. Cong. Ch. and Soc'y, by Wm. B. Hyde 15 00
Stratford. Gen. G. Loomis, U.S.A.. 2 50
Winsted. 1st Cong. Ch. and Soc'y... 30 83
Wethersfield. 1st Cong. Church and Soc'y 43 97
Westbrook. Cong. Ch. in part 6 22
Somers. Cong. Church, to make Rev. R. S. Underwood a L.M. 63 50
E. Bridgeport. Cong. Ch 11 25
Woodbury. 1st Cong. Church, to make Rev. G. W. Noyce a L.M. 27 50
" 2d Cong. Church, $13.96; Mrs. Churchill $5 ..... 18 96
Hartford. Park Church 88 91
W. Hartford. Estate of Miss Fanny Selden, deceased, by E. Selden, Ex. 300 00
Farmington. 1st Cong. Church, of which $30 by H. D. Hawley, to constitute Aaron C. Keeler a L.M. 58 27
Glastenbury. 1st Cong. Church 157 85
Mansfield Centre. Carrie Glidden ... 65
2,041 07

NEW YORK.

Havana. A friend 10 00
Perry. Pres. Church, add 20 00
Spencerport. Pres. Ch. add 10 00
Mount Morris. Pres. Ch. add 9 00
Pottsdam. Pres. Ch. add 14 00
" Mrs. Wm. Knowle's S. S. class, for Miss Rankin's field 12 00
" 1st M. E. Church on L.M. for Rev. S. O. Barnes 14 33
Madrid. M. E. Church, in part 9 15
" I. E. Brooks 2 00
Gouverneur. Anniversary collection. 59 00
Ogdensburg. 1st Pres. Church, Rev. G. S. Boardman, D.D., $20; Mrs. Jos. Rosell, Mrs. E. Sykes, Mr. W. B. Allen, Mr. Greer, $5 ea.; Mrs. S. Lyman, Miss J. Hopkins, $2 ea.; D. M. Chapin, John Bell, $1 ea.; others $41.50 ..... 89 50
Rochester. Rev. W. B. Stewart, in full of L.M. for Mrs. Jane Stewart 5 00
Johnstown. Union meeting 21 45
Coxsackie. P. H. Silvester 20 00
Schenectady. A friend 10 00
Maspeth. Mrs. C. Moore, in part for L.M. 15 00
N. Y. City. D. E. Downs 5 00
Kortright. Benev. Ass'n, John H. McKee, Tr. 6 00

NEW YORK—*Continued.*

N. Y. City. Womans' U. M. Soc'y, sixty dollars gold for Miss Rankin's field 72 00
" B. W. for Central Mexico 50 00
Brentwood. E. F. Richardson 5 00
Huntington. Mrs. Nelson Sammis ... 10 00
Lima. Rev. John M. Barnard 2 00
Brooklyn. Walter M. Aikman 25 00
N. Y. City. W. T. Runk, to constitute Hon. F. W. Ricard L.M. 30 00
" Jos. McKee, for Miss Rankin's field 10 00
" Pilgrim Church, 48th st. 6 62
" Miss C. E. Churchill, for Miss Rankin's field 5 00
Astoria. Reformed Church 60 00
N. Y. City. M. E. Church, 119th st. 51 95
" M. E. Church, Bedford st. 20 00
Albany. M. E. Church, Hudson st., additional towards L. D. for Rev. Dr. Peck 28 50
Trinity. Staten Island, M. E. Ch... 20 52
N. Y. City. 125th street M. E. Ch... 63 28
Buffalo. Isaac Hollaway 5 00
Union Falls. Mrs. E. B. Duncan ... 4 00
Utica. Miss Eliz'th Smith, per J. E. Walker, for Miss Rankin's work 10 00
Buffalo. Ladies of North Church, per Dr. Chester 6 25
Whitehall. J. S. Potter, for Greece... 33 00
Glenville. Ref'd Ch., Rev. J. Minor 3 00
Coxsackie. 2d Ref'd Church, by J. L. Van Vleit 8 21
Owego. 1st Pres. Ch., E. W. Warner 46 86
Binghamton. Jacob Myers, M.D.... 2 00
N. Y. City. W. A. Hall 100 00
Walton. 1st Cong. Church, to make Rev. S. J. White a L.M., and in full of L.M. for E. St. John, 30 77
N. Y. City. G. D. Phelps, for Italy.. 100 00
" Mrs. R. M. Moffat, for Foreign field 10 00
" Wm. Lambert $5; Mrs. H. I. $25—for the "Star of the East:" R. Hoe. & Co. $50; Prof. S. F. B. Morse, for the "Star of the East," $50; W. E. Dodge, for "Star of the East," $100; W. S. Gilman, to constitute Rev. Gardiner Spring, D.D., a L.D., $100; H. I., to constitute Rev. A. Eldridge, D.D., and Rev. H. C. Riley L.D.'s, $200 ..... 530 00
Brooklyn. James R. Taylor 10 00
N. Y. City. A friend 15 00
Owego. Westminster Pres. Ch..... 7 62
" M. E. Church, to constitute Rev. Henry Wheeler a L.M. 30 00
Malone. Pres. Ch., Mrs. S. C. Wead, to constitute Wm. Kasson and Miss Sibyl E. Russell L.M.'s, $60; others $140 ..... 200 00
Cherry Valley. Pres. Church 15 00
1,958 01

NEW JERSEY.

Jersey City. 3d Reformed Ch..... 39 42
Mendham. 1st Pres. Ch 35 72
W. Hoboken. Duncan Campbell's Bible class, for Greece 8 00
Baskenridge. Alex McEwen 10 00
Belvidere. Pres. S. Sch'l for Spain, J. M. Sherrerd 10 00
Cedarville. 1st Pres. Church, per Geo. Gandy 17 67
Newark. A. P. U. Church, in part for L.M. of Rev. A. Crawford.... 20 00
" Marcus Sayre, to constitute his son, Henry M. Sayre, a L.M.. 30 00
" Dr. John F. Ward, to constitute his son, Edwd. P. Ward, a L.M. 30 00

NEW JERSEY—*Continued.*

Metuchen. Ref'd Church, to constitute Rev. N. J. M. Bogert a L. M. 30 00
Princeton. Rev. Dr. McGill 5 00
Hammonton. Baptist Church..... 4 75
" Pres. Church 8 04
Blairstown. Hon. John P. Blair, in full for L.D. of Rev. Thos. A. Santon 23 00
Camden. Messrs. Woodhull, Voorhees and Scovel, $5 ea..... 15 00
Newark. C. S. Haines 25 00
Bridgeton. 1st Pres. Sab. Sch'l, in aid of the Mission work of its former scholar, Rev. Sylvanus Sayre..... 50 00
Jersey City. Ref'd Ch., Wayne st.. 21 91
Little Falls. Ref'd Church..... 25 00
Newton. M. E. Church 6 48
Orange. 1st Pres. Church 230 00
Mt. Holly. M. E. Church..... 52 54
Vincentown. M. E. Ch. in part..... 12 70
Passaic. M. E. Church, add..... 2 00
Mendham. 2d Church, per Rev. D. K. Freeman 32 00
Newark. William Donold 1 00
——— 745 23

PENNSYLVANIA.

Manayunk. Pres. Church..... 6 00
Marple. Pres. Church 21 00
" Rev. B. B. Hotchkin 13 00
Newton. Miss Ewing..... 10 00
Pittsburgh. U. P. Church, to constitute Thos. Dickinson a L.M., and for Miss Rankin's field... 30 00
" 1st Cumb. Sab. School, for Northern Mexico 25 00
Alleghany City. Young Ladies Miss'y Soc'y, for Northern Mexico, and to constitute itself a L.M..... 50 00
McKeesport. Pres. Sab. Sch'l..... 5 00
Eldersridge. —— —— 9 20
W. Lebanon. —— —— 8 36
Waynesburgh. Female Tract Soc'y, to constitute Mrs. Lucinda Buchanan a L.M..... 30 75
Brady's Bend. Additional..... 2 00
Brownsville. Mrs. Lewis, in full of L.M. for Rev. E. P. Lewis... 16 60
Norristown. Rev. Dr. Ralston..... 20 00
Germantown. Mrs. Geo. Tolland and Dr. Weaver, $5 ea..... 10 00
Downington. Pres. Church..... 12 13
Chestnut Hills. H. J. Williams 20 00
Philadelphia. 4th U. Pres. Ch..... 11 45
" Messrs. Cutter, Graff, Rood, Hildeburn, Lea, Trowbridge, Wilson, $5; Magee, Allison, $10 ea.; Jas. Bayard $20; Mrs. Bayard $10; Jay Cook, S. Colwell, $25 ea.; John A. Brown $30; cash $13.....178 00
Lebanon. M. L. Newcomb, for Spain and Northern Mexico 50 00
Philadelphia. Ch. member, through R. Glendinning..... 10 00
Easton. Prof. S. J. Coffin on L.D.. 20 00
Unity. Pres. Church towards L.D.. 27 00
Mt. Bethel. Pres. Church, add..... 3 50
Philadelphia. Sab. Sch'l Miss'n Soc'y, for 1st Ind. Ch. in Spain and Mexico 10 00
" Messrs. Borden $15; Lombeart $10; Cornelius $25; Davis, Earp, Lang, Brooks, Shillingford, Cornelius, Gallagher, $5 ea.; Mrs. A. Fullerton $20 .....105 00
" 3d U. Pres. Ch., by W. Getty.. 20 00
" 6th U. Pres. Church 10 25
" Mr. Scott..... 2 00

DELAWARE.

Middletown. 1st Pres. Ch. on L.D. for Rev. John Patton 34 00
Odessa. Pres. Church..... 11 25
——— 45 25

MARYLAND.

Baltimore. Ladies Aid Soc'y, of which $30 makes Miss Mary Kelso a L.M. and $30 makes Rev. S. D. Noyce a L.M.....100 00
" Messrs. Purveance, Ridgely, Graham, Richardson, Mallary, Fay, $10 ea., and cash; Purviance, Kelso, Bridges, $5 ea.. 60 00
——— 160 00

MISSOURI.

La Porte. R. H. Sloan, for Greece and Italy 15 70

ILLINOIS.

Mattoon. 1st Pres. Church, of which Mrs. Cox gave $5 ..... 16 00
" 2d Pres. Church, of which I. Jennings $5..... 18 00
" Meth. Church, per Rev. M. Everly 8 75
" Cumberland Pres. Ch..... 2 50
" Children in U. Breth. Ch..... 75
" M. B. Abel $5; M. Burnet and F. Baun, 50c. ea..... 6 00
Tuscola. By Friends, of which $30, to make Rev. Ed. Black a L.M. 35 35
Springfield. 2d Portuguese Pres. Ch. 5 00
Geneva. Cong. Church, Rev. H. M. Whitney..... 16 00
——— 108 35

INDIANA.

Crawfordsville. Rev. C. Mills, for Miss Rankin's field, and in full of L.M. for Rev. Thos S. Milligan 15 00

OHIO.

Oxford. Female College, for Miss Rankin's field, and to constitute Miss Jennie O. Logue a L.M. 51 00
Cincinnati. 1st Cong. Church, for Miss Rankin's field 134 38
Cedarville. 1st U. Pres. Church 40 35
" 1st Ref'd Pres. Church..... 29 75
" M. E. Church 53
Sidney. 1st Pres. Church..... 8 50
Oxford. 1st Pres. Church. A. Guy, M.D., in full for L.D... ..... 20 00
Cincinnati. W. E. Watson $5; Messrs. Fox, Haryey, Mrs. White, $3 ea.; Scott, Mrs. Andress, Morris, Miss Hooker, $2 ea.; Mrs. Hardy, Carpenter, Kimball, Smith, McMurphy, Yeatman, $1 ea.; L. Crane 50c..... 28 50
Loveland. Jos. C. Bradford 5 00
Springfield. 1st Pres. Ch, Messrs. Courts, Berry, Mrs. Scovel, McGookin, King, $5 ea.; Murphy, Burnet, Fulkerton, $3; Dunlap, Buckingham, McGookin, Black, McPherson, King, $2 ea.; J. F. McGrew $1 50; Driscoll, Cumback, Christie, McCreight, Christie, Thompson, McGrew, Steele, Roffensperger, Smith, Barnet, Mrs. Ward, Case, Hatch, Wal-

OHIO—*Continued.*

	lace, Butt, Hunt, Miss Todd, Cochran, Ramsey, Cochran, $1 ea.; Mrs. Runyon 70c.; Mulholland, Allen, Torbett, Dunlap, Thompson, Mrs. Reise, 50c. ea.; Mrs. McCord 25c.; Rosa and Julia McCord, 50c. ea	73 45
"	2d Pres. Ch., Mr. Steele and Mrs. Doty, $5 ea.; others $50	60 00
"	1st Cong. Church	41 18
"	1st U. Pres. Church	
"	1st U. Pres. Church, which constitutes Moses M. Oldham, M D., a L.M.	30 00
"	Prot. Epis. Ch., W. Wright $2; Mr. Bushnell 75c.	2 75
"	Luth. Church, A. Studebaker	25
"	D. Kay	50
"	Meth. Prot. Church, Mr. Bassett $3; Evans, Finch, Scott, $1 ea.; Mr. Birkley 50c.	6 50
"	M. E. Church, Messrs. Rhinehart	2 00
Morning Sun, Hopewell. U. Pres. Church, for Italy		45 25
"	Ref'd Pres. Church, in full of L.M. for Rev. J. H. Cooper	29 50
Dayton. 1st Eng. Luth. Church,	three Messrs. Gebhardt, $20 ea.; H. K Eckhart $10; two Messrs. Gebhardt, Bemin, Beaver, Houch, $5 ea.; four Messrs. Gebhardt, Mrs. Graham, $2 ea.; Messrs. Leuts, Grove, Walker, Harness, Phelps, Baird, Weichett, $1 ea.; Shaffel, Chancel, 5sc. ea., Mrs. Crawford, 30c.	113 30
"	3d Pres. Church, P. Mitchell $5; C. Mitchell $3; Mrs. Rogers $1; Mrs. Coblentz, Barnet, 50c. ea.	10 00
"	3d street Pres. Church, J. H. Winters for L.M. $50; Messrs. Daniels, Smith, Mrs. and Miss Eaker, $5 ea.; G. Hatfield $2; Waymire, Pierce, Lyttle, $1 ea.; G. Young 50c.	75 50
"	1st Bap. Church, C. Parker $10; Messrs. Payne, Tomer, Barney, Compton, Corwin, $5 ea.; E. J. Barney $3; Beatty, Kneisley, Thresher, Stevens, Lelland, Kneisley, Trasky, $2 ea.; Carmel, Sample, Thresher, $1 ea.	55 00
"	1st Pres. Church, H. Stoddard $10; two Messrs. Philips, Haas $5 ea.; Mrs. J. D. Philips, $2.50; Mrs. Conover $4; Boyer $2; Misses Johnson $1.25; Moore, Cooper, Misses Boyd, Knott, Fenner Forsythe, Strong, Green, Larew, Craighead, $1 ea.; Mrs. J. Rench 75c.	45 50
Cleveland. Wm. Williams $3; Mrs. Rebecca H. Fitch $5		8 00
"	Elizabeth E Taylor	300 00
Dayton. Cooper Female Sem'y, for Miss Rankin's field		50 00
Springfield. Female Sem'y, for Miss Rankin's field		50 00
Chillicothe. L. D. Foulk, M.D., for Miss Rankin's field		125 00
Cincinnati. 1st Orthodox Cong. Ch. for Miss Rankin's field		125 00
Dayton. Mrs. R. Miskinicus $10; W. Clark $10; Mrs. J. F. Thresher $5 50; Mrs. Nixon, Miss Nesbitt, $2 ea.		29 50
"	1st U. Pres. Church	4 00
Miami City. Mr. Osborne		1 00
Granville. 1st Pres. Ch., balance		11 70

OHIO—*Continued.*

Clifton. 1st Pres. Church, which constitutes A. H. White a L.M.	46 66	
" 1st U. Pres. Church, in part	28 51	
Yellow Springs. 1st Pres. Church	24 00	
" Antioch coll'n, in part of a L.M.	9 70	
Newark. Trin. Prot. Epis. Ch	25 00	
Chillicothe. 1st Pres. Ch., Judge McCoy $10; Messrs. Bell, Snyder, Renick, Mrs. McClintock, McLendburg, $5 ea.; J. R. Alston, Mrs. Waddle, $3 ea.; Waddle, Brenneman, Spetnagle, Williams, Renick, Sellew, Smith, Boggs, Mrs. Blackford, Brown, Dunn, Butts, $2 ea.; Wilson, Rose, Franklin, Scarce, Franklin, Carlisle, Carson, Carlisle, Swift, Mrs. Tomlinson, Frost, Huffman, Miss Fullerton, $1 ea.; G. Perkins 75c.; Mr. Mackey, Mrs. Briggs, McClure, Shroeder, Mills, McClean, Mead, 50c. ea.	82 25	
" 3d Pres. Church	11 41	
" Prot. Epis. Ch., Col. Madeira $3; Mrs. Wallace $1.20; Mrs. Smart, Lansing, $1 ea.	6 20	
" Walnut st. M. E. Ch.	2 50	
" North Fork Pres. Church, to constitute Rev. N. Jones L.M.	33 00	
" West Scioto Pres. Ch. in part,	9 00	
Springfield. 1st Pres. Church, add.	2 00	
Ironton. 1st Pres. Church, Messrs. McCullough, Norton, Campbell, Culbertson, $5 ea.; S. Johnston, Mrs. Millard, $2 ea.; Mr. Dovel, Mrs. Steace, $1 ea.; others $49.40—which constitutes Wm. Findlay, M. D., a L.M.	90 40	
" Welch Cal. Meth. Ch	10 66	
Walnut Hills. Lane Sem'y Pres. Ch. C. Isham	4 00	
Piqua. 1st Pres. Ch., in part and to constitute Rev. T. M. Hopkins a L.M.	20 85	
" St. James Prot. Epis. Church, W. Scott $5; others $14.90	19 90	
Glendale. Female College, balance	7 00	
Cincinnati. Mr. Harwood $5; a friend 25c.—for Mission Sch'ls.	5 25	
		2,051 12

WISCONSIN.

Stevens Point. Pres. Church, Rev. J. Patch, pastor	20 60	
Milwaukie. Spring St. M. E. Ch.	16 54	
Waukeshaw. Union coll'n in Cong., Bapt. and M. E. Chs.	13 50	
Whitewater. Union coll'n in Cong., Bapt. and M. E. Chs	8 13	
Sharon. Union coll'n in Cong., E. Luth. and M. E. Churches	2 12	
Evansville. Union coll'n in Cong., Bapt, F. W. Bapt. and M. E. Churches	7 77	
Beloit. 2d Cong., Pres., Bapt. and M. E. Churches	18 55	
Benj. Dunham $5; Mr. Holcut $1	6 00	
Darlington. Cong., Bapt. and M. E. Churches	3 00	
		101 11

IOWA.

Keokuk. Cong. Church, per L. C. Ingersol		15 00

WEST VIRGINIA.

Parkersburgh. M. E. Church, in full of L.M. for Rev. J. A. Kibbe		22 00
Total		$10,240 35

The Christian World.

Vol. XXI. JUNE, 1870. No. 6.

Preaching on Romanism.

[We reproduce the points in "A Letter to Protestant Ministers," prepared by Dr. John Hall, printed and widely circulated from this office in 1869.—Ed.]

Systematic and vigorous efforts are in progress by Roman Catholics to proselytise, by the circulation of Tracts—adroitly copying the style and appearance of the American Tract Society's issues; to accustom the American mind to religious processions on the streets on the Lord's day; to secure public favor through the press; to influence State and National legislature in their interest; and finally, to break up the existing Public School system of the country and secure separate grants for themselves.

Romanism must be regarded in a two-fold character—as a political and as a religious system. As a political power, it must be met by our citizens as such, in the framing of the laws and the distribution of public money. But, while men are largely ignorant of the nature of Romanism, they are naturally apathetic on this subject. It has thus happened that in the balance of parties, concessions have already been made to Romanism, neither called for by justice, nor warranted by a regard to the public good.

Romanism, as a religious system, must be met by leavening the public mind with the truth of God's word regarding it. It was cordially agreed that the pulpit is the strongest power in the country in forming religious opinions. Neither the secular press, nor political parties, can, like the pulpit, be relied on to reach the conscience and influence the conduct of religious men.

It is suggested that the distinctive doctrines of Rome be presented to the people, in such a way that they shall be able to form an intelligent estimate of their nature and tendencies. It is not proposed to inaugurate public controversy, which would be made the basis of an appeal to

public sympathy for a Roman Catholic minority ; nor to frame any new organization. It is proposed that in the ordinary instruction of the pulpit, the lecture room, and the Bible class, the un-Scriptural dogmas of the system should be stated and presented in the light of Divine truth.

The attention of American Christians has not been called to the grave character of Romish doctrines, by which Jesus Christ is concealed from view by a crowd of created advocates, and His sacrifice buried under a multitude of rites and ceremonies : nor to the arrogant and despotic character of the Romish organization which through all its history has sought, and, wherever it could, has enforced a ruthless supremacy.—Hence Romanism is regarded by some as an ordinary variety of the Christian religion, and by others as a harmless superstition. Secure under this state of feeling—its energetic agents—not a few of whom have been educated as Protestants—push their plans, draw the children of the rich into expensive nunnery schools, and of the poor into free schools—avail themselves of the press, obtain public money, accumulate property in ecclesiastical hands, surround the seats of government, direct public affairs to denominational account, and turn many away from Him who is the Way, the Truth, and the Life.

Protestantism—with its open Bible and its Public Schools—has blessed America. Can American Protestants be indifferent when this state of things is menaced, and it is openly boasted that the New World must bow to Rome ? Can American Ministers of the Gospel be silent when their people require instruction from God's word on matters so important to themselves as men and as citizens ?

There is hardly a truth of the Gospel that Rome has not either perverted or made void by tradition, so that, fidelity to our Master, to the Truth we are to explain and defend, to the souls entrusted to our care, to the Churches that have recognized us, to the country we hold dear, and to our Roman Catholic fellow citizens themselves, whom we are bound to love and benefit, demands wise, patient, well-considered effort in this direction.

The Reformation in Mexico.

Few countries possess as numerous and varied elements of interest as Mexico. Its natural features are of the most diversified and picturesque character. From the shores of the lake to the capital of the nation, are to be found almost every plant which flourishes from the tropics to the Arctic zone. Plains of inexhaustible fertility lie side by side with dry and barren deserts. Mountain ranges, covered with snow, rise up from valleys which have been torn and scathed by the earthquake and the volcano. On the high lands, in the vicinity of Mexico, the climate is of

the most enchanting character. Surrounded by so many grand evidences of successive civilizations, in a country which the God of Nature has so signally blest, the stranger feels almost as if under some spell of the imagination.

The monuments which remain, of the period previous to the Spanish discovery, testify to the marvelous character of its early civilization.—The architecture, the literature, the philosophical and religious ideas of the East, seem strangely to have reappeared on these western shores. Its history has been full of the most romantic interest. Through the darkness which surrounds the early annals of the nation, we have glimpses of the splendid civilization of the Montezumas. Then come the wonderful events of the conquest, with its manifold results, both in the New and the Old World. Then follows a long period of the saddest misrule and anarchy, closing with the tragic fate of Maximillian.

Beyond all question, the chief cause of the degradation of Mexico has been the domination of the Church of Rome. The priesthood, until within a few years, had absorbed almost all the wealth of the country. In 1850, the property of the Church in Mexico was estimated at $90,000,000. It is believed, on competent authority, that the annual amount derived by the priesthood, from all sources, would correspond to a capital of at least $115,000,000.

Such a vast money-power has enabled the Church to control opinion, or, at least, its expression, in regard to political as well as religious affairs. It might be some consolation, if this immense revenue, or any portion of it, were expended in education or charity, or in any development of the intelligence or religious sentiment of the nation. But this is not the case. "The Mexican Church, as a Church," says Lempriere, "fills no mission of virtue, no mission of morality, no mission of mercy, no mission of charity. Virtue cannot exist in its pestiferous atmosphere. The code of morality does not come within its practice. It knows no mercy, and no emotion of charity ever nerves the stony heart of the priesthood, which, with an avarice that has no limit, filches the last penny from the diseased and dying beggar; plunders the widows and orphans of their substance, as well as their virtue; and casts such a horoscope of horrors around the death-bed of the dying millionaire that the poor, superstitious wretch is glad to purchase a chance for the safety of his soul, by making the Church the heir of his treasures."

There are now many indications of a new and brighter chapter in the history of Mexico. The Constitution of 1857, and the Reform laws, have broken up the conventual system, separated Church and State, established religious liberty, and nationalized Church property not used for worship. So far as public policy is concerned, the door for reform was thrown wipe open.

At the same time, however, it appeared that a deep and truly religious

movement was in progress. A man named Aguilar gathered a congregation around him, composed mostly of poor persons, and ministered to them, amidst great persecutions, and died, finally, of debility, produced by want. He died with the Bible in his hand. As the result of his effort, by the blessing of God, there are now about forty similar congregations in Mexico. Church-buildings have been secured. A paper, called '*The Evangelical Twilight*,' is published weekly; and audiences, numbering, at times, as many as 700, assemble to hear the preaching of the Gospel.

There are many incidents of thrilling interest connected with the work. It is carried on amid great privation and danger. But a martyr-spirit seems to animate the little band of Mexican Christians. The services which are held are characterized by remarkable simplicity and fervor.

This movement, we do not hesitate to say, is one of the most momentous importance to evangelical Christians in this country. It needs our help. It has been represented here by native Christians; and now the Rev. Henry C. Riley, who has devoted himself to the evangelization of Spanish America, and has just returned from Mexico, is here, urging the magnitude and importance of the crisis now presented.—*Prot. Churchman.*

Republican Programme for Europe.

BY CASTELAR.

In a letter published in the *New Free Press*, of Vienna, Castelar, as the exponent of Spanish republicanism, has furnished a brilliant programme, not only for Spain, but for all the European States. He coincides with the advanced reformers of other countries in believing that the time will come when Europe will be a federation of free States. The idea is not new to English readers, but it is startling to see how fully it has been grasped by a citizen of that country which we have hitherto regarded as the modern bulwark of the doctrines of the sixteenth century. In many respects Castelar is the foremost man of Europe to-day, and an extract from his luminous political prophesy cannot but be read with interest:

The Republican party has already inscribed its formulas upon the summit of the Spanish tribune. As modern society must essentially be one of humanity, we have first affirmed that the essential faculties of our nature should be unfolded as the fundamental basis of our political system. Over our opinions we recognize no jurisdiction by the State.

Once recognizing the sovereignty of the individual, we shall then recognize the sovereignty of the citizen. The first social entity, following upon those of the in-

dividual and the family, is that of the municipality. Without that it is impossible to organize Democracy. The history of liberty is also that of the municipality. It was through the association of men in cities that the Divine fire of inspiration was kindled in their veins ; it was among the Germans, united in tribes, that sprung the germs of individual liberty which gave birth to modern civilization ; it was through the corporations of Spain that a race of heroes was created, and it was the Republic of Italy that gave rise to a race of artists from the chaos of the middle ages. The French revolution subsided into a dictatorship, because it had neglected to create municipalities.

The true law of social grouping opposes no obstacle to individuality. The municipality is an autonomy, the canton or county is an autonomy, and the State is an autonomy. In saying this, I give the theory of a federal republic, a form of government that realizes the grand theory of the universe and of the soul. In the law of unity is comprehended variety.

When a great nation realizes that idea, when all its inhabitants become citizens, when municipalities consist of freemen, cantons of free municipalities, and States of free cantons ; when the central power becomes an emanation from all that is responsible to all, the hour will then have sounded for that nation to invite the founding of the United States of Europe, which, moulding the aggregated nations in the same universal spirit of justice, yet, allowing them to preserve their respective autonomies, will insure variety in their several aptitudes, and richness to their civilization.

Monarchies are incompatible with such an organization ; kings are irresponsible and incapable ; the system of caste transmits the governing power by inheritance ; the aristocracy supports it ; a privileged church dictates obedience to its vassals, and an overpowering army enforces all these abuses.

Federations of States should begin within the several nationalities, extend themselves by comprehending the several races, increase by embracing continents, and end by forming of the entire earth one colossal nation, and of all humanity one grand family. The first nation that realizes this system will redeem the others.

Turn your eyes to the great republic that the German races have founded in that paradise of the future, America. There all men acknowledge one country, and all consciences one altar. The hut of its humblest citizen is more to be envied than the palace of the first of our kings : periodicals bud and grow in its cities like leaves in a wood ; associations form there as regularly as form the organisms of the natural world ; churches support themselves, and exist in complete independence of each other ; every municipality is a separate State, which calls all its members to the same political life, and renders them all legislators, magistrates, and sovereigns. The school and the library, those disseminators of ideas, educate the people to self-government.

It has discovered steam, and centripled human forces : it has concentrated the lightning, invented the telegraph, laid bare unexplored forests, populated improvised cities, and united the Atlantic and Pacific by a line of railroad. It has plunged into the abysses and eternal silence of the waters, and suspended there a telegraphic cable.

Why should not we, the people of Europe, with all our appliances of art and civilization, follow in the footsteps of America? The Spanish nation possesses, for this, peculiar aptitudes.

You Germans have given rise to the doctrine of liberty ; it is for us Spaniards to realize it in action, and open both a new era in the world's progress, and a new period for history.

Rationalism.

[The *Watchman* contains the following abstract of a lecture on Rationalism, delivered in Boston by Prof. G. P. Fisher, of Yale College.]

The first question of an inquirer after truth in religion is, What are the sources of knowledge? On this question opinion is divided. Leaving out the Eastern church, which for a thousand years has shown little intellectual life, we find in Western Christendom three great parties,—the Roman Catholic, the Evangelical Protestant, and the Rationalist. The Roman Catholic and the Evangelical Protestant agree in admitting authoritative teaching; but this is placed by the former in the Scripture and Tradition as preserved and infallibly interpreted by the visible church of which the Pope is the head; while it is placed by the latter in the Scriptures alone as interpreted by private judgment. Rationalism rejects authoritative teaching altogether, as well as supernatural revelation. Rationalism is not properly chargeable to the account of Protestantism. Its germs existed prior to the Reformation, from the time of the revival of learning and the humanistic reaction against the scholastic theology. Rationalism has flourished in Roman Catholic as well as Protestant lands. Protestantism rather checked for a while the development of infidelity.

The Evangelical Protestant gives to reason the power of recognizing the verities of natural religion: the right to require satisfactory evidence for the fact of revelation: to determine the canon by historical investigation: to demand that nothing shall be accepted on authority which conflicts with known truth, and to interpret the Scriptures with freedom. The true relation of philosophy to truth is this: Philosophy starts with the data of consciousness; theology with the facts of a historical revelation. Philosophy may and must proceed on its own methods, with entire independence; but its conclusions will not clash with the Gospel, since truth cannot contradict itself.

There are various current types of Rationalism. *First*, the systems which deny or ignore the religious nature of man. They give to religion an empirical origin, instead of discerning its deep foundations in the soul. The religious principle is to be compared, in its depth and power, to the social tendency, of which language is the sign and instrument.—The system of Comte is the flower of this superficial, empirical mode of regarding religion. There is a strong materialistic drift in the Positivists of whatever type, as is seen in Herbert Spencer and Huxley.—*Secondly*, there are the systems which deny the miracles of the Gospel, though their advocates are not always atheistic. But a fair, historical criticism will compel the acknowledgment of the historical reality of the

miracles. The shifting and conflicting views of Strauss, Renan, Baur, and others are due to the force and stress of the historical evidence.—*Thirdly*, there are the systems which deny the inspiration of the Scriptures. Their advocates may admit revelation, but they exclude authoritative teaching.

The ultimate origin of Rationalism is in the denial of the Christian doctrine of sin. Reason and conscience are obscured and perverted by sin. Every thing bears witness to the reality of sin and to its deleterious power in the soul as well as in human society. Rationalism is Pelagian in its philosophy, and for this reason shallow and mistaken. The supremacy of reason and the moral sense are not violated when the pure and unperverted mind of Christ is admitted as the authority in reference to moral truth. The facts of Christianity, also, are material from without, which reason and conscience must accept.

In dealing with Rationalism, freedom of investigation is not to be checked. The physical and natural sciences are to be fostered, but not at the expense of the humanities and the sciences of the soul. The tendency to groundless speculation is just now greater among naturalists than among metaphysicians. New truth in theology must be admitted, and extravagant theories relative to the Scriptures must be given up. The most effective antidote to Rationalism is in direct appeals to the moral and religious nature. So Socrates among the ancients, and Schleiermacher among the moderns, worked upon their generation. The one final test of all systems is their "fruits." Supernatural Christianity, received into the heart, is "the salt of the earth." Society will decay and grow corrupt without it.

Papal Infallibility and Persecution.

[From a statement, drawn up by an English Catholic, which appeared in the *Times* of January 24, 1870, we take the following :]

"The controversy whether the Pope is or is not infallible in his decrees upon faith or morals, involves many more and harder questions than is generally supposed. It is a question for the conscience of every Catholic, for he may suddenly find himself required to approve principles and practices which he has been taught to consider contrary to morality, and only excusable in an age of barbarism, when passions were strong and reason defective. If the Pope is the infallible teacher of morals, it is impossible that precepts which he has commanded to be

observed under pain of excommunication, and which he has declared to be valid for the whole Church and for all time, can be immoral.

But the whole principle and code of persecution and the means taken by the Popes for the extirpation of heretics have long been disowned and repudiated, by English Catholics at least, as abhorrent from justice and Christian equity. The dogma of the Pope's infallibility would make this repudiation impossible ; and the Catholic would have once more to acquiesce in a system which is now condemned by the conscience of Christendom, and has been obsolete for more than a century. Whether he can do so or not can more easily be determined after reading the following.

[After a full citation of papal and other laws, over and over again decreed or confirmed by successive Popes, which require the punishment even to death of heretics and schismatics, he specifies the following facts, and sums up with a forcible conclusion :]

Innocent IV., in 1254, abolished the distinction between heretics and believers in the heretics, and adjudged them both to the same torments. He also founded a confraternity of crusaders expressly to defend the inquisitors against the effects of popular indignation. Urban IV., in 1262, further provided that to prevent scandal the testimony of the witnesses against heretics was not to be taken in the presence of the accused, nor their names divulged to them. Also that the processes were to be conducted without formality or the 'row' (*strepitus*) of ordinary courts where the pleading of advocates was permitted. Clement IV., in 1265, added a provision that any one might take a heretic, and seize his goods to his own use. Nicholas III., in 1280, added a sentence of excommunication against any layman who, either in public or in private, disputed on the Catholic faith, and decreed that if after the emancipation of any person from serfdom his father should become a heretic, the emancipation should be void, and the son should become a serf again. When, in 1486, the magistrates of Brixen refused to burn heretics, on the ground that heresy was only an ecclesiastical offence, Innocent VIII. excommunicated them unless they carried out the sentences of the inquisitors, without appeal, within six days. Finally, in order not to prolong indefinitely this catalogue, Leo X., in 1520, condemned the proposition, '*Hereticus comburi est contra voluntatem spiritus*'—'It is against the will of the Holy Ghost to burn heretics alive.' If Popes are infallible, Catholics are bound to believe that it is not against the will of the Holy Ghost to burn heretics.

If the Pope is infallible, it is clear that we must accept as principles of morals the principles upon which this legislation is founded. They are such as these :—

1. No man has a right to his life or property who even secretly disbelieves any one article of the Catholic Creed.

2. No Christian government ought to assure to any such man the enjoyment of his life or property.

3. Christian governments are bound to put such men to death by burning them alive, and to confiscate their goods.

4. Children and friends are bound to inquire into the secret belief of their parents and companions, and denounce them if heretical.

5. Though moral turpitude does not affect dominion, yet error in faith at once renders a man incapable of all dominion over either persons or things.

6. That it is consistent with Christian civilization to proclaim that the goods and lands of any heretic, or collection of heretics, or adherents of heretics, no longer belong to the reputed owners, but are the property of the man who first takes them.

7. That a heretic is an outlaw ; that he has no claim to justice ; that all contracts with him are null and void ; that no debts to him are to be paid, no oaths made to him are to be kept ; and that his incapacity taints all his acts, renders his children incapacitated like himself, and makes all his deeds, judgments, and contracts void, even though the avoidance of the same should be injurious to a true believer.

8. That the slave trade and slavery are institutions which should be kept up, provided that the slaves are either heretics or favorers of heretics, or persons who have held commerce and communication with them.

The question is not whether these principles can be reconciled with Christian morals, but whether government or civilization could exist one whole day if these principles were *bona fide* put into universal practice."

Infallibility in 1432.—The Council of Basle, at its second session in 1432, directed a pronunciamento to Pope Eugenius IV, of which the following is a part : " Experience has bitterly taught us that the Pope, though Head of the Church, can err, while the body of the Church has always persevered in its infallibility, and has condemned and deposed Popes, convicted of error in matters both of faith and morals. On the contrary, the Pope has never condemned, excommunicated, or deposed the rest of the Church. We have also an authority in the words of Jesus Christ : 'If your brother has spoken against you, tell it to the Church, and if he hears not the Church, let him be to you as a heathen and a publican.' (Matthew 18.) These words include all men, both St. Peter and his successors, and that St. Peter was so included, St. Paul gives us an evident proof, when he resisted this Apostle ; and so, also, if Popes resist, they can be deposed and excommunicated."

Pope Pius IX. on Independent Judgment.

THE following letter is published in the *Monde* as having been addressed by the Pope to one of the most ardent defenders of the dogma of infallibility :

To my Dear Son, Prosper Gueranger, of the Benedictine Congregation of France, Abbe de Solesmes :

DEAR SON : Health and Apostolic benediction. It is a thing very much to be regretted that there should be found among Catholics, men who, while glorying in that name, still show themselves to be completely imbued with corrupt principles, and adhere to them with such obstinacy that they no longer know how to submit their understanding with docility to the Holy See when it is contrary to their views, even when common assent and the recommendations of the Episcopate combine to confirm it. They go still further, and, making the progress and welfare of human society to depend upon those principles, they endeavor to make the Church bow to their sentiments ; regarding themselves as being alone wise, they do not blush to give the name of "Ultramontane Party" to all of the Catholic family who do not think as themselves. This madness reaches such a height that they undertake to reform even the divine constitution of the Church, and to adapt it to the modern forms of civil governments, in order more readily to lower the authority of the Supreme Chief whom Christ Himself has appointed, and whose prerogatives they dread. They are thus to be seen putting forward most audaciously as indubitable, or at least as completely free certain doctrines many times condemned, again discussing in the same manner as the former defenders of those doctrines historical frauds, mutilated passages, calumnies directed against Roman Pontiffs, and sophisms of all kinds. They once again bring forward these things without taking any note of the arguments by which they have been a hundred times refuted. Their object is to agitate men's minds, and to excite those belonging to their faction and the ignorant vulgar against the sentiments commonly professed. Besides the harm they do by thus casting trouble among the faithful and reducing to street discussions the gravest questions, they oblige us to deplore in their conduct a folly equal to their audacity. If they believed firmly with other Catholics that the Ecumenical Council is governed by the Holy Spirit, that it is only by the inspiration of that Spirit that it defines and appoints what shall be believed, the thought would never have entered into their minds that things not revealed or hurtful to the Church could be defined there, and they could not imagine that human manœuvres could arrest the power of the Holy Spirit, or prevent the definition of things revealed as useful for the Church. They could not have persuaded themselves that it has been forbidden to propose in a becoming manner, and with the object of bringing the truth into greater prominence by discussion, the difficulties the Fathers wish to raise to such and such a definition. If they were influenced only by that motive, they would abstain from all the tricks by means of which they are accustomed to obtain votes in popular assemblies, and they would await quietly and humbly the effects which would be produced by light from above. For this reason we think you have rendered a very useful service to the Church by undertaking the refutation of the principal assertions to be met with in writings published under their influence ; and in exposing the spirit of hatred, violence and artifice which pervades them, you have displayed such completeness and skill, and produced such an abundance of arguments from sacred antiquity and ecclesiastical science, that comprising many things in few words, you have stripped of all pre-

tensions to wisdom those who had conveyed their ideas by allegations destitute of reason. In re-establishing the truth of the faith, of right and of history, you have acted in the interest of the faithful, as well of those who are instructed as of those who are not. We therefore express to you our especial gratitude for the homage you have paid to us by this book, and we predict a great and happy success for the fruit of your labors. As an augury of that success, and as a proof of our paternal affection, we bestow upon you the Apostolic benediction.

Given at Rome, at St. Peter's, the 12th of March, 1870, in the twenty-fourth year of our Pontificate. PIUS P. P. IX.

The *Neue Freie Press* of Vienna, has been excluded from circulation in Rome on account of a masterly article of which the following is a resume :

"From St. Peter (in supposing that he ever was at Rome) to Pius IX. there have been 297 Popes, including 24 anti-Popes, and one female Pontiff: 19 of them left Rome, and 35 reigned in foreign countries ; 8 ruled a month only ; 50, one year ; 22 two years ; 54, five ; 51, fifteen ; 18, twenty ; and 9 only for a longer period. Among the 297,131 declared usurpers and heretics ; out of the 266 legitime, 64 died violent deaths ; that is to say, 18 were poisoned and 4 strangled, the rest perishing in other ways. Independent of the Popes of Avignon, 26 Pontiffs were deposed, expelled, and banished from Rome ; 28 others could only maintain themselves by the aid of a foreigner. Out of the whole number, 153, or more than half, showed themselves unfit for the office ; 6, in spite of their vows, had children ; Leo IV., it is said, was a woman, and died in child-birth. Urban V. confessed his fallibility, and submitted to the censures of a council ; two other Popes, Victor III, and Adrian VI., confessed in public that they had sinned, etc. . . . Certain it is that in this long history of Christ's vicars, note may be taken of frequent absences of the Holy Spirit."

THE BIBLE IN THE SCHOOLS.

WHEN skeptics and their Christian allies shall have thrown out the Bible, then cat's paws of every kind will be dropped, and Catholics will enter upon their real work with their own hands. The pith of the Papal idea lies in the following :

"Education is not the work of the State at all. It belongs to families, and should be left to families, and to voluntary associations. The school tax is in itself an unjust imposition."—*Freeman's Journal*, Nov. 13.

"We say openly, we do not believe in the system, nor in any system which does not leave us free to educate our children in our own religion."—*Tablet*, Dec. 18.

In questions of so much complication, it is always hazardous to institute a *beginning of changes*. At the outset we showed the strange counterbalancing of parties in this conflict. If it were to prove the perfect deadlock that it seems, that would be the best possible issue of the whole matter. *Statu quo* often has more virtue and excellence about it than it receives credit for in a restless age like this. The mere fact that from the early history of this country the Word of God has been recognized in all our affairs, that our whole Educational System, while securing equal rights to all sects, has grown up upon the common basis of the Bible, that Catholics, Skeptics, and Jews, coming gradually to our shores, have so far accepted the conditions of

things as they found it, constitutes of itself a valid argument against any change, unless urged by the very strongest prospect of something better. The beginning of strife in this case would, indeed, be like the letting out of water. Those who would rule out the Bible from the schools would soon see the crucifix, the candles, and the mass in its place. "Sectarianism," of which we hear so much in the anti-religious cant of the day, would then enthrone itself upon our School System in its reality and power.

Under the present system there is acknowledged liberty to all. The Jewish child is not compelled to read those portions of the Bible which he disbelieves. The Unitarian may put his own construction upon the character of Christ. The Catholic may, at his parents' request, be excused from reading the common version at all, and where a majority are Catholics, *their own version may be used.* Such have been the regulations of the Cincinnati Board, and we doubt whether there is a common school in this country where such exemption would not be readily granted.

It would be a fatal step for the people of this Republic to yield to the dictation of a turbulent minority, and especially one which openly threatens the religious liberties now existing. If there is one thing more than another which should be regarded as the very key-stone of our Government, it is the principle *that the majority shall rule.* That key-stone once destroyed, the whole structure falls. Even if the question of retaining the Bible in the schools were an indifferent one, we would stoutly resist the idea that a minority shall dictate terms to Government and people. The moment that any sect or any party has reached a point where its influence outweighs the principle that the majority must govern, it becomes the Established Church of the country, and rules the entire nation. It may do this through political management and by the seemingly legitimate exercise of the balance of power, but it bears sway as effectually as if the Pope were an acknowledged sovereign, having his throne on our own soil.

There can be no doubt that the great majority of the American people desire the maintenance of our School System with its modicum of religious influence still retained. If any change is made, it will be, not by the will of the majority, but by political management on behalf of a factious minority whom certain leaders wish to conciliate.

It were well for all classes to consider the shock which would be given to the moral sensibilities of the whole nation by the expulsion of Christianity—we can call it nothing less, from our schools. The question is not whether the Bible shall be introduced where it is not, but whether it shall be expelled from a place which it has occupied since the infancy of the Republic. There is always a disgrace attending an expulsion, whether of men or of things. It does not meet the case to say that the Bible reading, as generally conducted, amounts to nothing. The question is, Shall the Book of Books, whose light has shone upon us from the beginning of our history, now be subjected to open disgrace? *Shall it be the one condemned and tabooed book of this so-called Christian Nation?* Heathen mythologies may be read as they have always been. Infidel authors in science may have free course, but the book to which three-fourths of the American people ascribe their chief national blessings, must rest under a perpetual ban. Let it be considered how sweeping was the action of the Cincinnati Board. "Religious instruction and religious books, including the Bible," is the language used in the first resolution, and in the second the custom of "singing" —hymns of course—is also set aside. With such a sweep of whatever pertains to God and religion, we would like to know what can be left but the inference, at least, that the very existence of Deity is a matter of doubt and dispute? That Catholics would never be satisfied with such schools, is evident from the following from the *Tablet* of Nov. 20:

"Catholics will do well to be on their guard against forming alliances to help them

get rid of one evil by fastening on the country another and infinitely greater evil—the very evil the forever infamous Convention sought with devilish ingenuity to fasten on France.

Exclude every sectarian exercise, and wholly secularize the schools; let them teach nothing of religion, but be confined solely to secular education; what is the result? The system is even more objectionable than before."

And on the other hand, would *Protestant Christians patronize such a school?* This is the new and stirring question that arises just here. Would any parent who believes in God and His Word be willing that his child should grow up in such an atmosphere? Would not the very plan of the compromisers prove a double-handed blow at the school system?—*N. Y. Evangelist.*

The voice of the teachers has at last been heard on the Bible in schools. On Saturday afternoon a conference was held between 100 teachers belonging to British, Church, and Wesleyan schools in the metropolis and a number of Members of Parliament. Mr. Innes, of St. John's Schools, Limehouse, in the course of twenty years' teaching had only met with two objections to teaching the Bible and the catechism. One-third of the children belonged to Dissenters. The Bible lesson was the most popular with the children. Prayers began the day, occupying ten minutes, and then religious teaching occupying altogether thirty-five minutes.

Mr. Ryder, a British School teacher of forty years' experience, said that undenominational Scriptural teaching was the method he adopted, and that during that long period only one person had objected to that system of religious instruction. This was in the case of a Jew, who merely requested that his child might stand on one side while the New Testament was being read. All that parents cared about was that the teaching of the school was for good. He did not, he said, believe there was any religious difficulty at all; it was a platform difficulty only—a sentiment that was loudly cheered by all the teachers. Though his was a Dissenting school, it was attended by 9 per cent. of Roman Catholics and 10 per cent. of Church scholars; and a working man, who was an infidel lecturer, and who had two children at his school, told him he would rather have his children brought up in a knowledge of the Bible. All were agreed that there would be no objection to Bible teaching pure and simple, and that in cases where any difficulty arose, even with Jewish or Roman Catholic children, it was from the priesthood of these respective sects, and not from the parents. Secular teaching was objected to by the parents. Mr. Russell, of Clapham, said that if the teaching of the Bible were to be excluded during school hours in the Government schools, a large number of teachers would resign on that ground.—*London Christian World.*

From an Israelite of Cincinnati.—No one who reads the schemes about to be promulgated, and the syllabus of last year, needs any suggestion from me that the entire subjection of the affairs of State to the infallible Church is demanded, and, to use the exact language, if any one denies it, "let him be anathema." A host of pilgrims take up journey to proclaim that a man unknown, haply vile, haply imbecile, or weak, subject to all the ills that flesh is heir to, is infallible—that one who is chosen, and has to be chosen, subject to all the corrupt wiles and artifices of human election, is to think and define for millions yet unborn. Against such monstrous doctrine well may many disclaim. Only America is supine. She sees and feels through all her broad domain a power paying allegiance to a foreign sovereign.—Acknowledging to act by his instructions, hands are laid on the bulwark of American freedom, and the public schools; and America, the proud America, yields without a struggle, because, and let it be plainly understood, there are votes at issue. Text books must be revised, enormous subsidies paid to sectarian schools, as already ex-

acted in New-York, peculiar catechisms taught as in San Francisco. All through the West the exclusion of the Bible is announced simply as the entering wedge, and is merely the pretext for breaking up our school system, but like all revolutions in this country, no heed is taken till the crisis—till some poor blind Samson takes hold of the pillars of the Constitution and strives to haul down the fabric of liberty. Let the American people beware! this is a question of social revolution of more consequence than finance or tariff, and soon will be the question of the hour, with which they must grapple. It is evident that the plan is to array sects one against another on the school question, and eventually to secure, if possible, a division of the taxes raised, so as to support religious teaching. In the free exercise of worship, as their conscience dictates, every one of its communicants should not merely be tolerated but protected; if members of a church choose to be guided by the spiritual advice of a head, let him reside where he may, the matter is one of their own election and no one has a right to interfere; but when such spiritual head seeks to control, direct, or interfere with American State affairs, or the administration of our civil law, the cry should be, hands off! I say again on the question, "To your tents, O Israel!"
—*Courier-Journal.* LOUIS ABRAHAM.

THE plan of the *Catholic World* for the State Education, by a division of the school funds among sects, is simply absurd. It would be substantially an endowment of the sects. The money would, of course, be used chiefly for the promotion of sectarianism by the schools. It would cause endless strifes and competitions of the sects in the legislative arena. It would involve immense wastes of the funds by local divisions and subdivisions, and superfluous provisions of buildings, teachers, etc.—Above all, it would fail, to a large extent, to provide for the education of those great masses of population which belong to no sect, have no religious affinities, but repel all. More than half the population of the Republic is non-religious. How irrelevant any sectarian system of State education for such a people! The common sense of the American people cannot be inveigled into any such scheme. In fine, Popery has made an egregious blunder in precipitating this question upon us just now. In connection with the Council at Rome, and its barbarous "Syllabus," the conspiracy against this cherished institution of the American people is conspicuously importune for the Romanists, but most fortunate for the country. The contest has begun, let it now go on—go on to the inevitable triumph of Republican toleration and American common sense.—*Christian Advocate.*

THE New-York *Tribune* remarked the other day, that "the reading of a few verses (or many) of the Bible in the public schools could hardly be regarded as an act of worship." To this a Romanist, who signs himself "An American Catholic," replies:

"It happens that the Bible is the Protestant rule of faith; it is *by means of Bible reading in the public school, and out of it, unattended by interpretations of the Church*, that the Protestant propagandists expect to overwhelm and destroy the Catholic religion; the Bible is the chief and sole source of Protestant beliefs; it is the potent weapon of the Protestant power. Great societies are established to print and circulate it; these support multitudes of agents, and spend millions of money every year, in this pre-eminently Protestant mode of evangelizing non-Christians and of perverting Catholics. The most powerful engine of Protestantism is the Bible. The Bible, the whole Bible, and nothing but the Bible, is the slogan and watch-word of the Protestant chieftains. In the Bible is the foundation, the corner-stone, the superstructure, the inside and outside, the length, width, height and depth of the Protestant system."

The State Educational System in New York.—The report of the superintendent, Mr. Weaver, shows results which commend it to all who believe universal education is the end to be attained:

The magnitude of operations under this beneficent system will surprise multi-

tudes who have hitherto paid too little or no attention to these matters. The number of school districts in the State is nearly 12,000—all having school-houses of frame, brick, or stone, there being left only about 400 of the primitive log-house kind. The sums spent in building and repairing school-houses, and for out-houses, sites, fences, and furniture, amounted in cities to over $1,400,000, and in rural districts to about $1,054,000—making a total for these purposes of near three millions dollars. The reported value of school houses and cites through the State is about $16,000,000. The average value of school-houses and sites in cities is nearly $3,000, and about $700 in the rural districts. "The government of school districts is a pure democracy," says the Superintendent. "The people themselves assemble in the annual and special school meetings, choose their officers, and vote the taxes; and that they thus voluntarily impose on themselves such heavy taxation is conclusive proof of the importance of the interest in the estimation of those who have the burden of supporting it." And, it may be added, herein lies the confidence that the people who thus cherish the popular educational system will steadily maintain it against all sectarian and other attacks. The whole number of persons between five and 21 years, in 1869, was about a million and a half, of which less than 700,000 were in cities; and the aggregate attendance upon the common schools during the year was about *one million*. The whole number of teachers in the common schools alone amounted to over 28,000, of which number over 22,000, more than three-fourths of the whole number, were ladies. The whole number of scholars in other institutions, such as normal schools, academies, colleges, and private schools, amounted to about 163,000, making a grand total of 1,200,000 persons receiving instruction in schools of all kinds in the State; the common free-school system educating more than four-fifths of the whole number. Is it wonderful that the whole community should be aroused by the projects for breaking up our invaluable public free school system by sectarian divisions?

Inspection of Roman Catholic Convents.—A few days since a motion was made, and carried by a small majority in the British Parliament, to appoint a committee to "inquire into Conventual and Monastic Institutions." An editorial in the London *Watchman* of April 6, referring to the agitation growing out of this action, properly argues:—

The convents are prisons. They are built, as every one may see, almost strongly enough to stand a seige. High walls, massive doors, formidable fastenings, grates and bars of portentous solidity—are these things the favored instruments of liberty? Or are they the habitual weapons of tyranny and oppression? The convents *are* prisons; at least, "the show of their countenance doth witness against them." Women enter them under compulsion; remain in them under severe and terrible restraint; and disappear from them entirely, leaving no trace behind. It is well known that convents in this country are in communication with convents abroad, and that refractory nuns, or young women who have not yet taken the conventual vows, and about whom unpleasant inquiries are made by friends or lovers, are removed to the Continent; out of reach, sometimes for ever out of reach, of all whom they love. As if to give special point to Mr. Newdegate's arguments, only a few days before he raised this question in the House, an unsuccessful attempt was made to remove a young woman to some convent-prison in France. Happily, the pursuit of her friends and her own vigorous resistance baffled the attempt; but no one who heard her cries for help resounding through the hotel where her spiritual guardians detained her for the night, could well believe that this "bride of heaven" *voluntarily* "sought the refuge of the cloister." These unlicensed prisons are being multiplied in England at a rate which even the *Times* considers "startling." In 1830 there were no monasteries in England, and only 11 convents. There are now 69 monasteries, and 233 nunneries. The increase has been very rapid of late,—71 convents and 14 monasteries having been added within the last seven years. They

ought to be regularly inspected and reported upon. Every person who enters them ought to be clearly and satisfactorily accounted for; and every inmate who may desire it should have the opportunity to regain his or her liberty regularly afforded. Till this is done Rome is above law in England. We have not dealt with the question on Protestant grounds; not that we are ashamed of Protestantism, or unwilling to bear its reproach. We firmly hold that the Romish system is nothing less than a gigantic conspiracy against the liberties of mankind, spiritual and temporal. But as Englishmen, and having regard only to the great principles of liberty and justice, we desire to record our solemn protest against the prerogative claimed by the Church of Rome to detain men and women at her pleasure, to enjoy powers and immunities which are not conceded to any other corporation, or to any individual, in the realm.

The London *Times* publishes another remarkable letter from Count Montalembert, dated February 28th—that is, a few days before his death. The letter is a reply to a person who had professed to find a contradiction between the Count's former speeches against Gallicanism and his recent earnest protests against the tendencies of the ultramontane party. The Count shows clearly that he has never sympathized with the ultramontane schemes of the present day. He quotes a very interesting letter to him from the late Archbishop Sibour, of Paris, dated September 10, 1853, which is as follows: "*The new ultramontane school leads us to a double idolatry*—the idolatry of the temporal power and of the spiritual power. When you formerly, like ourselves, M. le Comte, made loud professions of Ultramontanism, you did not understand things thus. We defended the independence of the spiritual power against the pretensions and encroachments of the temporal power, but we respected the constitution of the State and the constitution of the Church. We did not do away with all intermediate power, all hierarchy, all reasonable discussion, all legitimate resistance, all individuality, all spontaneity. The Pope and the Emperor were not one the whole Church and the other the whole State. Doubtless there are times when the Pope may set himself above all the rules which are only for ordinary times, and when his power is as extensive as the necessities of the Church. The old ultramontanes kept this in mind, but they did not make of the exception a rule. The new ultramontanes have pushed every thing to extremes, and have abounded in hostile arguments against all liberties—those of the State as well as those of the Church."

Count Montalembert closes his letter as follows:

"Therefore, without having either the will or the power to discuss the question now debating in the Council, I hail with the most grateful admiration, first, the great and generous Bishop of Orleans, then the eloquent and intrepid priests who have had the courage to place themselves across the path of the torrent of *adulation, imposture, and servility* by which we risk being swallowed up. Thanks to them, Catholic France will not have remained too much below Germany, Hungary and America."

The Rev. Edward Husband, who recently joined the Roman communion, has returned to the English Church. He has since published, in a weekly journal, a letter, the original of which he has addressed to his late superior, giving his reasons for leaving the Romish Church. They are (1) "the unreality" he met with there; (2) "the disunion," especially on the Infallibility question; (3) "the supremacy of our only Saviour Jesus trampled upon by the Mariolatry of Rome." He adds, "During the four or five months I was a Roman Catholic, I hardly ever heard the name Jesus devotionally mentioned. It was always the name of Our Lady." The following is his answer to the first of three questions which he had been asked by the priest:

"First, you ask: 'How and where is the unreality which you met with in the Roman Catholic Church?'

"Now by *unreality* I meant unspirituality. (In all I say under this head I wish you distinctly to know that I am speaking not of myself, but of others.) Wherever I went, I was forced, by what I saw and heard, to make a comparison between the individual spirituality of mind in those I had left behind me in the Anglican Catholic Church, and those I found in the Roman Catholic Church. The result was, that I knew there was far more spirituality, far more personal piety, far more holiness among the members of the Church of England than among those of the Church of Rome. And this was (in the first instance) not the fault of the individuals, but of the system in which they were being educated. They had certain forms and ceremonies to keep and perform, and they did them because it was their duty to do them; and when they had accomplished this duty, they flattered themselves that all was right with their souls in the sight of God. They worshipped him with their lips; but in too many cases, their hearts were far from him.

"And is not this 'unreality'? I feel inclined to call it by a far stronger term."

TWENTY-FIRST ANNUAL REPORT

OF THE

Directors of the American and Foreign Christian Union.

TO THE SOCIETY AND THE CHRISTIAN PUBLIC.

Twenty-one years ago, three kindred organizations, *one* having sustained missions in Papal countries for thirteen years, the other two, having for six years employed laborers and the press among Romanists at home, were merged in the American and Foreign Christian Union.

During the twenty-one years of this Society's existence, in furtherance of these combined objects, $1,626,273 have been gathered and expended, more than 1,500 laborers have been employed, and many millions of printed pages have been circulated. A careful study of this whole work reveals great singleness and fidelity on the part of the laborers, and a judicious expenditure of entrusted funds. It also shows that this organization has borne an important part in the introduction of the enlightening, liberalizing forces of a pure Gospel among the masses in leading Roman Catholic countries. For the greater portion of these years, in Romish countries as in heathen, the door of entrance for the Gospel has been closed, and nothing was possible save witness-bearing for Christ and the secret dissemination of His word. Only in the last few years have the Catholic nations of Europe and America set aside partially or wholly the legal and political hindrances to Christian work interposed for centuries by the predominant power of the Romish Church.

To the honor of those who have preceded us in the direction of this Society would the present Board emphasize the facts thus briefly reviewed, and call attention to the good and effective work of these score of years, patiently, persistently done, whose effects have entered into and powerfully aided the general onward movement of Christianity on the continents of Europe and America.

SUMMARY OF RECEIPTS AND EXPENDITURES.

During the year now closed, the Board has received and accounted for the sum of $116,689 95.

Of this amount there was received, though ordinary channels of individual and church contributions, $83,333 46, from legacies $13,173 99, from publications $1,763 01, and, to meet emergencies in the work, by sale of invested funds $13,967 64, by loans $4,100.

There has been expended :

1.	For Missions in Europe	$31,075 62
2.	" " in Mexico and South America	28,408 26
3.	" Mission Work in the United States	22,206 90
4.	" Publications	9,277 11
5.	" Expenses of collection, disbursement and management of the Society	18,375 52
	And for payment of Loans previously had	6,173 84

1.—Missions in Europe.

1. Italy,—Rev. Messrs. Clark & Moorehead. 22 Evangelists, 7 Colporteurs, 3 Professors, and 19 Students.

In consequence of the failing health of Mrs. Moorehead, for most of the year Mr. Moorehead has been in this country, without salary. In the fall of 1869, by reason of inadequate resources, demanding retrenchment at various points, the Board was constrained to direct a reduction in the number of laborers and students. With great difficulty, and with more trial of heart, Mr. Clark has undertaken this process of reduction. And his earnest counter-plea comes to us accompanied by his report of continued progress and usefulness of the Italian Mission.

It is the intention of the Board carefully to revise the entire work in Italy, and also to endeavor to awaken in its behalf a deeper, more practical interest on the part of American and English travelers.

2. Hungary.—Rev. R. Koenig, Pesth. Three laborers.

This mission, supported still by Mr. E. D. Goodrich of Boston, has been carried on partly under the supervision of Mr. Clark, but mainly by Mr. Koenig (without salary). Of the three laborers, Mr. K. speaks as "well-selected, able and faithful agents," and gives details of their year's work which amply justify his commendation.

6. Greece.—Messrs. Kalopothakes & Constantine, Missionaries, and Mr. Sakellarios, Missionary Printer.

Mr. Kalopothakes visited this country in the summer and fall of the last year. His editorial work was carried on without intermission.—Since his return, he reports unusually large audiences at his Sunday afternoon service.

Mr. Constantine reports good attendance upon the Sunday morning service, and much interest in the week-day Bible-class and prayer-meeting.

Mr. Sakellarios has been mainly occupied in Sabbath-school and Bible-class work. Declining, as instructed, to return to the work of printing for which he was specially sent out, Mr. S. was discharged, Feb. 1, from the service of the Board.

4. France.—At the year's commencement, the Board strongly hoped to continue, in part at least, to aid laborers connected with the Evangelical Society, but have been unable, for want of funds, to realize this

hope. They can only express their deep interest in the remarkable work reported by that Society during the past year, and commend it to the prayers and aid of American Christians.

5. Spain.—At Seville, in the Chapel of the Union, for half the year our missionary Alonzo continued preaching, holding Bible-classes and prayer meetings, and supervising the Sunday-school, the first established in Spain. He also maintained the "Gospel Echo," a weekly tract or series of tracts, in newspaper form. Subsequently, being led by his ardent nature to an open espousal of the Republican uprising, he was compelled to leave Spain. In his place, and taking all his work except the printing of the Echo (now discontinued), Mr. Romasanta has been and still is laboring, under the kindly-proffered supervision of the Rev. L. S. Tugwell, English Chaplain.

II.—Mexico and South America.

1. Northern Mexico.—Miss M. Rankin, Missionary Director. 8 Evangelists, 5 Teachers, and 2 Bible-Readers.

Central Mexico.—Rev. H. C. Riley, Missionary Director, aided by nine laborers.

The facts of the Religious Reformation in Mexico during this and the previous year, are among the marvels of missionary annals. "God has stamped his seal," most truthfully says Miss Rankin, "upon efforts put forth in behalf of Mexico, by the precious fruits already granted. Among the Mexican converts we see the fruits of the Spirit beautifully exemplified. The first impulse of their spiritual life is to bring their countrymen to the knowledge of the truth they have found so precious. Is it not a blessed fact," she asks, "that we have sent out twelve missionary laborers from this single church in Monterey, whose existence can be reckoned by months? Where can the church be found which has as many in the field of personal Christian effort?" Miss R. reports from that whole field about twenty congregations formed, seven churches organized, and seven schools established, exclusive of the Seminary at Monterey.

Mr. Riley, from the Mission at the centre and capital, (whence he has just returned for a brief visit), reports as the result of fifteen months labor in the City and Valley of Mexico, the formation of twenty-five Evangelical congregations, and the printing and distribution of 70,000 tracts and pamphlets, beside a few sent by the American Tract Society. And the testimony of these faithful missionary overseers is abundantly confirmed by intelligent re-idents and travelers. The marvellous *preparative* work, first, of God's providence in overturning the Romish priestly power by the agency of a liberal political party—next, of His Word in its own simple might received into a very few hearts, and *now*

the more marvellous *active* work of His Spirit, in great part the through agency of unlettered men, this wonderful preparative and now actually progressing work, extending over most of the States of Mexico, is full of momentous suggestions to all American Christians. Most clearly does it intimate to thoughtful men, the grave charge of neglect and causeless neglect of this neighbor land, and with the added force of this reproof, impress the work of Mexico's enfranchisement through the Gospel as a *paramount* duty and obligation. One, in eminent position and best fitted by intelligent judgment and actual information, has strongly affirmed that the only hope for the future peace, order, and advancement of Mexico is the full establishment of Evangelical Christianity among her people. To-day from that people comes the call to us for the simple, pure Gospel. To this call the Directors propose to respond as largely as the Christians of America will allow.

Concerning this whole wonderful work in Mexico, which has been reported far and wide, it is but simple justice to say that, as a missionary work, its inception and carrying forward thus far, belong alone to this Society. In Northern Mexico, Miss Rankin commenced this work, and for years has toiled in, planned and supervised it: and in Central Mexico, during the past year, the results in and around the Capital have been wrought by no other human agents than those connected with our Mission there. For the work's sake, we ask the religious as well as secular press to note this fact, especially now that denominational movements in that direction are being made.

Chili.—*Valparaiso:* Dr. & Mrs. Trumbull, Mr. & Mrs. A. M. Merwin. *Santiago:* Mr. & Mrs. N. P. Gilbert. *Talca:* Mr. & Mrs. S. Sayre.

No correspondence have we more thoroughly heart-stirring than that which reaches us regularly from these intensely earnest missionaries.—No opening for work is unobserved, and none passed by that *can* be done. Preaching and teaching the Scriptures in every time and place and form, Tract-making and printing, and a wise use of the secular press, schools, personal visitation, missionary journeys into the interior, all are faithfully, assiduously employed.

Dr. Trumbull has the mother church, of English-speaking people, in Valparaiso. This church is the first fruit of this Society's labors in Chili. Through the judicious ministry of Dr. T., this single church has not only erected two edifices, the second of which has been but recently completed and occupied, but it has become a great four-fold Society—with distinct departments of Home Missions, Bible and Tract distribution, Education and Church Erection. It employs one missionary on the coast, and is now looking for two more. One native member is preparing for the ministry. It has a Bible Depository and system of Colportage. In the year it has issued eighteen evangelical tracts, 25,000 in number, pre-

pared by Dr. Trumbull: and it has already paid three-fourths of the cost of the Chilian Reformed Church in Santiago, belonging to this Society. Beside, the care of his church and all its work, Dr. T. preaches much in the Chilian tongue, and greatly aids his fellow-workers by his energy and counsel.

In Valparaiso, Mr. Merwin has now been preaching to the Chilians for a year, with a success far greater than was anticipated. A native church, the second in Chili, has been organized, into which several have been received upon confession of a pure Christian faith.

In Santiago, the capital, Mr. Gilbert has had the great joy of witnessing the completion and dedication of the new church edifice. Here for some months he has been preaching in English and Spanish, to district congregations, each numbering from 80 to 100 members. Here, too, the whole work is full of life, and its quality is attested by fruits of awakened interest and conversion.

And in Talca, Mr. Sayre, who has also an increasing congregation, writes constantly of similar effects. Many are inquiring for the truth, and some have found it in Christ. Mr. S. recently made a missionary tour to Chillan Linaras, &c., and was every where cordially received.

But while every thing connected with these missions indicates spiritual activity and healthful progress, the brethren, one and all, send an earnest protest and plea in the Master's name against retrenchment. Thus they speak :—

"Our hands are *tied* by the retrenchment which the Board has been compelled to make. I wish that the Christian public at home might know what this means. No schools for the children of native converts. *No more* printing of religious tracts, nor of communications to the daily press, to follow up the many good results already secured by these means. *No* missionary journeys to carry the pure Gospel into the interior and along the coast to people anxious to hear the glad tidings."

The Board is under pledge of pecuniary aid to the church edifice in Santiago to the extent of $3,000, or one-fourth the amount expended.—The Mission School for Talca has been provided for by a joint contribution of $250 from three Sabbath-schools, two in Philadelphia and one in Bridgeton, N. J. We should be glad to receive from other Sunday-schools provision for similar schools at Santiago and Valparaiso.

III.—Missionary and Christian Labors in the United States.

Two distinct departments of Christian effort are included herein.

1st That of City Mission work, comprising two laborers in Louisville, two in Cincinnati, one in Columbus, one in Chicago, and one in Boston. Beside the interesting accounts (in our monthly) from these devoted Christian workers, abundant testimony from other sources, gives assu-

rance of great good done among Roman Catholic households and wherever their footsteps go. Would that we could employ a score of Bible-women among the deluded families in every city!

2nd. We here refer also, to the needful and valuable work among the churches, in pulpit, platform and study, of the District or Field Secretaries. For years, among the pastors and in the churches these brethren have been almost the sole expositors of the Romish system and of the progress of distinctively Protestant missions. To their quickening urgency many a church and pastor owes much of that spiritual life which comes from an intelligent pressure of great missionary principles and facts. And in Associations, Synods and Conferences, the same informed earnestness has stirred thought and purpose, and started plan and endeavor, which have told and are still telling upon the Christian life of layman and minister.

For these reasons it is deemed proper that one-half of the Secretaries expenses shall be set to the account of the missionary department. *

IV.—Publications.

166,000 copies of the "Christian World" have been issued, 22,000 specially-prepared Tracts have been discriminately scattered by agents and friends of the work, and 25,000 copies of other printed matter, relating to practical issues with Rome, have been printed and mailed from this office.

Great care and labor have been given to the preparation of the Christian World, and its pages have been enriched by many valued original contributions. As called for by the times, the matter of the Magazine has been more discriminating and distinctive.

V.—Agents and Agencies.

Dr. Wm. Butler, Secretary for the Methodist E. Church, has labored steadily, representing the work and urging the claims of the Society upon Conferences and Churches.

Rev. Messrs. Emerson and Hovey, in New England, Dr. Taylor in Pennsylvania and New Jersey, Mr. Rosseter in Ohio and Kentucky, Mr. Stewart in Central and Western New-York, Mr. McCarer in Illinois and Indiana, have represented the Society in these respective fields—while in and around New-York city, and the State Capital, at nominal salaries, the Rev. Drs. Campbell, Eddy and Campfield have greatly aided our work.

*As illustrating the character of the work performed, we subjoin a summary of report received from a Secretary on the Western field:

"During the year I have traveled 6,818 miles—made 5,200 personal applications—delivered 66 sermons and 120 addresses—visited 83 Sabbath-schools—addressed 186 congregations—labored in five States, and in forty-two different cities and towns, beside writing 736 letters."

Miscellaneous.

The services in the American Chapel at Paris have been regularly and efficiently maintained, under the pastoral supervision of the Rev. C. S. Robinson, D. D.

From the American Bible Society we gratefully acknowledge grants for Bible work in Italy $2,000, and in Mexico $2,500. We have also received a donation of useful plates of Spanish publications from the American Tract Society of Boston.

During the year, Sermons specially prepared in behalf of the Society were preached in fifteen of our principal cities.

In common with other Christian organizations, this Society is called to note the death of one of its Vice Presidents, Dr. John McClintock, who for a period of four years, during our own conflict, occupied the pastorate of the Paris Chapel. The value of that four years labor, in results wrought for the American State, as well as the Church in France, can hardly be overestimated. The Board have given expression to their sense of his loss in a paper which will be presented to the Christian public through the pages of the Magazine.

CONCLUSION.

In conclusion, the Board recognize the demand, pressed by the marked events of the year in Europe and this country, for a forward movement and an increased energy in the proper work of this Society. It is not to echo a common utterance, but to give it serious emphasis, that we say, The question of the Hour is the Romish Question. The issue raised by the Romish Church is, as it has ever been, with the fundamental elements and forces of Christian civilization. The theatre of conflict is, to-day as never before, the world, cultivated and heathen. Rome has undertaken a grand advance on the whole line. With an unmatched boldness and subtlety, she borrows the weapons and tactics, the methods and agencies of her Evangelical opponents. Recognizing in the American and Foreign Christian Union one of the chief instrumentalities arrayed on the side of pure Christianity, the Directors desire, and propose, so far as they may, to meet the obligations specially devolved upon this Society by the providence of God.

Dr. *Treasurer in account with the* AMERICAN AND FOREIGN CHRISTIAN UNION, *for the year ending the Thirty-first day of March,* 1870. Cr.

1870.	To Balance from 1869	$351	85	1870.	By amount paid for Mexican and South American Missions	$28,408	26
	" Donations and Church Collections	83,333	46		By amount paid for European Missions	31,075	62
	" Legacies received	13,173	99		" " " for Home Missions	22,206	90
	" Amount received from Securities sold	13,967	64		" " " for Publishing	9,277	11
	" " " from Publications	1,763	01		" " " to Return Loans	6,173	84
	" " Borrowed	4,100	00		" Expenses of Collection, Management, and Disbursement	18,375	52
					By Balance	1,172	70
		$116,689	95			$116,689	95
1870. Apl. 1	To Balance	$1,172	70				

Examined and found correct.

WM. W. STONE, *Auditor.*

T. S. YOUNG, *Treasurer.*

Officers of the Society.

PRESIDENT, ... WM. A. BOOTH, ESQ.

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Rev. Thos. Dewitt, D.D.	New York.
Rev. Rufus Anderson, D.D.	Boston.
Rev. William Adams, D.D.	New York.
Bishop E. S. Janes, D.D.	New York.
John A. Brown, Esq.	Philadelphia.
Rev. Edward N. Kirk, D.D.	Boston.
Rev. William B. Sprague, D.D.	Albany.
Elijah D. Goodrich, Esq.	Boston.
Prof. S. F. B. Morse,	Poughkeepsie.
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Rev. Henry A. Nelson, D.D.	Cincinnati.
Rev. Byron Sunderland, D.D.	Washington, D.C.
Rev. Herrick Johnson, D.D.	Philadelphia.

Corresponding Secretary, - J. Glentworth Butler, D.D.

Recording Secretary, - - D. C. Van Norman, LL.D.

Treasurer, - - - - T. S. Young, Esq.

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E. Spencer West, Esq.
Rev. Joel Parker, D.D.
Rev. R. Russell Booth, D.D.
Rev. Leonard W. Bacon.
W. A. Hall, Esq.
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Smith Sheldon, Esq.
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Rev. Edwin F. Hatfield, D.D.
Rev. Talbot W. Chambers, D.D.
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J. M. Pratt, Esq.
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H. D. Wade, Esq.
W. W. Stone, Esq.
Rev. Joseph T. Duryea, D.D.
George D. Phelps, Esq.
Rev. H. D. Northrop.

Anniversary Exercises.

Members and friends of the Society gathered in good number at the new Hall of the Young Men's Christian Association on Tuesday evening, May 10th.

After prayer by the Rev. Dr. Prime, and an outline of the Annual Report by the Secretary, the audience was addressed by the Rev. N. H. Schenck, D.D., of Brooklyn, the Rev. H. C. Riley, our Missionary Director in Central Mexico, and the Rev. J. T. Peck, D.D., of Albany.

After the addresses, the Society proceeded to an election for one class of Directors and to fill vacancies existing in the Board.

We subjoin the addresses of Mr. Riley and Dr. Peck. That of Dr. Schenck will be given in our next.

Address by Rev. Henry C. Riley.

I see about me some friends who, a few years ago, looked to the South American and Spanish field with little hope; but better reports come from that quarter at present. That Saviour who said, "I will build me a church" has been preparing preachers of the Gospel where you are least accustomed to find them—in Spain and South America. Only three years since a brave preacher died in Spain from the effects of severe imprisonment, that he had suffered for preaching the Gospel and circulating the Bible there. In Mexico, a few years since, the hope of the Reformation seemed to have passed away. A Romish priest, who had broken away from his church, was compelled to endure all sorts of persecution from the Roman Catholics, and, as a consequence of it, finally died. At the last he said, "So long as I worked in the Romish Church my conscience was full of remorse. Since breaking away from her communion, I have had peace and joy. My only trust," he said to a young friend before he died, "is in Jesus." This young friend also became a preacher, and only a few days ago I received a letter from him, saying he had preached seven sermons in one week, before an aggregated audience of two thousand. It is easier to check the progress of the Catholic Church in Mexico than in your own city. For three hundred years the Romish Church took all the wealth of that country and used it for her own purposes, but not one of the ecclesiastical edifices built with that money remained to-day. In 1869, in walking through the streets of the capital I found many church buildings being used for all kinds of secular purposes. In the finest Roman Catholic Church of the city I found a congregation of Christians, with Bible in hand, following the Saviour's teachings. That dying priest of whom I spoke, when he passed away, had one crushing sorrow on his heart: that was, what would become of his little flock? When he was laid in his coffin those Christians followed him to his grave. Many of the Roman Catholic clergy of the liberal party sympathized with our efforts, and the Church acknowledges that she expects, within the next ten years, that Mexico will have become a Protestant Republic. Just before I left Mexico one who was trying to give the Bible to his fellow-countrymen was beaten to death. In the heart of Rome you find that deep, deep hatred to the reading of the Bible, wherever she may rule. The Gospel is spreading in Mexico with a rapidity, a power and a purity that ought to rejoice your hearts. I have never seen bolder or more faithful servants of Christ than I have there. Here, with you, the contest is at arm's length with our common enemy. There we are all struggling

both in one camp, they by our side and we by theirs. At the city of Lena there was recently a discussion on the merits of Catholicism and Protestantism, between three Roman Catholic priests and three Protestants, the arrangement being that each, in turn, should ask questions of the other, and the party first convinced should say "enough." Those Protestants answered in such a clear and ringing voice, with such conviction and power that the Jesuit to hush them twice cried out "enough" before a half hour had passed. The Catholics in the audience, seeing that their cause was lost, got up and made a rush for the Protestants. One of the Christians stood at the front, and crossing his arms said, "If you want to kill me, here I am. I simply seek to preach Christ." The congregation were awed and abashed, and drew back from that brave heart that was ready to be a martyr. The Luther in the Mexican Reformation to-day is a young man belonging to one of the first families there, and has every one of his family persecuting him to the last extremity. His mother once said to him, "If a son of mine ever leaves the Roman Catholic Church I will close the door of my house against him forever." And the son answered,—"Mother, if a son of yours ever has to choose between his God or his mother, may he not hesitate." His wife, too, has persecuted and taunted him for becoming a Protestant. He meets all his enemies with a little paper which he publishes, and with a courage, with an intelligence which, if you could read Spanish, would surprise you—"The Star of Bethlehem" it is called. Those persons in Mexico who attach themselves to a Protestant church, lose all their business, and have to suffer all kinds of insult—even ladies, as they walk along the streets, are insulted. Would not a great many in your New York Churches refrain from attending church if they did it so much at the risk of their personal comfort, even their life? The first days of persecution, however, are passing away, and the liberal party think that the only hope for Mexico is in a Protestant reformation.

Bible and religious tracts are in such demand that I cannot supply them in sufficient quantities. From everywhere throughout the country the cry comes up for missionaries, and the whole country is ready for active Christian work on the eve of this great Reformation. The Spanish field, and the South American field, is also ready. A minister should be placed in every town or parish where there is a majority of Protestants.

Address of Rev. J. T. Peck, of Albany, N. Y.

I TAKE a few moments to say that this Roman Catholic iniquity is made up of souls. It appears to be made of splendid church edifices, magnificent cathedrals, and venerable monasteries. It looks as if it were a compact, grand, political organization constituted for human purposes by human means. Whoever suppose that this is Romanism are greatly in error. It is not, as it appears to be, a system of strength, authority, and power. The souls which are associated in this grand organization are bought by the blood of Christ, are responsible at the bar of retributive justice, are only here for a brief probation, and, finally, have to answer at the bar of God. They are ordinary human souls, depraved and under the power of sin. The question is not simply a question of forms, of history, or of prejudices, but the question of rebellion against God. Sin is the same everywhere, and the grand evil which has seized the spirits of these Roman Catholic people is simply sin. Under that power they are drawn toward the pit of destruction one after another, and they are, to my mind, simply sinners in the way to death and utter ruin. In this condition we are looking at them, our brothers and our sisters, passing rapidly from probation into eternity with no preparation for the world to come.

The question is, then, whether our holy religion has any mission to their kind of souls, whether there is anything in their condition that defies the power of the

Gospel, and that ought to make them exceptional in their condition, so that while we shall seek to save other sinners, it must be hopeless with regard to these? The question before us is of salvation, or of eternal loss for these people, of Heaven or hell. But the Gospel of Jesus Christ, properly preached, furnishes hope and salvation for all these erring ones. To-day the pulpits are being filled with the men who have been rescued by the power of Grace and God's Gospel from the damnation of Popery, and who are to-night praising God for the light of truth and experimental religion. Here is an evidence that the power of God is sufficient to break down the obstinacy of this superstition, and triumph over it. I believe, sir, that there is a power that is greater than superstition, than bigotry—a power that is more overwhelming than the power of political Romanism—I mean faith in our Lord Jesus Christ, faith in the triumph of the true faith, in the fact that the Lord God will give the whole earth to His Son for his inheritance, and the uttermost parts of the earth to his disciples. I know the manifestation of sin and Satan, that is represented by population. I know that the triumphs of the Gospel over this superstition are certain; for the best reason that a man ever had for believing anything, and that is, that God triumphantly says it. I once heard an eloquent colored Preacher say, in a powerful sermon: "Dear brethren," said he, "do you know that truth is almighty? Why, I would rather risk my soul and all my hopes by the side of one little, small truth, be it ever so small, than to ally myself for eternity with the most magnificent error the world ever saw."

After paying a high tribute to the work of the Society, Dr. Peck concluded as follows: Let us guard against one thing carefully, and my whole soul takes on the responsibility of the citizen in this regard. We shall all move further and further into this conflict; that the parties are marshalling for the greatest conflict that has ever been known on this continent is unquestionably true. Romanism, defeated as a power on its own field, is now seeking to make up its losses in a land where Democratic principles prevail. And we have to meet the question of the Public Schools and the Bible; and, sir, we must be careful that we do not forget to pray all this time, that we do not forget that our battle is at best a spiritual battle, and that our conquests are to be in the name of the Chief of Hosts; and that we must not merely contest these questions in the ordinary way, and meet them at the polls and save our liberty, but we must save the souls of these people. We shall have God with us in this fight, and He will take care of us, and in this spirit the whole work must go on.

LITERARY NOTICES.

Hulsean Lectures: Immortality. By J. J. Stewart Perowne, B. D. 154 pp. New York: A. D. F. Randolph & Co.

The scope of these lectures is, first, to indicate the leading features of three systems—Materialism, Pantheism, Spiritualism—each of which professes to deal with the problem of a future life; next, to show, on a summary review of some of the principal systems of Pagan belief and Pagan speculation, how real and how wide-spread is the instinct in human nature which leads us to look beyond the grave; to intimate how far a revelation of the future life was made to the Jews under the Old Covenant; and, last, to indicate the nature of the evidence which is furnished by Christianity to assure us of a future life and the resurrection of the body.

Christ in Song: Hymns of Immanuel. Selected from all Ages, with Notes. By Philip Schaff, D. D. New York: A. D. F. Randolph & Co.

This is the fourth edition of this incomparable collection. It contains 735 pages, is elegantly printed, and tastefully bound in cloth, at the very reasonable price of $2 25. Every Christian household should have this as one of its hand-books of religious reading.

Essay toward a Grammar of Assent. By John Henry Newman. New York: Catholic Publication Society.

To those who have read the "Parochial Sermons," or the "Apologia pro Vita Sua," and admired the dignity of character and fidelity to conviction which they manifest, the announcement of a new book by John Henry Newman cannot be a matter of indifference. But those who appreciate, as it deserves, the inexorable consecutiveness with which, from the false premises adopted in his youth, he advanced step by step, through evil report and alienation of friends, to false conclusions, will look with peculiar interest for any production of his mind and pen, of the nature of a Treatise of Logic. Such is the nature of the "Grammar of Assent." It is needless to say that it is beautifully lucid in style—no living author makes the English tongue a more perfect instrument for his work than Newman—or that it is well compacted in all its joints. But, on the other hand, from the first sentence of the book, in which the keynote of the whole argument is sounded, it is painfully felt on every page that the enunciation of premises and the course of argument are determined by the necessities of the author's position, and by the objective point which he is required to reach under the supposed peril of everlasting damnation. In order to maintain the Romish definition of *faith* (one of the weakest points in the whole system of Romish theology) as being a peculiar kind and degree of conviction of theological dogmas, it is needful to establish distinctions in intellectual action to which there are no corresponding differences. However, we are satisfied that these present labors of Mr. Newman are in the most hopeful direction for his cause. If ever the truth of the Roman Catholic system is demonstrated, it will be by means of a new system of logic, made expressly for that purpose.

History of the Irish Primitive Church, together with the Life of St. Patrick, and his Confession in Latin, with a Parallel Translation. By Daniel De Venné. New York: Francis Hart & Co. 228 pages.

Drs. McClintock and Nadal commend it thus: The writer has obviously studied his subject with care, and examined the chief sources of information with industry and judgment. The book, as a whole, will be interesting and attractive—not only to ministers and students of Church history, but also to general readers.

Rome, Italy, and the Council. By E. De Pressensé, D. D. Translated by Rev. George Prentice. New York: Carlton & Lanahan. 327 pages.

These are letters of an expert in the matters treated of; historical sketches of events and persons connect the past with the present, Old Rome and New are set side by side, and most of the scenes now transpiring are delineated so that one seems to be looking on them. And there is withal a spirit of kindly fairness in Dr. De Pressensé's thorough exposé of current events in Rome which give the letters a special attractiveness.

Warp and Woof, a Book of Verse. By Samuel W. Duffield. 188 pages. New York: A. D. F. Randolph & Co.

Woven with a fine spirit of freshness and force. The poems seem to have been born, not made. The subjects are various and well matched to measures, and the versification is unusually natural and finished.

An Old-fashioned Girl. By Louisa M. Alcott. Illustrated. 378 pages, $1 50. Boston: Roberts Brothers.

"Polly," the old-fashioned girl, is an embodiment of what a young lady should be who is brought up under the care of well-to-do parents in the country. "Fanny" is a picture of a young lady, educated in a similar way in the city; and the moral of the story lies in the difference between the two lives. It is one of the popular books by an accomplished and successful writer.

Beginning Life: Chapters for Young Men on Religion, Study, and Business. By John Tulloch, D. D. 253 pages. New York: American Tract Society.

A useful volume for thoughtful young Christians; none the less useful that the author employs an elevated style of expression.

The Spencers: a Story of Home Influence. By Rev. Stephen H. Tyng, D. D. 588 pages, $1 25. New York: American Tract Society.

This is the serial prepared by Dr. Tyng for the "New York Ledger." It is a pleasantly written story, adapted to inculcate the superior advantages of right and godly living. Many will read it for the author's sake, and all who read will be profited.

MAGAZINES.

The New Englander. April. New Haven: W. L. Kingsley.

Contains: The Council of Constance and the Council of the Vatican, by Prof. G. P. Fisher; Huxley's Physical Basis of Life, by Henry C. Kingsley; Is the Doctrine of the Final Restoration of all Men Scriptural? by Rev. W. W. Patton, D. D.; Christianity a Universal Religion, by President Woolsey.

The Biblical Repertory and Princeton Review. April. New York: C. Scribner, 654 Broadway, $3.

Contains: Pantheism as a Phase in Philosophy and Theory in History; Dr. Raffles; Relation of Adam's First Sin to the Fall; Witness of Paul to Christ; Christian Giving; and Recent Publications on the School Question. The last is a well prepared and useful paper.

The Christian Quarterly. April. Cincinnati:

This number has two effective articles on The Bible in the Public Schools, and The Rise and Establishment of the Papacy; both worthy of careful reading.

The Methodist Quarterly Review. April. New York: Carlton & Lanahan, 805 Broadway.

Discusses: The General Conference of 1844; Politics and the Pulpit; Romanism and the Common School System: The Power of Mind over Nature; Ministerial Transfers; Did the Church South Secede? Wesley's Separation from the Moravians: and Josephus and Apion.

The Congregational Quarterly. April. Boston: Congregational Rooms, 40 Winter street.

Contains: Fidelity to Ministerial Vows, by Prof. J. J. Blaisdell; Litigation among Church Members, by Dr. S. Tracy; A Discussion of Sundry Objections to Geology, by Prof. J. B. Perry; Prayer and the Promises, by A. Walker; The Vocation of the Preacher, by Prof. J. M. Hoppin.

American Presbyterian Review.—Nature and Prayer: Is this a Christian Nation? Sin and Suffering in the Universe; Christianity Capable of Self-defence; Biblical Theology, with Especial Reference to the New Testament; Missionaries and British Relations with China; The Ground and Nature of Christian Giving; Recent German Works in Theology, and Biblical Literature.

The Sabbath at Home: an Illustrated Religious Magazine for the Family. Boston: American Tract Society, 104 Tremont street.

Littell's Living Age.—The regular subscription price of this 64-page weekly magazine is $8 a year, for which it is sent free of postage; or for $10 any one of the $4 magazines is sent with "The Living Age" (without pre-payment of postage) for a year. Littell & Gay are the publishers.

Eclectic Magazine. May. New York: E. R. Pelton. Contents: Mr. Froude's History of Queen Elizabeth; Mr. Mill on the Subjection of Woman; The Palace of the Cæsars; On Dust and Disease; Ancient and Mediæval India; The Translation of Faith, etc.

The Galaxy: An Illustrated Magazine, Monthly. New York: Sheldon & Co.—The number for May has the following: Put Yourself in His Place; Stage-Coach Travelling Forty-six Years Ago; Ab Astris; An Editor's Tales; Nature and Dress; Chanet; Gondolieds; Ten Years in Rome; May Song; George Sand, etc. The series of articles, entitled Ten Years in Rome, beginning with Last December, are most instructive and graphic, and evidently contain a truthful, personal history.

Hours at Home. New York: Charles Scribner & Co.

Popular Education *vs.* Sectarianism, a valuable summary of facts in New York State, by Superintendent Randall; Strange Wanderers; Albert Durer's Studio; Hero; Oriental Weddings; Diet en Masse; Pink or Blue; The Destruction of Port Royal; Asleep and Awake; Three Kinds of Skepticism; William Blake, Poet and Painter; A Day in York Minster; Symbolism of Numbers; The Art to Blot; M. Comte and his Philosophy.

The Overland Monthly. San Francisco: A. Roman & Co.

From Mexico to Costa Rico; In and Under Guanajuato; The Pacific Coast Cod-Fishery; A Boar Hunt; Silk Culture in California; Waysides of Nature.

Our Monthly: a Religious and Literary Magazine for the Family. Cincinnati; Sutton & Scott,

A New Reading of an Old Monument; The Town Clerk of Ephesus; A Day in a Crater; The World's Future; The Newspaper Writer, his Rise, Style, and Power; The Woman Question; Familiar Letters on S. Mill's Subjection of Woman.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 30th April, 1870.

MAINE.

Limington. S. W. Pearson		$5 00

VERMONT.

Peacham. Mrs. D. S. Chamberlain, for Italy	20 00	
St. Johnsbury. North Cong. Ch	20 18	
		40 18

MASSACHUSETTS.

Foxboro. Cong. Ch. and Soc'y	40 85	
Taunton. Broadway Ch. and Cong.	69 75	
Danvers. Maple street Church and Soc'y, for L.M. of Rev. Jas. Brand	36 83	
Hopkinton. Cong Ch. and Soc'y, for L.M. of Geo. M. Ide	63 23	
Lawrence. Central Cong. Ch. add	2 00	
Taunton. Winslow Ch. and Soc'y	46 71	
Dorchester. F. F.	5 00	
Melrose. Cong. Ch. and Soc'y, for L.D. of W. P. Sargent	138 50	
New Bedford. Pacific Cong. Church and Soc'y	30 75	
Cambridgeport. Ladies of Prospect street Church, for Miss Rankin's work	25 00	
Boston. Old South Church and congregation	206 68	
" Park street Ch. and cong'n	399 80	
East Boston. Mavarick Church and congregation	34 00	
East Somerville. 1st Cong. Church and Soc'y for L.M. of Rev. L. R. Eastman, Jr	37 31	
Boston. Miss Louisa Thompson	20 00	
" Perry Trust Fund	250 00	
Andover. A friend	50 00	
Northampton. Edwards Ch., per E. E. Wakeman	27 18	
Lakeville. Rev. H. Barrows	5 00	
South Hadley. A few of the teachers in Mt. Holyoke Sem'y. Helen M. French, Prin'l	15 00	
Westfield. M. E. Church add	15 25	
Charlestown. Union street M. E. Church add	1 00	
Lawrence. Lawrence street Church and Soc'y, by J. L. Partridge, Treas	84 85	
		1,604 09

RHODE ISLAND.

Providence. Richmond st. cong'n	46 30	
" Free Evan. Cong. Ch., by S. S. Wardwell	14 05	
		60 35

CONNECTICUT.

Hartford. Vincent Moses	2 00	
Coventry. Rev. W. J. Jennings on L.M.	5 00	
So. Windsor. S. T. Wolcott, for Mexico	10 00	
		17 00

NEW YORK.

N. Y. City. Allen street M. E. Ch.	25 00	
Williamsburgh. So. 2d street M. E. Church, in part	78 00	
Brooklyn. Nostrand Av. M. E. Ch.	45 79	
" 7th Av. M. E. Church	15 67	
Lansingburgh. T. Richardson $6.50; A. W. McMurray $5	11 50	

NEW YORK—*Continued.*

Waterford. Joshua Bailey $30; Mrs. G. W. Eddy $20; John C. House $10	60 00	
Troy. R. Green $5; H. L. Seymour $10	15 00	
Albany. T. C. Olcott $100; E. P. Prentice $100; B. Wilson, $5; G. C. Treadwell $10	215 00	
" 2d Pres. Church	106 68	
" Middle Ref'd Church, Dr. Elmendorf	86 00	
East New York. Ref'd Church, per E. T. Goodall, Treas	14 26	
Tarrytown. Ref'd Church	4 67	
Maspeth. Mrs. C. Moore, in full of L.M.	15 00	
Angelica. Pres. Church, per G. S. Arnold, Tr.	10 00	
Claverack. Rev. D. A. Jones	5 00	
Ogdensburgh. Mrs. Brown	2 00	
Silver Creek. Pres. Church	25 00	
Rome. Pres. Church, to make A. B. Keeny a L.M.	40 00	
Watertown. State street M. E. Ch., J. F. Moffatt $5; Rev. J. Richey $2; Rev. W. D. Chase $1; others $12.49—on L.M. for Rev. W. D. Chase	20 49	
" Arsenal street M. E. Church, Wm Ives $10; A. P. Baltz $3; W. W. Wood, F. Miller, J. C. Sepper, Mrs. D. Wiggans, J. Atwell, Mrs. S. R. Fuller, J. S. Latord, J. M. Adams, Mrs. C. Haven, $1 ea.; others $12 83—to make Rev. S. R. Fuller a L.M.	34 83	
" Stone st. Pres. Ch., O. R. Davis $5; Dr. J. H. Bates $3; H. O. Bartlett $2; others $12.75	22 75	
" 1st Pres. Church, to make M. Bailey, Miss P. F. Hubbard and Job Sowle L.M.'s	113 76	
Hopkinton. Cong. Church	23 60	
Madrid M. E. Church add. on L.M. for Rev. E. E. Kellogg	9 50	
Brashers Falls. Pres. Church	3 50	
Stockholm. Cong. Church	4 50	
Bergen. Cong. Church add	6 00	
Geneva. 1st Pres. Church	84 66	
Rochester. A. Champion	300 00	
Angelica. Rev. Mr. Thibow	1 00	
" "Auburn"	100 00	
N. Y. City. Mrs R. J. Brown, for Miss Rankin's work, $30 gold and $25 currency, and to constitute Rev R. P. Cobb and C. C. Darling L.M.'s	58 97	
Carlisle. Jas. Boughton	5 00	
Brooklyn. A friend, to constitute A. C. Stolz and F. C. Stolz L.M.'s	60 00	
N. Y. City. Lexington Av. M. E. Church, add	5 00	
Yonkers Reformed Church	14 26	
E. Bloomfield. Uri Beach Legacy, by Geo. Rice, Ex	50 00	
Williamsburgh. So. 2d street M. E. Church, add	27 00	
N. Y. City. 119th street M. E. Ch. add	10 00	
Troy Congress st M. E. Ch. add.	7 00	
" State street M. E. Ch., in part	41 10	
" Friends in North 2d st. M. E. Church	25 00	
N. Y. City. Chas. N. Talbot	30 00	
" H. K. Corning, for Greece	50 00	

NEW YORK—*Continued.*

Brooklyn. Clinton Av. Cong. Ch., in part, of which Jos. S. Noyes $5, and A. S. Barnes $100, to constitute Rev. Ray Palmer, D.D., a L.D. 408 00

2,285 89

NEW JERSEY.

Vincentown. M. E. Church add.... 3 00
Newark. Eighth Av. M. E. Ch.... 50 00
" Halsey street M. E. Church.. 50 00
" Clinton street M. E. Church, in part 26 45
Bloomfield. M. E. Church 25 00
Newark. Mulberry street Mission Sab. School of So. Park Pres. Ch., for Mexico and Greece.. 50 00
Newark. St. Paul's M. E. Church..100 00
Vincentown. M. E. Church add.... 1 50
East Millstone. Ref'd Church, by J. H. Stryker 12 78

318 73

PENNSYLVANIA.

Mt. Jackson. Rev. W. M. Taylor, in full for L.M. 15 00
East Liberty. Rev. R. B. Ewing.... 1 00

16 00

DISTRICT OF COLUMBIA.

Washington. 1st Pres. Church, by C. B. Jewell 71 92

KENTUCKY.

Louisville. Sab. School of Walnut street M. E. Church, South, for Miss Rankin's work, and to make Rev Mr. Malone a L.M. 50 00
" B. F. Avery & Co $50; Messrs. Belknap, Humphrey, Pratt & Co., Warren, Smith & Co., $25 ea.; Arnslee & Co., Dupont, Gill, Woolworth, Stevens, $20 ea. 275 00
" Messrs. Bradley, Martin, Hughes, Way, Hamilton, Richardson, Belknap, Bennett, Tilden, Wheat, Cannon & Co., Truman Bros., Keith, Johnston & Co., Trabue & Co, Moore & Co., Brannon, Jackson & Co., Dorris, Needham, Marks, Lewis, Lithgow & Co., Sadd. Drulaney, Frink, Mrs. Forrester, Burkhardt $10 ea.... 280 00
" Sundry persons for poor of Louisville Mission 266 50
" Sundry persons, for Sab. Sch'l Mission 89 35
" Sundry persons, for Indus. Sch'l 76 70
" Messrs. Jarvis, Smith, Huber, Dean, Benedict, Escott, Dick, Kendrick, Green, Crawford, Atwood, Prather, Morton, Weller, Stone, Kaye, Warren, Pangs, Courtney, Fox, Maxwell, Ferguson, Thurston, Warren, Weller, Breckenridge, McClarty, Slaughter, Semple, Owen, Post, Werne, Tompkins, Bartlett, Ray Grinstead, Bridgeford, Leonard, Kennedy, Hubbell, Foulds, Alford, Pindell, Cross, Barnum, Brum, Caldwell, Barrett, Caldwell, Miller, Muir, Goulding, Allen, McCampbell, Peter, Semple, Bristow, McKee, Gheens, Dougherty, Rodgers, Duckwell, White & Co., Pope, Andrews, Mrs. Cornwall, McClelland, Hughes, Burge, Semple, Murphy, Quigley, Carter, Quigley, Boyle, Thompson, $5 ea. 380 00
" Mrs. Bacon $4; Buckner, Boyd, Cook, McNaughten, Griffen, Gaulbert, Ronald, Merker, $3 ea.; Kinkeard, Irvine, $2.50 ea.; Jarvis, Davis, Campbell, Pittman, Cooper, Aldrich, Warren, Miller, Van Pelt, Hackney, Wolford, Snead, Pierce, West Armstrong, Pope, Homire, Wilson, Vernon, Bullitt, Shapherd, Tigert, McPherson, Jarvis, Jernee, Butler, Pope, Mrs. Griffith, Mason, Speed, Quigley, $2 ea; E. P. Wilson $1.75; Mrs. Shotwell $1.25; Mrs. Humphrey $1 50.. 99 50
" Messrs. Porter, Torbet, Crump, Evarts, Moxley, Marshall, Harris, Barrett, Griffith, Kent, Ritchie, Warren, Speed Netherland, Butler, Shuttleworth, Williams, Beatty, Kent, Ramsey, Bradley, Aiken, Browning, Bland, Christopher, Langtree, Miller, Mrs. Orr, Butler, Kinney, Beatty, Bayless, McFell, McKinley, Rawson, $1 ea.; G. Bowles 95c; Mr. Stratton 90c.; Mrs. Cook 75c.; Mr. Lane, Miss Stokes, 50c. ea.... 38 60

1,555 65

MISSOURI.

Clinton. Jas. McHenry, in full for L.M. 5 00

ILLINOIS.

Rockford. 1st Cong. Church, Rev. H. M Goodwin 14 00
Chicago. Rev. W. B. Truax on L.M. 5 00
Taylorville. Rev. J. H. Harris.... 1 00
Chicago. Park Av. Meth. Church, per Rev. H. W. Thomas..... 20 46
" Centenary Meth. Church..... 23 00
" Hon. R. B. Mason $10; Henry Wood, $5; Hon. M. Skinner $25 ..... 40 00
Joliet Union Meeting, to constitute R. F. Baker a L.M..... 31 14
" L. Stevens 1 00
Jerseyville. 2d Pres. Church, bal. by Rev. J. F. Baker 15 00
Chicago. 1st Cong. Church, by H. B. Hill, Tr. 119 58

270 18

INDIANA.

Princeton. Ref'd Pres. Church, by Rev. J Scott 25 00
Evansville Mrs. Lucy Hawley 2 00
Bowling Green. F. Tenney, to make himself L.M. 30 00

57 00

OHIO.

Circleville. 1st Pres Sab. School, for Miss Rankin's work..... 25 00
Cedarville. 1st U. Pres. Ch. add.... 1 00

26 00

WISCONSIN.

Monticello. D. S. Morgan..... 1 00

IOWA.

Iowa City. B. T. 5 00

$6,338 99

The Christian World.

Vol. XXI. JULY, 1870. No. 7.

Religion in the State,

A REFUTATION OF CERTAIN REASONINGS AND STATEMENTS.

BY REV. R. W. CLARK, D. D.

In a series of articles published in the "Independent," the Rev. Dr. Spear has been engaged in the arduous task of endeavoring to prove that we have a State without religion; that consequently our system of public instruction should be secular, and that the Bible and religious exercises should not be allowed in schools supported by the State. As the questions involved are of vital importance to every American citizen, and as the views presented by Dr. S. are calculated to exert a pernicious influence upon the public mind, we propose to present the main false assumptions upon which they are based, and the illogical conclusions elaborated therefrom; and to show that the history of our school system and State Constitutions have been grossly overlooked or perverted.

1. The first false position we notice (and this underlies nearly all the voluminous articles of Dr. Spear) is, that we have "a State without religion." In the paper on State Education (Jan. 6) he says: "The *people* of the United States and *of the several States have accepted the doctrine of government divorced from religion.*" They have gloried in it as being best for the State, and best for religion, as affording to religious liberty its surest guarantee," &c.

We join issue upon this statement, and shall prove that the people of the United States and of the several States have not accepted the doctrine of government divorced from religion; that they have not gloried in it, nor deemed it best for the State or religion. We affirm and glory in the fact that the American people do not tolerate "Church and State," that is, such an organic union of the Church and government as prescribes for the citizens a series of doctrinal tenets, establishes forms of worship by law, and persecutes, or debars from civil rights or privileges,

dissenters. But while this is true, it does not follow that the American government has no religious character—that it is "divorced from religion." Because we reject a system that has produced in the past intolerance and persecution, we do not necessarily swing to the other extreme and become Atheists, as inevitably we must do if we have a State "divorced from religion." A government must have a religious character, or not have a religious character. If it has no religious character, it must rest upon blank Atheism. Every government in the world, from necessity, has a religious character. It is based upon faith in God, in a Pope, or in idols. France attempted once to establish a government divorced from religion. In 1789 she voted God out of existence, and enthroned Reason as her Deity. Anarchy, bloodshed, and the most horrible barbarities followed. Every thing that deserved the name of "government" was swept away.

The fathers of the American Republic were not so weak and short-sighted, in avoiding the calamities that had followed from the organic union of Church and State, as to plunge the State into greater calamities, by divorcing it from all religion and making it Atheistical. They avoided the two extremes, by planting the State upon the fundamental principles of Christianity.

It is not the fact that the State has a religious character, that renders it intolerant and persecuting. It is the kind of religious character that pervades a State, that governs the treatment of its citizens. Our State religion is such as secures the toleration of all religions, and protects the rights and property of all the citizens. Without a pure religious principle to guide the State, it would have no power or disposition to do this. Yet Dr. Spear plants himself upon the doctrine that the State having a religious character renders it fatal to liberty: and he charges those who claim that there is any religion, or theology, in the State, as being the allies of despotism. He says (Independent, Dec. 30, 1869): "Others who have written on the subject, plant themselves equally upon the principle that the State should have a theology; and in this respect they unwittingly ally themselves with all the religious despotisms that have ever existed among men." Again he says: "Christianity, as a matter of fact, has prospered most when it has had least to do with the State, and the State least to do with it." Of course then, if this be true, our nation can in no sense be called a Christian nation. If with us religion is divorced from the State, or the State has no theology, that is, no knowledge of or belief in God, (which is the primary meaning of the term) then whatever may be said of individual citizens, as a nation we have no distinctive religious character. In the estimation of Dr. S. ours cannot be called a Christian nation. But hear him on this point in another article, April 14, 1870. After referring to several facts in regard to Christianity in our land, he says:

"In view of these facts, and as a concise mode of expressing them, we think it eminently proper to call this a *Christian* nation. Considered with reference to the prevalent system of religion which exists in its bosom, it is undoubtedly Christian, and not Jewish, Mohammedan, or Pagan. Nor can there be the least doubt as to whether this fact constitutes a very vital element in the historic life of this nation."

Indeed! Is it then possible that the fact that we are a Christian nation "constitutes a very vital element in the historic life of this nation," and at the same time "Christianity, as a matter of fact, has prospered most when it has had least to do with the State, and the State least to do with it"? Does he call this a Christian nation, and yet denounce those who claim for it a religious character, as the allies of "all the religious despotisms that have ever existed among men"?

If he makes a distinction between the State and the nation, the distinction is without a difference. Dr. Webster defines a State to be "a political body, or body politic: the whole body of people united under one government, whatever may be the form of the government." He defines a nation to be "a body of people inhabiting the same country, or united under that same sovereign or government." But hear Dr. Spear further in regard to our Christian nation. He goes on to say:

"If the prevalent religion of the American people had been Mohammedanism, or any form of Paganism, instead of Christianity, they would not by any means have been the people they are this day. So, also, if it had been of the Catholic instead of the Protestant type, a similar result would have ensued. There is hence real significance as well as important truth in the phrases *Christian* and *Protestant* as applied to this nation."

Excellent and sound doctrine! If the prevalent religion of the American people had been Mohammedan, or any form of Paganism, or *Catholicism*, "instead of Christianity, they would not by any means have been the people they are to-day." Very true, and what we propose and desire is to keep them as they are under the influence of Christianity. If Romanists, Pagans, or *Protestants*, tell us that we have a State or nation without religion, we do not feel under any obligations to believe it. If we have a Christian nation, and Christianity is the source of our civil, social, and religious blessings, we intend to maintain that Christianity against all its foes. If we have a government founded upon Christian principles, we intend to maintain it just where it is, that it may neither fall into a religious despotism on the one hand, nor into Atheism on the other.

2. Next let us examine Dr. Spear's statements respecting the Constitutions of the United States and of the several States, and see how these statements agree with the facts.

In an article on "religion and civil government," Dr. Spear professes to cite the authority of our National and State Constitutions to prove

that religion is divorced from the State. Of the Preamble of the United States Constitution, he says :

"We have it in these memorable words : 'We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution of the United States of America.' The first of these objects had reference to the peculiar condition of the country under the Articles of Confederation, while the others state the general ends to be secured by the creation of a national government. These ends are confined purely to *temporal* interests. No mention is made of religion by way of exclusion, recognition, or authorization. It is simply left out, being neither affirmed nor denied. Nothing is said about it."

This is true in regard to our national Constitution. He next takes up the Constitutions of the several States, and speaks thus of them :

"We have before us 'The Constitutions of the Several States in the Union,' published by J. R. Bigelow, in 1848. We have examined them all, and find their *general* position to be that of the Constitution of the United States. Some of them refer to Christianity much more distinctly than others, and recognize its value in relation to the State ; yet all of them agree in asserting the rights of conscience, and providing safeguards against all State encroachments upon the liberties of the people."

On this latter point, that they "all agree in asserting the rights of conscience," etc., there is no dispute. These are not the points in controversy at all. The simple point is the amount of religion, or Christianity that is found in these Constitutions. Dr. S. has quoted the Preamble of the United States Constitution to prove that there is no religion in it In that position he is correct. He then turns to the State Constitutions, and declares : "We have examined them all, and find their *general* position to be that of the Constitution of the United States."— Now we declare that we have examined these State Constitutions, and we find that, in regard to the points under consideration, neither their general nor particular position is that of the United States Constitution. They differ widely in the following particulars :

1. While there is no reference to religion in the Preamble of the U. S. Constitution, nearly all the preambles of the State Constitutions contain a distinct reference to God, either as the source of civil and religious liberty, or as the author of all good government, or as our dependence for national prosperity.

2. While the U. S. Constitution has no bill of rights, several of the State Constitutions have bills of rights, in some of the articles of which the religious element is found.

3. While the U. S. Constitution makes no allusion to the connection between religious education, some of the State Constitutions refer to the duty of promoting religious instruction as essential to good government.

In proof of these declarations, we quote, from the New-York Conven-

tion Manual, Part I, prepared by Franklin B. Hough, Esq., a few of the Preambles and Articles from the Bills of Rights, out of the many that might be cited :

Constitution of Massachusetts, 1780.—"We therefore, the people of Massachusetts, acknowledging with grateful hearts the goodness of the great Legislator of the Universe, in affording us, in the course of his providence, an opportunity, deliberately and peaceably, without fraud, violence, or surprise, of entering into an original, explicit ond solemn compact with each other and of forming a new Constitution of civil government for ourselves and posterity, and devoutly imploring His direction in so interesting a design, do agree upon, ordain and establish the following Declaration of Rights and Frame of Government as the Constitution of the Commonwealth of Massachusetts." Page 279.

Declaration of Rights—Part I., Article xviii.—"A frequent recurrence to the fundamental principles of the Constitution, and a constant adherence to those of piety, justice, moderation, temperance, industry and frugality, are absolutely necessary to preserve the advantages of liberty and to maintain a free government—The people ought consequently to have a particular attention to all those principles in the choice of their officers and representatives, and they have a right to require of their lawgivers and magistrates an exact and constant observance of them, in the formation and execution of the laws necessary for the good administration of the Commonwealth."

Here is a Constitution actually enjoining *piety, temperance*, etc, upon the rulers and the people! Is religion "divorced from the State" here"?

Constitution of the State of New-York, 1821.—"We, the people of the State of New-York, acknowledging with gratitude the grace and beneficence of God, in permitting us to make choice of our form of government, do establish this Constitution."

Constitution of New-York, 1846.—"We, the people of the State of New-York, grateful to Almighty God for our freedom, in order to secure its blessings, do establish this Constitution."

Constitution of Connecticut, 1818.—"The people of Connecticut, acknowledging with gratitude the good providence of God in having permitted them to enjoy a free government, do, in order more effectually to define, secure, and perpetuate the liberties, rights and privileges which they have derived from their ancestors, hereby *** establish the following Constitution."

Constitution of Maine, 1820.—"We, the people of Maine, in order to establish justice, insure tranquillity, provide for our national defence, promote our common welfare, and secure to ourselves and our posterity the blessings of liberty, acknowledging with grateful hearts the goodness of the Sovereign Ruler of the Universe in affording us an opportunity so favorable to the design ; and imploring His aid and direction in its accomplishment, do agree to form ourselves into a free and independent State by the style and title of the State of Maine."

Constitution of Illinois, 1847-8.—In its Preamble ; "We, the people of the State of Illinois, grateful to Almighty God for the civil, political and religious liberty, which he hath so long permitted us to enjoy, and looking to Him for a blessing upon our endeavors to secure and transmit the same unimpaired to succeeding generations—in order to form a more perfect government, establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the State of Illinois."

The Constitution of Ohio.—Section 7, Bill of Rights, has the following : "Religion, morality and knowledge, however, being essential to good government, it shall be the duty of the General Assembly to pass suitable laws to protect every religious denomination in the peaceable enjoyment of its mode of public worship, and to encourage schools and the means of instruction."

Preambles or Bills of Rights, containing sentiments similar to those already quoted, may be found in the Constitutions of the States of New Hampshire, 1792 ; Alabama, 1865 ; Georgia, 1863 ; Indiana, 1851 ; Minnesota, 1857–8 ; Missouri, 1865, &c.

As Dr. Spear quoted the Preamble of the U. S. Constitution, that had no religion in it, why did he not quote at least one preamble of a State Constitution that did have religion in it? Why does he say of these State Constitutions: "We have examined them all, and find their *general* position to be that of the Constitution of the United States"? He adds, indeed: "Some of them refer to Christianity much more distinctly than others, and recognize its value in relation to the State." Is this all? Is this a fair or just presentation of the arguments to be drawn from them, as contrasted with the quoted Preamble of the U. S. Constitution? Instead of giving his readers one State preamble, he shoots off in another direction, and entertains them with a matter entirely distinct from the point under discussion, namely—that *of religious toleration*, in which we all agree. Following the extract we have made from him, he says:

"We have not space to develop this thought at large, and hence content ourselves with a single example as a *general* exhibit of the whole. The Constitution of New Jersey says: 'There shall be no establishment of one religious sect in preference to another; no religious test shall be required as a qualification for any office or public trust; and no person shall be denied the enjoyment of any civil right merely on account of his religious principles.' Substantially the same ideas existed in all the earlier Constitutions of the several States."

Who ever doubted that? Who has ever in this discussion contended that any person should "be denied the enjoyment of any civil right, on account of his religious principles"?

It is certainly time for Dr. Spear, who in his articles has so freely flourished his whip upon all who have differed from him for their alleged want of logic and precision and consistency, to look at home. In a violent attack upon a public meeting, held in New-York, on the 30th of March, 1870, presided over by Mr. Peter Cooper, and addressed by the Rev. Henry Ward Beecher, Hon. Wm. E. Dodge, Rev. Dr. Schenck, Mr. Hiram Ketchum, and the Rev. Drs. Thompson, Stewart and Ganse—a meeting held to defend our public school system against the Romanists—Dr. Spear (Independent, May 5, 1870) says:

"Give us the Constitutions and the statutes, one or both, which invest either the Bible or its religion with legal authority, and then we will acknowledge the fact, whatever we may think of its nature. Till then we do not propose to take passage on an ocean of mere *foam*, made up of rounded periods and general phrases, which in the pending issue mean nothing for the want of precision in part and of truth in part."

Without stopping to examine the charge here made, that the distinguished gentlemen who addressed that meeting had a thought of constitutionally investing "the Bible in its religion with a legal authority," we would simply reply, Give us the State Constitutions that agree with the U. S. Constitution, on the point we have under consideration, and "we will acknowledge the fact. Till then we do not propose to take

passage upon a sea of foam, made up of rounded periods and general phrases, which in the pending issue mean nothing, for the want of *precision in part and of truth in part.*"

In another article, we propose further to test the accuracy of this forward champion for the exclusion of the Bible from the schools, in his statements respecting the character and history of our Public School System.

*The Pres. General Assembly on Popular Education.**

The public school in the United States is a most precious heir-loom of American liberty. Planted in the early colonial days, it has grown and expanded into one of the most beneficent and fruitful institutions of the country. Its history is interwoven with that of the nation. No other agency, if we except the Church of God, has had so large a share in laying the foundations of popular intelligence, virtue and freedom in the United States. In hardly any other institution is the characteristic American idea so happily and fully realized. It cannot be endangered, therefore, without peril to the vital interests of American society. In this view the recent assaults upon it are fitted to arrest the attention of every Christian patriot and philanthropist. These assaults resemble skirmishes which precede and are intended to draw on a great battle. But the motives and ultimate aim of those who have made them are very different; they have joined hands merely to gain a temporary advantage. One party hold that the public school should be purged of every vestige of religion: that inasmuch as all the people are taxed for its support, there should be recognized in it no form of Christian instruction or influence, to which any of the tax-payers profess conscientious objections. This is the position maintained by the advocates of a total divorce of popular education from the Christian life and morals of the nation. The other party regard such a theory of popular education as false and unchristian; they hold that there should be careful instruction in religious truth and duty, under the direction of the Church; and inasmuch as this is not possible in the common school, they advocate for themselves the sectarian school, and demand their share of the public school fund, to enable them to sustain it.

The importance of the question thus raised can not be easily overestimated. The question of popular education, indeed, both at home and abroad, is one of the great problems of the age. Its decision among

* We ask attention to this admirable paper, unanimously adopted by the recent Presbyterian General Assembly in Philadelphia. It was prepared by Rev. Geo. L. Prentiss, D. D., as Chairman of a Committee to consider the perils which beset the system of popular education in this country.

ourselves involves consequences of vast moment to the American people. Shall the old system be revolutionized, and every form of Christian instruction or influence in the public school prohibited? Or shall the institution itself be given up, and sectarian schools take its place?

We should regard the successful attempt to expel all religious instruction and influence from our public schools as an evil of the first magnitude. Nor do we see how, according to the principles upon which it is advocated, this can be done without inflicting a deadly wound upon the intellectual and moral life of the nation. It is contended that the rights of the individual conscience, as also the just limits of political power under our constitution of government, are violated by the existing system. But scarcely more, we reply, than they are violated by the very genius and organization of American society; no more than they are violated by all public acknowledgment of God and His providential government, by oaths of office, by the recognition of the Lord's day, by chaplaincies in the army and navy, or by laws against polygamy, blasphemy, perjury, and other forms of open immorality and crime; no more, in a word, than they are violated by the fundamental ideas and order of our Christian civilization. We look upon the State as an ordinance of God, and not a mere creature of the popular will; and under its high responsibility to the Supreme Ruler of the world, we hold it to be both its right and bounden duty to educate its children in those elementary principles of knowledge and virtue, which are essential to its own security and well-being. The union of Church and State is indeed against our American theory and constitution of government; but the most intimate union of the State with the saving and conservative forces of Christianity, is one of the oldest customs of the country, and has always ranked as a vital article of our political faith. What impressive illustrations of this occur along the whole line of our history, and especially during our late national struggle! We cannot, therefore, help regarding the notion of an absolute secularization of the public school, so that no Christian element shall remain in it, as un-American, wrong and impracticable. We do not see how it can be done without a complete revision of the literature and very dictionary of the language; without reducing the education of future citizens of the Republic to the most meagre and pitiable skeleton of knowledge; without training up the children of the people in ignorance of some of the most interesting and glorious incidents and characters of their own history. Nor do we see how it can be done without, sooner or later, stamping downright Atheism, not only upon the public school, but upon every other institution of the State, and upon the whole action of the Government itself. The American people, we cannot doubt, are utterly opposed to so baleful a dogma. It is contrary to their history, to their practice from the beginning, and to their deepest convictions.

But while they can never consent, as we believe, to expel all recognition of God and His truth from the public school, neither can they consent, on the other hand, to let a portion of the public schools pass under the control of any particular denomination, and thus become the instruments of sectarian instruction and influence. It is a matter of the utmost importance that the children of the people should be educated together, under the same roof, in the same atmosphere of American thought and feeling, and is those common elements of knowledge, virtue, and fraternal sympathy, humanity and patriotism, which go to form a good and loyal citizen of our great Republic.

We sincerely trust, therefore, that our Roman Catholic fellow-citizens who agree with us on the importance of the moral and religious element in popular education, will continue to co-operate with us in sustaining our American Common School system, and in infusing into it as far as possible those universal and benign principles—such as God and love to our neighbor—which lie at the foundation of human duty, and are essential to the right training of the youthful mind. On this patriotic and catholic platform we should hope that a very large majority of those even, who dissent entirely from our theological views, and belong indeed to no branch of the Christian Church, would be willing to stand with us. We cannot think that there are many of our countrymen, who would seriously object to having their children trained up in the public school under the influence of these ancestral and truly democratic principles. The number of such in the past has been exceedingly small. We cherish the confident hope that it will be so in the future. We believe that the roots of our humane and Christian nationality lie deep in the hearts of the American people.

In accordance with the foregoing views, your Committee submit the following resolutions :

1. *Resolved*, That the General Assembly regard the free public school as an essential part of our Republican system, as conducive in the highest degree to the moral unity, common spirit, and kindly sympathies of American citizenship, and as closely connected with all the best interests of Christian society in the United States.

2. *Resolved*, That in the judgment of the General Assembly the divorce of popular education from all religious elements, while involving a radical departure from the spirit and principles in which our public school had its origin, would be eminently unwise, unjust, and a moral calamity to the nation.

3. *Resolved*, That the General Assembly are also entirely opposed to the appropriation of any portion of the public school funds for the support of sectarian institutions, and would regard the establishment of such a policy as fraught with the greatest mischief, not only to the cause of popular education, but hardly less to the interest of American freedom, unity and progress.

4. *Resolved*, That whereas the Bible is not only the *Magna Charta* of the spiritual rights and liberties of mankind, but is also preeminently our National Book, the best model of our mother tongue, and the fountain of our highest thought and of our ruling ideas, both in private and public life, the General Assembly would regard its expulsion from the schools of the people as a deplorable and suicidal act ; nor can

they perceive that any real advantage could thereby be gained to the cause of popular education.

5. *Resolved*, That the General Assembly, conscious of being actuated in this matter by no other motive than the greatest good of the whole country, hereby profess their readiness to co-operate with all Christian people, of whatever name, and with all good citizens, in so modifying and perfecting our noble public school system, as to obviate as far as practicable the conscientious scruples and difficulties of any of its friends, and thus to render it a fountain of still greater light and benediction to us and our children after us to the latest generation.

Baptized Paganism.

As the Christain religion became prevalent, it began to assume the old robes and symbols, to adopt the old festivals, and, after retrenching and reshaping them, to put them to new uses. The Christian Church, far from desiring to outrage the ideas and feelings of a people brought up to Pagan observances, sought rather to smooth the way of conversion, and skilfully transferred the old practices to the new worship.—The ancient symbols were retained, the ancient forms and usages continued. The Pagan festivals were celebrated under new titles, and consecrated to the commemoration of Christian doctrines and anniversaries. The saints assumed the place of the demigods, and even the old gods and goddesses were, by a change of name, adopted and christened. The Virgin, under different titles, took the attributes now of Diana, with her symbol of the horned moon; now of Juno, with her symbol of the white lily, veil, and ewe-lamb; and now of Venus, with her symbol of the dove. Orpheus and Apollo, in like manner, were taken as types of Christ; and the vine-yard of Bacchus became the vine-yard of the Lord, as may be seen in the cloisters of the old church of Sta Agnese in Rome. The high priest of the new religion kept the ancient title of Pontifex Maximus. Prayers were said after the ancient fashion by stretching upwards the hands as in the paintings in the catacombs of St. Calixtus. Whatever could be retained was with wise prevision kept, so as to shock established prejudices as little as possible, and to make the path to the new rites easy. The new worship took place in the old Basilica. The forms of baptism were essentially the same as the ancient lustrations; and the ceremonies of Pasqua still retain the Pagan peculiarities, when the high priest went to all the houses to bless and purify them, carrying, as now, a lighted torch and an egg, and consecrating them to the goddess then, as now to the Madonna. The Liberalia, in honor of Bacchus, were transformed into the festival of St. Joseph, with certain modifications. The Palilia were continued in honor of St. John. The Floralia or Ludi Florales were devoted to the Virgin, and even to this day are celebrated in Genzano in honor of the Madonna dei Fiori, under the

name of Infiorata, when the streets, after the ancient custom, are strewn with flowers arranged in fantastic patterns. The Cerealia in honor, of Ceres, with their fasting, white robes, vows of chastity, and processions of women and virgins, who strewed their beds with "agnus castus," were adopted to celebrate the visitation of the Virgin; and the garlands that were brought by the peasants of Enna to crown the statues of Ceres, were laid upon the altar to the Madonna. The feast of St. Peter ad Vincula was also instituted to supersede the annual Pagan festival in commemoration of the victory of Augustus at Actium. In the catacombs and the oldest of the churches in Rome, as in St. Agnese, for instance, may be seen in picture and sculpture the mingling of the two religions, where the fable of Eros and Pysche, and Bacchus with his attributes, are sculptured on Christian tombs and sarcophagi. So too, in the tombs near the ruins of the church of St. Stephano, on the ancient Via Latina, exist sarcophagi of the Christians dedicated to the Diis Manibus, and bearing upon them figures and devices belonging to the purely Pagan times.

The wild festivities of the Saturnalia, also, were not utterly discarded but only modified in form and character. The whole month of December was formerly dedicated to Saturn, but the Saturnalia proper were celebrated from the 17th of the month to the 23d. The first three days were the Saturnalia proper; the next two were the Opalia; the last two were the Sigillaria. These festivals were devoted to the celebration of Christmas and Epiphany. The Sigilla were so called from the little earthenware figures and toys which were then hawked about; and this same practice still survives in Rome at Epiphany. The Moccoletti, also, is a continuation of the Saturnalian Cerei, and the mock king of Twelfth Night is a feature of the ancient festival.

Moral Theology of the Jesuits.

BY PROF. WM. WELLS.

A most interesting discussion is just now engaging the attention of Switzerland and Germany in regard to the moral teachings of the Jesuits in their theological seminaries.

In the town of Basle there is a Seminary of the Jesuits for the education of priests, and in this establishment there is used a text-book in Moral Theology that contains some propositions of so outrageous a character that Dr. Keller, one of the chief magistrates of the Canton, thought it his duty to call the attention of the authorities to the fact, as injurious to the public morals and welfare.

This proved a bombshell in the camp, and brought down on the Doctor's head the whole swarm of priests and Jesuits of the town and

neighboring Cantons, till he, in self-defense, found it necessary to write a comprehensive criticism of said text-book. This work treated of the whole matter in terms so clear and convincing that the Grand Council of the Canton ordered the text-book to be dispensed with in that institution, as absolutely detrimental to public morals. The criticism fills a large book of four hundred pages, and excited so much interest that a second edition was called for in ten days. From it we learn many things in black and white that have hitherto been dimly suspected or but obscurely hinted at. We will endeavor to condense enough of the theses to give an opportunity to judge of the whole.

"When two conclusions are probable, or possible, we may adopt that one which is *most agreeable* to us. A priest may give an answer which he thinks probable, or he may give the contrary if it only seems probable, to the interrogator, in case such an answer may be more desirable to the questioner, although he considers it false."

Again: "One may commit an evil deed if he have thereby no intention of sinning, but wishes rather to attain some allowable end." Now see the bearing of this: Men seldom do evil because it is evil; they mostly sin from weakness, from passion, for gain, etc. But according to this they do not then sin for they intend no evil, but only satisfy their natural impulses. This thesis is supported by such examples as the following: "To give money for the purchase of a prebend is a mortal sin. But if one does not give the money directly for the prebend, but rather to induce the favor of him who has the dispensation of the prebend, it is no sin." Or, "To wish death to one's enemy is a sin; but one may do it in order to escape harm. A son may even rejoice at his father's death, because he inherits his property." Or, "Does a priest commit a sin who demands more than the prescribed fee for a mass? No, if he only takes the money with a view to a just recompense." These are but a few cases selected from the many in support of the above position; but one cannot fail to see how cunningly they are constructed to deceive one's own conscience, and a higher judge.

And now, a few examples in support of the famous "mental reservation." This is a most refined art of lying, and the whole article under this head exhibits such contemptible villainy that we could scarcely believe the quotations if they were not given with page and line.

Sanchez, one of the oldest of Jesuit moralists, says, "If we take an oath in jest, or for any other purpose, that we have not done what we really have done, we can, in thought, understand another day, and then we do not commit perjury. An oath is no oath when one mentally inserts a word that gives to the rest a contrary meaning. I swear that I have not done that, is no perjury, when we in thought insert the word to-day." Busenbaum, an old Jesuitical authority, declares, "He who merely swears with words, without the intention of swearing, is not

bound to keep the oath, for he has only been playing with the oath." The same authority says, "He who swears that he will drink no more wine, does not sin if he only drinks *some* more wine." And again, "He who fears that the father confessor will recognize him, may dissimulate his voice, change his clothes, assume another name, or even lie to the confessor." This seems, indeed, to be a species of theological thimble-rigging; now it is a lie, and now it is not.

After these principal theses come a series of definitions: *Quietism.* A system of secret sinning in which the soul or will has no share in the sin. *Utilism.* The neglect of a duty, or the performance of some unpermitted act, when we can thereby avert a great calamity. *Formalism.* A case where not the sense, but the form, decides whether the action is good or bad; it is sinful to read a forbidden book, but not so to read the individual leaves, for they are not a book. This is Moral Theology with a vengeance. No wonder that these Jesuits are the favorite confessors at court. If they settle their cases on these standards, royal consciences can be daily relieved of loads more weighty than that of Bunyan.

This special book is the compilation of Father Gury, and contains nearly all the doctrines and teachings of the Jesuits that have caused them to be hated and feared for centuries, and finally led to their expulsion from nearly all Catholic countries, and the abolition of the order by Pope Clemens XIV. But expulsion with them did not mean extinction; they continued to live and flourish secretly, and were gradually permitted to appear again, first in one country and then the other, until Pius VII. again restored them to power. And now, in the midst of this era of civilization and enlightenment, they fairly have possession of the Papal chair.

And these modern Jesuits are just like the ancient prototypes; this book proves that. And although these moral theses have again and again been condemned as highly immoral, and were expunged by Popes, they nevertheless appear again with the sign-manual of a Father of the order. And they treat of nearly every occurrence of social life, and throw around it such a vail of sophistical reasoning as to render it almost impossible for any man to be honest who is under their influence. For instance, theft is a crime, *except*—and then there is such a host of ifs and whens and peculiar exceptions, that little is left in a state of immunity. If a servant thinks that he receives too little for his services he may steal enough to bring the wages up to his standard. Parents and masters may permit children and servants to sin to obtain the opportunity of punishing them. If you happen to borrow or steal a bad book you need not return it to the owner, because he has no right to possess such a one. Thieving is graded; a franc from a poor man is equal to eleven francs from a rich one. A

small theft is not a mortal sin, nor indeed are several, if there is a reasonable space of time between them, say two months.

"Love thy neighbor as thyself" is treated in the same style as the other commandments. The highest love is retained for those of the same religious creed, and one of a higher social caste need not ask forgiveness of one of a lower caste. The matter of fast days is treated with such generous latitude that the gourmand can always manage to get a good meal; and thus the catalogue runs over the list of prayers, confession, communion, last unction, etc.

In the matter of civil laws priests are always exempt when they run counter to ecclesiastical law. Priests need not pay taxes, appear before civil judges, or in performing the marriage ceremony be amenable to civil authority; and between the Church and State it is distinctly taught that the Church is in all things superior to the State. A chapter in regard to women, and intercourse with them, Dr. Keller pronounces too base for criticism, and declines to translate much of the monkish Latin in which the abuse and obscenity are couched. And, finally, the Doctor declares the book to be subversive of civil order, and immoral in the highest degree. We think he makes out his case; and yet this same book is a text-book in several theological schools, and the parties that introduce and defend it have possession of the Pope, and control the Œcumenical Council in Rome.—*Christian Advocate.*

Holy Water and Its Uses.

BY REV. W. H. BIDWELL.

Just within the entrance of all Papal churches in Rome, and in all Papal churches in all lands, are fonts of holy water, so called. Members of the Church of Rome, as they enter, dip a finger and sprinkle their face with it, making the sign of the Cross, in the form of blessing themselves. Holy water is made by throwing a little salt into water, with certain forms of prayer, by which it is believed to be made holy.

Various opinions are held in regard to the uses of holy water. Some regard it as an ancient custom which they do not pretend to explain. Others regard it as a type or an emblem symbolizing holiness as becoming the Christian. Others regard it as possessing some mysterious or miraculous character as a safeguard against evil spirits. In its various uses, in one case, holy water is sprinkled on a man; in another, on a *candle;* in another, upon the nuns of a nunnery; in another, upon the *horses* of a regiment of dragoons. We should like to put Pio Nono's Infallibility to the test on this mysterious subject. But especially we should like to see a full and clear explanation and commentary

on a most extraordinary document which is affixed over the vessels of holy water in the Church of S. Carlo Borromeo in the Corso, at Rome. It reads as follows;

"Holy water possesses much usefulness when Christians sprinkle themselves with it with due reverence and devotion. The Holy Church proposes it as a remedy and assistant in many circumstances both spiritual and corporeal, but especially in these following:

"Its Spiritual Usefulness.

"1. It drives away devils from places and from persons.
"2. It affords great assistance against fears and diabolical illusions.
"3. It cancels venal sins.
"4. It imparts strength to resist temptations and occasions to sin.
"5. It drives away wicked thoughts.
"6. It preserves safely from the passing snares of the devil, both internally and externally.
"8. It obtains the favor and presence of the Holy Ghost, by which the soul is consoled, rejoiced, and excited to devotion and disposed to prayer.
"It prepares the human mind for a better attendance on the divine mysteries, and receiving piously and worthily the most holy sacrament.

"Its Corporeal Usefulness.

"1. It is a remedy against barrenness in woman and in beasts.
"2. It is a preservation from sickness.
"3. It heals the infirmities both of the mind and of the body.
"4. It purifies infected air and drives away plague and contagion."

Such is this remarkable document, authorized by the Papal authorities of Rome and placed as prominently in the church as the *Ten Commandments* in an American or English church.

It is fair and fitting to ask if the Papacy think or imagine it can impose such egregious follies on Protestant belief or intellect, or, when they have expelled the Bible from our public schools, inaugurate the doctrines of holy water in its stead.—*N. Y. Observer.*

The "London Times" on the Protestant Conference in New York.

"The emulations of theologians are often the motive springs of great events; and it may be the ambition of the Papacy, which has brought together the whole hierarchy of the Catholic world at Rome, will have an influence on Protestantism undreamt of in the Vatican. Scarcely will the Dogma of Dogmas have been proclaimed to the Roman world by the cannon of St. Angelo; scarcely will its friends and foes have been dismissed, to repent at leisure over an act of stupendous guilt and folly, when, in a very different place, with most dissimilar objects, and under far other auspices, the orthodox Protestantism of the civilized world will assemble, not to define, as of old, the strict limitations of sectarian divisions, but to declare the essential principles of union

in which the great mass of Protestants are agreed. The place of this great gathering has been not inappropriately chosen ; the most populous and prosperous city in the New World offers a hearty welcome to the delegates of Protestant Christendom convoked to meet as a General Conference of the Evangelical Alliance in the autumn of 1870. Although the Conference has been promoted by the Alliance, it will not be exclusively drawn from the ranks of the latter organization, but will be sustained by the presence and good-will of the most eminent representatives of Protestantism in Europe or America. The previous Assemblies organized by the Alliance since its formation, a quarter of a century ago, have been five in number, and have been held in the principal centres of active European thought, in London and Paris, in Berlin, Geneva, and Amsterdam. At the last, which met in 1867, the American delegates were charged with an invitation from New York, which was cordially accepted, and though a delay of a year beyond the period originally fixed has unavoidably intervened, the interval has not, as we have observed, been fruitless, because it has given an opportunity of discovering what the Œcumenical Council at Rome has done, and what it has failed to do.

The argument which Bossuet drew long since from the 'divisions of Protestantism' in favor of the claims of the unchangeable and infallible Church, is growing year by year less cogent. The recent attempts of the Papacy to compel unanimity within the sacred fold have hitherto only resulted in publishing to the world the evidences of disunion. On the other hand, the tendency of Protestantism, especially within the past quarter of a century, has been to obliterate sectarian lines of demarcation, to insist with increasing emphasis upon the great points of agreement, and to lay less and less stress upon the minor points of difference. The significance of this revolution may, perhaps, be brought home to a devout Catholic mind, such as Bossuet's, by the fact that while Catholicism assembles her Œcumenical Council at Rome, Protestantism gathers her delegates at New York. The glory of Rome, like the glory of the Papacy, consists in memory and the reflected splendor of the past ; the pride of New York, like the pride of Protestantism, is founded upon its future.

As Thou hast made Thy world without,
  Make Thou more fair my world within.
Shine through its lingering clouds of doubt,
  Rebuke its haunting shapes of sin.
Fill, brief or long, my granted space
  Of life with love to Thee and man.
Strike when Thou wilt the hour of rest,
But let my last days be my best.

SPECIAL MISSIONARY INTELLIGENCE.

Mexico City.

REV. MR. RILEY.

A LETTER from Romero says:—"Our paper in Mexico city has produced such an effect, that almost all the liberal press is beginning to make war upon Rome and the "Catholic Society" frankly and without quarter. All are asking for the paper and talking about it. The hall in Letran ha been visited since last Sunday by more than two thousand persons, at the different services and sermons. Many people have had to turn away from the door, unable to get in, owing to the crowd.

Chili.

Two brief items from the Record prepared by our Missionaries.

FROM Talca comes the cheering intelligence that a young man had presented himself, expressing not only a personal acceptance of the offers of the Gospel, through faith in our Lord Jesus Christ alone, but a desire to make the requisite preparation for advocating it before his countrymen. This is, in fact, our great and ultimate hope; it is not possible that foreigners should do anything more than bring the truth and offer it to the people of Chili. May heaven grant that ere long there be raised up among the youths of this country those who, animated by the holiest ambition, shall devote themselves to tell their countrymen of the liberty wherewith the Son of God waits to make them free."

A native, who recently attended the Spanish service at Valparaiso, came the next morning to the Depository and purchased a Bible. He said he had been gratified and instructed, adding that he had never heard so good a sermon, and promising that he would attend regularly hereafter.

Spain.

MR. H. C. HALL communicates the following:

The advance of Christ's truth in Spain has surpassed the expectations of the most sanguine. The Spanish government some time since gave notice to the Bishops and other clergy of the Roman Catholic Church, that in case they did not come forward and take the oath of fidelity to the new and liberal Constitution before the 1st of May, their "livings" would be withdrawn. Up to the latest dates, the priesthood gave no indication of yielding to this requirement, and the friends of an entire separation of Church and State, with Castellar at their head, were preparing to improve the opportunity to assert by act of Certez, that Spain no longer has or sustains a State Church.

The distribution of the Word of God continues unabated.

Two Theological Schools have been established, and are in a flourishing condition. Funds are needed to enlarge these opportunities to train and educate native preachers. Sabbath-schools, as well as public free schools, are being opened in all the provinces. To aid in supplying these with teachers and books, funds in large supply are solicited.

Nothing more decidedly indicates the advantages of Christian effort in Spain, than the fact that one man, a member of one of our city churches, *has sold* in that country a greater number of copies of the Word of God, during the last sixteen months, than have been sold and given away in all Italy by all the different agencies at work there since the Revolution of 1859-60.

MR. TUGWELL'S WORK AT SEVILLE.

THIS work is described by himself, in a letter printed in the '*Friend*,' a London journal of the Quakers. The institutions under his supervision are various, the

most important being a female training school for school teachers, governesses, Bible-women, etc., which has now been established about a year, and which the Government is urged to take so far under its patronage as to grant its diplomas to the graduates, making them eligible as teachers in the Government schools.— Connected with this institution are ragged schools, night schools and Sunday-schools for children and for adults, there being already over three hundred children under daily instruction, while Mr. Tugwell hopes to bring this number up to one thousand as his means increase. He is also pushing the work of Bible-distribution with notable success. At Mahon, a similar work, though on a less extended scale, is being done by Mr. Robinson, late United States consul, and his wife.

United States.

LOUISVILLE. — REV. MR. SADD.

I SEND in substance a running account of our labors here. I was appointed to be the Missionary of the American and Foreign Christian Union in this city June 1st, 1863. I commenced visiting from house to house, giving the Bible or Testament wherever I found a family or person to receive it, with good books and papers, preaching at first among the soldiers and refugees during the war, and for some time after the war closed. Then in hospitals, jails and alms-houses and on boats, organizing and conducting Sabbath and industrial schools. Mrs. Sadd has always worked with me, when her health and strength would permit, employing help in the family that she might do so.

About three thousand children have been received into our Mission Sabbath-schools, and about two thousand little girls into our Mission industrial schools, nearly all from poor families. These children have been taught by at least two hundred pious teachers, devoted to doing good, who have endeavored to carry these children to Christ, with earnest faith and prayer for their salvation and usefulness. Great numbers of them have professed to give their hearts to Christ, have been received into churches, and are growing in grace. Some have died happy in the Lord, and are now around the throne.— A great number of garments have been made in our industrial schools for the comfort of these children, and for promoting their confidence in our love for them. These schools have opened the door into poor families for our missionary work.

I have preached from once to three times in a week in different places among the poor—have visited the sick when sent for and when not sent for. and attended funerals in any part of the city. Persons are continually converted, and led into different churches. Two persons died happy last week who were, I have reason to believe, led to trust in the Lord for the first time under the instruction and in answer to the prayers of your missionary.

One hundred persons on an average call on us every month for food and clothing, or both, or for their relief in distress of some form. We receive and distribute for the support of our schools, and for the poor, upon an average of $30 a month.— (Your last 'Christian World' says for the last year $432 55.)

In summing up, we are constrained to say our health and strength have been remarkably preserved. Mrs. Sadd's health was very poor during part of the winter and in the spring, but is much better now. God has not suffered heavy burdens of temporal anxiety or care to rest upon us, but has given us much peace and comfort. Our burdens have been for the salvation of our poor children. These we have laid on Jesus, and cried to Him about them. Our friends and helpers have constantly multiplied. Our influence is spoken of favorably through the city. We wonder! and can only say 'the Lord is our helper and support.'

We give orders to the poor, but do not suffer a charge to remain on the books against us. We rent a comfortable house, because we must have room for friends, strangers, and the poor. Our friends talk about giving us a home. We pay £120 a year insurance, $100 a year to benevolent causes, $300 for rent, some for visiting abroad each year, and the rest for food

and clothing. Car riding for missionary work I take mostly from funds for the poor. Thus I have run over these matters. Pray for us.

J. M. S.

CINCINNATI.—MISS PUBLIER.

THE month has been one of perplexity. Some home cares have, unavoidably at times, filled my hands and heart. My time has been unusually taxed with correspondence for others, for objects of mercy and subjects of charity. Beside this, I was never so beset with calls for aid in every form. The poor, lame, ignorant, and those blinded by superstition, have given me no rest. My wisdom, prudence, means, and sometimes patience, have been exhausted. The rich have inquired for servants, the poor for homes, and charities must be sought for those who have no homes. Public institutions have been but little visited for want of time, but visits at the Hospital have been interesting, and calls upon the sick and dying. Some days have been spent entirely in visiting, in which many miles were passed over, and fatigue forgotten, till a late hour at night, and at early dawn visitors from prison or hospital, or some darker abode, cry at my door for help.—Some cry for guidance and counsel, and more for charity. I have listened to their cry nor spared my strength. The School has continued large and interesting, but greater is the responsibility of sustaining it. God has blessed those dear children with light and knowledge, and I hope with love. They anticipate their annual festival with pleasure, poor things! They enjoy little social or moral sunshine, and they must not be deprived this little respite from gloom. Visitors on the occasion would hardly guess from their religious knowledge, appearance and deportment who they were, or from whence they came, nor how much blessedness they will carry to homes once unblest. In all my walks and visits and in the School, the Word of Life has been distributed in its simplest form, as cards, papers, tracts, and books.

Europe.

A WORK OF FAITH IN BOHEMIA.

The community of Semonitz amounts to 582 souls, children included. About 300 attend worship (of all ages) when service is out of doors. The school-house, a small thatched cottage, is fitted up as their only church for divine worship, but not a hundred could possibly squeeze into it. There is no manse for the pastor, but a very mean cottage (with one apartment, for bed-room, parlor, and salon) hired by the year: and out of a small sort of stable the pastor has constructed a very dark study, in which I could scarcely see to take a few notes. This pastor, named Nagy, is of Hungarian extraction, and seems a very intelligent and superior man. The people seem composed wholly of very poor, and the few exceptions from mere poverty are not rich, yet they have managed to purchase the ground on which they are located, and the minister's salary of £60 is furnished by farming that ground: and they have laid the foundation of a new solid church and of a manse which are up to the first story, and expected to be completed in a year or two. They found clay on the land of their own, and they have made the bricks by their own labor, with only the cost of coal for burning. I saw the poor people at work vigorously, and when I inquired as to the source of their manifest enterprise, I was told that they had held firmly to their faith, and that especially the old men would do any thing to maintain it. I can have no hesitation in believing that a bright day is dawning upon Bohemia, and that the truth is about to break over this long-suffering land with light and power. This faith and energy, this salt of the earth, cannot have been preserved for nought. *The cup on the Bible*, which is the symbol of Hussitism, and which you see in every church of the Protestants, may be destined ere long to dash to pieces the idolatrous emblems of Roman priestcraft and tyranny, and as the rising sun is the national sign of Bohemia, let us trust that the Sun of righteousness shall soon arise with healing in his wings.

SOCIETY FOR THE PROPAGATION OF THE FAITH.

THE income for 1868 of the Society for the Propagation of the Faith, was 5,308,867 francs, an increase of 157,948 francs over 1867. It represents about half of what the Roman Catholic Church expends upon missions, viz., ten millions of francs, whereas the various Protestant missions show an aggregate of about sixty millions of francs a year. The Romanists are doing their utmost to keep together the shreds of their tattered garment, which the nations are casting off piece-meal. It is the thought of some that a change will shortly come over Rome (perhaps after the present pontificate), in which a new woven garment will be found to suit the nations, and control them more stringently, because voluntarily, than ever the old Popes did. The thought indefinitely floats in the brains of philosophers, finds vent in the press, and starts up now and then in most unexpected quarters. Lately we heard it expressed in startling pointedness, and with names and almost dates, by an old man wholly illiterate, and who propagates his ideas while traveling to sell his gingerbread. "*You* stagger me with your preaching and diffusion of little books," he cried to Evangelists whom he met at a fair, "*you* come across all my ideas: I did not foresee *your* work. I only foresaw the priests and infidelity running riot and crying havoc. But, alas! you have come twenty years too late, too late, too late! Yet go on; quit you like men! Never mind the scorn! Your ideas *ought* to penetrate—*must* penetrate some. Why did you not begin this twenty years ago?" This man is styled "the Patriarch," because of the remarkable accuracy of his past political predictions; he is not religious, has never heard the Bible read and has not an idea of prophecy. His astonishment on reading certain chapters was unbounded.

PROTESTANTS INCREASING IN PRUSSIA.—The Berlin Statistical Bureau has lately instituted an inquiry into the State of Catholicism in Prussia, which has proved hat Protestantism is on the increase in all parts of the kingdom. During the last nine years the number of Roman Catholics in Pomerania and the Saxon Provinces has positively decreased, and there is not a single district in which their increase is proportionate to the growth of the population. It further appears that this change is not the result of accident or of a strong momentary impulse, but continuous and general, and the Protestant Church is everywhere slowly but surely gaining ground.

ROME.

The correspondent of the "*Pall Mall Gazette*," writing from Rome, under date March 26, says:

"The sitting of the Council on the 22d was more stormy than is yet generally known. The two Fathers called to order were Cardinal Schwarzenberg and Monsignor Strossmayer. The Cardinal attacked the revised scheme *De Fide*, and especially denounced the canons which anathematize Protestants, and which threaten them with eternal damnation. He said that such doctrines were at variance with the spirit of the Gospel, and that both the precepts and interests of the Catholic Church required her to address dissenters in the language of patience and charity. He declared that Protestants numbered in their communities men distinguished by sanctity, illustrious by genius and talents, and ennobled by their benefactions to humanity—men who could not be precipitated by words into hell. He spoke with derision of such an award of eternal torments, describing it as both profane and impudent. The time for these cursings between Catholics and Protestants was, he thanked God, now past, never to return; he and the other bishops of Germany knew better than the bishops of exclusively Catholic countries what Protestants were, and what their needs. For his part, he frankly tendered them his hand, longing to begin the great work of religious conciliation, because our age is an age of conciliation and pacification.

"Monsignor Strossmayer then ascended the tribune, and, amid a profound silence, delivered the most eloquent pane-

gyric on Protestants that ever fell from a Catholic bishop. His powerful voice reached every ear, and commanded the most earnest attention, while in language more impassioned than Cardinal Schwarzenberg's, he reviewed the terrible religious struggles of the sixteenth century. He then eulogized the Protestants of the present day, pronouncing the canons against them as simply ridiculous, and, like Cardinal Schwarzenberg, declared that Protestants must only be addressed in terms of conciliation."

THE FREE-THINKERS' COUNCIL IN NAPLES.

FULL accounts are now furnished of the Free-thinkers' Council in Naples in the month of December. It was designed as a general protest against all Revelation and the Church, but especially as an offset to the Vatican Council. It met in the Theatre of San Ferdinandino : the stage was richly illuminated, and in the background were the names of all the nations which had become distinguished for producing free-thinkers. Ricciardi, the President, declared that man must be delivered from all bondage of thought, and, above all, from the priesthood. The Vatican Council claimed to be illuminated by the Holy Spirit and the whole Trinity, but they (the free-thinkers) had met in the name of the Trinity of Freedom, Truth, and Reason. If Popery does not kill them, they must kill it. A Hungarian skeptic presented an address of sympathy, signed by fifty thousand of his countrymen. Garibaldi, Victor Hugo, Quinet, Henri Martin, and many others, sent letters of sympathy. General Meta, of Mexico, read a letter of similar character, which was followed by long shouts of "Long live Mexico!" There was one letter from a French lady and another from an Indian. Pastor Uhlich, of Germany, who has been the chief agent in establishing the Free German Congregations, made a speech in favor of his hobby. An American physician took good care that his New York skeptical constituency should not be unrepresented. After him came a young Belgian, who declared that all the free congregations in Belgium consisted of Republicans.

This is one of the necessary reactions to Popery. Europe abounds in testimony to the fact that the ecclesiastical bondage of Rome drives thinking and independent spirits to the skeptical extreme. Spain, now that she is delivered from her yoke, is already producing her brood of free-thinkers. At this Council in Naples they made their appearance.

REV. Dr. Vermilye writes the N. Y. Observer of the alleged reform among the Romish priesthood in Italy :

There is no ground for the report that a great movement toward reform is going on here in Italy. An American Episcopal brother is here, the representative of the Convention at home ; and a highly respectable Committee of that body endorse what he looks upon as a great success of the Romish priests, and, of course, not only excite high expectations, but collect funds on the strength of the movement. Yet he tells me he cannot bring any two of those whom he secretly confers with, and whom he regards as most hopeful cases, so far to trust each other as to permit to bring them together, that they may know each other in this reforming character and concert measures for action in the cause they profess to have at heart.

Not only clergymen, but intelligent men long resident in Italy, and as familiar as foreigners can well become with the condition of things, assure me they have no belief in such a state of opinion or feeling among the priests ; that the good brother is altogether too sanguine, and that no good can come of it. Here and there an individual may be ambitious of preferment and imagine an opposition the best road, or may put on the amiable with the Protestant, or may be sincerely anxious for something better than he finds. But that there is a party of any considerable number of ecclesiastics seeking any reform that would change any essential feature of Popery ; who would not deprecate, with one voice, the least assault upon any one dogma of the Church,

as denied by the Council of Trent; who do not abhor Protestantism, and are anything but Romanists; I am constrained to feel, lacks proof.

As the result of the labors of the London Society for *Promoting Christianity among the Jews*—an organization now managed by members of the Church of England, but which originated from the solitary labors of a Christian Israelite—it is urged that there are 120 ministers in England who are converted Jews; that in the chapel of the society nearly 1,200 Jews have been baptized; that in the society's schools in London 877 Jewish children have been educated in the Christian religion: that in the schools of the society through the world nearly 1,500 Jewish children are daily taught; that there are 112 missionaries in the employ of the society, of whom 57 are converts; that the Gospel is preached from Mount Zion, in Constantinople, Tunis, Algiers, Italy, all over Germany, etc.; that there is hardly a Jewish family in England that has not some converts among the members, while in Germany there is hardly a town where there are not some proselytes; and it is estimated that 20,000 Jews have become Christians during this century. Besides the establishment of flourishing congregations of Christian Jews in Amsterdam, Berlin, and other leading cities, so numerous have been the converts in Germany through the direct and indirect instrumentality of the London Society that a German Society was recently formed of believing Israelites, who propose to preach the Gospel of Christ to Jew and Gentile at their own expense. In this country, though the effort is younger, the success has been marked. There are about 40 clergymen, of various denominations, converts from Judaism. In this city an Episcopal school is attended by over 70 Jewish children. Last year there was organized, in addition to previous efforts by different churches, the Western Hebrew Christian Brotherhood, which has two missionaries in the field and has already made several converts, besides setting on foot Sunday-schools for Jewish children. The society is in especial need of reading-matter for distribution, especially of appropriate Hebrew, German, and Polish tracts, some of which are already prepared for the printer. Its headquarters are in Chicago.

Japan.

The Buddhist sect in Japan is making great efforts to spread itself, and its leaders, knowing its resemblance in many respects to Protestant Christianity, seem anxious to study Protestanism, hoping to gain part of the harvest which they see Christianity must gain—or, as some of the missionaries believe, with the idea of casting in their lot with Protestant Christianity. There is a widespread opinion and feeling throughout the empire that Christianity is to prevail; and there are many who, in anticipation of this event, are anxious to learn what it is, and to take the lead among those who embrace it. Mr. Carnes, a Presbyterian missionary, describes a discourse from a leading priest, in which he set forth how Sahaka, the founder of Buddhism, had taken all the sins of mankind upon himself, and all we had to do was to receive this work by faith. We could not be justified by works of our own, but must do all from a sense of gratitude, and depend upon Sahaka for justification. The Japanese Government has determined to establish two schools in Japan for the education of the children of the higher classes, and have called two reformed (Dutch) missionaries—Rev. S. K. Brown, D. D., and Rev. G. F. Verbeck—to take charge of them. Both have consented, and will be in a most responsible position. Mr. Verbeck is already in Yeddo, engaged in his school. The Mikado has just moved his court to Yeddo. Dr. Brown is on his way back to Japan.

India.

The native pastor of the church at the West Gate in Madura, says:

"It will be interesting to know that almost all the highly educated men of

Madura profess great respect for the sacred word. A respectful Hindoo friend of mine, holding a very high office in the town, makes it a practice always to read a chapter or two before going to his office. There are dozens of wealthy natives who have the sacred word always with them, evidently regarding it as something more than a code of morals. When I have spoken to them about the 'one thing needful' they have always been attentive and interested listeners. It may not be out of place to remark, that notwithstanding the strict neutrality of government schools, it has always been recommended by teacher and text-book editors to read the Bible, on account of its pure and sublime language. Thus men are obliged to read it, attracted by a charm which they cannot deny."

Bitlis—Asia Minor.

A REVIVAL.

At the close of a long letter Mr. Knapp says: "I have now given an account of one week—a sample of what every week has been since the first of January—the week of prayer. Of the fifteen religious meetings of the week I have given you, I was permitted to attend twelve, and we can assure you, none but ourselves can realize the intense sympathy and joy which we have experienced while engaging in them. Of the little Sabbath congregation of 130, 61 who were impenitent, have taken a tearful part in our meetings, and begged an interest in our prayers. Quite a number of these have already, we believe, met with a change of heart, nine of whom are to be received into church fellowship at our next communion. The Lord be praised for his unspeakable goodness to us and our people; and to him be all the glory."

On the 3d of March he added a postscript: "I know you dislike long letters, but what shall poor missionaries do whose hearts are so full that they cannot tell you one-tenth of the good news with which the Lord has furnished them? Each daily meeting we attend, we say to each other —'This last is the best meeting of all.'— '*To-day* if ye will hear his voice harden not your hearts.' I think I never preached to a more serious congregation than that, of 140 souls. At the close of my sermon, before the concluding prayer was offered, a young convert arose in front of the desk, and in a few earnest words entreated the congregation to give serious attention to the sermon. He had not resumed his seat before another convert rose, and offered a warm-hearted prayer for a blessing to accompany the truth. After a recess of fifteen minutes there was a prayer-meeting, and it was truly a Pentecostal season. About *forty* rose to speak or pray, and there was scarcely a dry eye in the house. Pastor Simon rose several times to pronounce the benediction, but he found each time several persons on their feet ready to pray, and he says, 'I found the meeting beyond my control. The *Lord* had taken it out of my hands. That meeting continued three hours, or until sundown! The sunrise prayer-meetings since, at private houses, have been but a continuation of the Sabbath. Yesterday, and this morning, there were 120 present; each meeting continued three hours, and between thirty and forty prayed and spoke. The women's meeting yesterday was attended by fifty, of whom some twenty prayed. The converts' meeting toward evening was attended by about forty. Thus far during this revival, eighty-three impenitent persons have been under conviction of sin, thirty-three of whom we believe are converted. *Prayer*, instead of preaching, is relied upon by God's children. Another pleasant feature is, that the parents and grand-parents, of our people are being converted. Instead of the children being blessed through the parents, the Abrahamic covenant is being reversed!

Miss. Herald.

We hope, in future, to give fuller intelligence for use in Missionary meetings, in compliance with requests from many pastors.

EDITORIAL NOTES.

The Rev. S. J. Christen, a recent graduate of Lane Seminary, Cincinnati, has been appointed by the Board to reinforce the Mission in Chili. He will be stationed at Santiago for a time, preaching in English and German, until a thorough mastery of the vernacular shall qualify him to commence a new station. Mr. C. offered himself for the Spanish field a year since, and has included the language among his special studies for the year. He is believed to be peculiarly fitted for the work toward which he seems to have been specially drawn by the providence of God. With a strong assurance of success, and the pledge of all needful support from the Board, he goes to join the little band who are earnestly and hopefully toiling in that interesting portion of Spanish America.

As indicating the life and energy of the Evangelical work in Chili, and with a purpose of calling attention to the request of the Union Church Society of Valparaiso, we insert here an appeal for two more ministers to labor on the Chilian coast. It comes from the Record of Valparaiso, the monthly sheet printed by Dr. Trumbull and Mr. Merwin. We shall be glad to receive and act upon any responses :

"Requests have been forwarded to the United States and to the United Kingdom, urgently asking that two suitable ministers may be obtained to labor, one of them at Caldera, Copiapo and Carrizal, and the other at Coquimbo, if that prove to be permanently vacated by the South American Missionary Society, or elsewhere as may be directed by the Union Committee in Valparaiso on his arrival out. These ministers may preach in English to the foreign residents ; although it is hoped they would seek the religious welfare of men and families of other nations likewise. At the last accounts no engagements had been effected in answer to these requests. Should this notice fall under the eye of any young soldier of the Cross, who would feel moved to come to this almost forgotten coast, and here uphold the banner of Him that was slain, further information might be obtained on the subject, in Liverpool, on application to Alexander Balfour, Esq., Alexander Building, James St., Liverpool ; or in New-York, to the Rev. J. G. Butler, at 27 Bible House, Astor Place. These ministers would be sustained by the Union Church Missionary Society of this city. We commend this application to the attention of the friends of Christ's kingdom, in Great Britain and North America."

The Board has warmly responded to the call of the Bohemian Church in aid of their evangelical work. Let the Christians of America pray for the little company of earnest brethren who are striving to rekindle the flame of ancient piety in the land of Huss.

Do not pass over the resume of our devoted Missionary in Louisville, of labor and results since 1863. The ministers of that city bear fervent testimony to the work of this godly man. The simple monthly statement of Miss Purlier (Cincinnati) we would also commend to perusal.

Resignation of Dr. Scudder.—With sincere regret the numerous friends of Rev. Joseph Scudder, D.D., will receive the announcement that protracted ill health has constrained him to tender his resignation as one of the Corresponding Secretaries of this Society. Dr. Scudder entered the service of the Society early in the year 1865, and has since devoted to it his entire time and strength, until recent illness compelled him to seek rest from the toils and anxieties of his position. The history of his labors is identified with the large and encouraging progress of the Union during recent years. Dr. S. first suggested the policy, now established, of employing the native languages in all missionary efforts abroad. He was, for a long time, sole editor of the "Christian World," and under the impulse of his zeal and enthusiasm its circulation was largely increased. In parting with our late associate, we are happy to point to the reports and records of the Society as containing the most gratifying evidence of his self-denying and devoted labors; while we express the hope that he may be restored, in the good providence of God, to health and to active usefulness in the service of the Church. The resignation of Dr. Scudder was accepted May, 6th, 1870, and this notice would have appeared in the previous number of the "World" but for the pressure of business connected with the Anniversary. The Resolutions of the Board of Directors, unanimously adopted, are as follows:

"The Committee to whom was referred Dr. Scudder's communication, tendering his resignation as Secretary of the American and Foreign Christian Union, beg leave to report, recommending the adoption of the following resolutions:

Resolved 1. That the resignation of the Rev. Joseph Scudder, D.D., as the Foreign Secretary of this Society, be accepted, to take effect from the date of the Annual Meeting next ensuing.

2. That the Board of Managers record their testimony to the uniform fidelity and devotion with which Dr. Scudder has performed his duties as Corresponding Secretary, administering, during a portion of the time, and without assistance, both the Home and Foreign Departments; and that they cheerfully recognize the large measure of success which has attended his labors.

3. That the Board also express their deep regret and tender their cordial sympathy to Dr. Scudder, in view of the illness which has rendered his resignation necessary, and which, they cannot doubt, is to be ascribed in no small degree to his abundant labors for the Society.

4. That in view of the large experience of Dr. Scudder in the work of the Institution, the Missionary Committee be requested to consider whether some important field-service in behalf of the Society may not be proposed to him, which his state of health will permit him at an early day to undertake.

☞The present address of Dr. Scudder is Hudson, Summit Co., Ohio.

Merle D'Aubigne writes thus about Dr. Clark's pamphlet, "The Bible and the School" (published by Lee & Shepard, Boston):

The subject treated is, indeed, "The Question of the hour," and of all time. To be educated as a Christian or not, that is the vital point for man. The morals of future generations depend upon it. It is the sovereign remedy for the evils which affect the nations, and better than refuges, reformations or prisons. It is the best

means of acting on a Roman Catholic population, and bringing it to a purer Christianity. It is the lever for lifting man out of his natural egotism, out of mere sensual enjoyments, and for raising him to the profession of things eternal. Your book seems calculated to lead to the consideration of these most important matters, and I heartily wish it success.

We have received from the North Presbyterian Sunday School, and the Spring Garden Sunday School, Philadelphia ; and the Presbyterian Sunday School of Bridgeton, the equivalent of three hundred dollars in gold, which covers the entire support of the Mission School in Talca, Chili, in charge of Rev. Mr. Sayre.

Recent intelligence, received as we go to press, from Mexico, reports the formation of still more congregations in the city and vicinity. We hope in our next to give a connected sketch of the entire evangelical work in Mexico, in connection with movements centering partly in Zacatecas, but mainly in Monterey and the Capital. The friends of Christ will be reached within the next three or four months, so far as the agencies of this Society can reach them, with an earnest request for aid to Mexico.

Minute respecting the late Dr. McClintock.—Whereas, the Board of the American & Foreign Christian Union, representing various evangelical churches laboring in the Missionary Field, on account of his former connection with their work, feel specially called to mourn the death of Rev. John McClintock, D.D. :

Resolved, That, with gratitude to the Father of Mercies, we record our deep sense of the value of the labors of the deceased, as the Missionary of this Society, while Pastor of the American Chapel in Paris for four years, during the eventful period from 1860 to 1864, where his fervent piety, untiring zeal, and high attainments will long be remembered by the flock to whom he so faithfully ministered.

Resolved, That we cannot forget his eminent services to his country, at this centre of European influence, at a momentous crisis in her history ; that amid numerous foes he rallied around him choice spirits in her defense : that his voice and pen seemed to grow more eloquent with increasing dangers ; and further, that the members of this Board, who watched these patriotic efforts of their representative, deem it but just to recognize him as one of the moral heroes of the national conflict through which we have in mercy passed.

Resolved, That we tender to the church of which our departed friend was so bright an ornament as a scholar, theologian, and preacher, and to the domestic circle where he was so beloved, our heartfelt sympathies, and the assurance that our loss is his infinite gain.

It is proper to inform our friends that the Board is engaged in an earnest endeavor to reduce all expenses of machinery. They propose to have but one Corresponding Secretary, who will include in his functions the care of the finances and publications. The number of District Secretaries has been also reduced, and one-half of the rooms previously occupied were surrendered on the first of May. The entire work of the Society at home and abroad is undergoing careful study and revision, so far as may be deemed advantageous.

CURRENT FACTS OF NOTE.

More about that Orphanage.—In the "Christian World," of April, we had a notice of some of the doings of the Orphanage of St. Francis. The facts there narrated occurred in Aug. 1869. We have other facts which took place in March, 1870, proving that during these weary months the work of death, among what are philanthropically supposed to be the superfluous babies, is still going on. These facts were detailed to me by a Presbyterian pastor, and are vouched for by eye-witnesses, two respectable members of his congregation. We condense the tale thus: Mrs. B., a woman in moderate circumstances, received into her house her cousin, Mrs. L. and her infant. Mrs. L. was destitute, herself very ill, her babe fretful and delicate. There was not strength enough in Mrs. B.'s household to nurse both Mrs. L. and her babe night and day. Some Catholic relatives succeeded in having the child taken to St. Francis. Mrs. B. took it there in good faith, a friend accompany her. Their report of the first visit is, that the infants "looked sickly, dirty, and as if they needed loving and nursing." Mrs. B. felt uneasy. The "Sisters" began to make demands of various kinds, and finally said: "If such and such concessions were not made, the child would die." Mrs. L.'s illness turned, she became better, and pined for her little one. On the tenth day, Mrs. B. put her cousin, Mrs. L., in a carriage, and they went for the child. Mrs. B., a very resolute person, forced herself into the "infant's ward," and saw forty babes. She says that eight of these were lying dead in their little boxes (beds), and the remaining thirty-two were miserably sick, dirty, and sore-eyed—and she had every reason to believe that they were in a dying condition. The infant of Mrs. L. appeared perhaps less reduced than most of the others, but was supposed to be dying, and the physician declared it *starved*. It was also nearly blind. A fortnight of assiduous nursing restored this infant to partial health, and there are hopes of its recovery. We trust the public, who make such liberal donations, and the Legislatures which divert such sums to Roman Catholic Orphanages, will consider what a benefit they would be conferring on humanity and the State, to bestow their charities on such an eminently benevolent and tender institution as St. Francis.

Julia McNair Wright.

Truth spoken in Congress.—The "Syllabus" is an attempt to fetter the freedom of conscience; it is an attempt to fetter the freedom of speech; it is an attempt to strike down the rising antagonism against every despotism on the face of the earth in the form of representative government, foremost among which is America, the child and the hope of the earth's old age. Talk at this time of day about Rome being the patron of Science and the mother of Arts! Why, Sir, there is this day more of that genius which makes even the marble itself wear the divine beauty of life, more of that power to-day in living America than ever was dreamed of in Rome, living or dead. Why then talk at this time of day about dignifying that little principality with a resident minister from the United States? Do not the gentlemen know that the foremost of all the men reared in the faith of the Church of Rome (and I admit that she has had many great and noble men who knew how to make humanity itself beautiful by the sacrifice of martydom) uttered the word, while under the ban of Charles the Vth, Leo the Xth, and Henry the VIIIth, which speaks to-day all over Christendom. I refer to the Augustine monk who found out for himself and repeated to mankind the great central fact which to-day possesses the enlightened mind of the nineteenth century, that no mitred head may, in the grace of God, or of divine right, interpose his dark shadow between man and his Maker. Under the omnipotent power of that utterance, every tyrant, whether in

Rome or out of it, holds to-day the reins of power with a tremulous and unsteady hand, and the day is not far distant when the very throne of his power shall turn to dust and ashes before the consuming breath of the enlightened public opinion of the civilized world, which declares Free Government, Free Churches, Free Schools, Free Bibles, and Free Men.—*Mr. Bingham.*

The Canons on the Infallibility.—On the question of the infallibility, the following five canons have been distributed to the Fathers of the Council for approval :—

"1. If any one shall say that the episcopal chair of the Roman Church is not the true, real, and infallible chair of the blessed Peter, that is, the one divinely chosen by God as the most solid, unchanging, incorruptible rock of the Church of Christ, let him be accursed.

"2. If any one shall say that there exists on earth another infallible chair of the Gospel of Christ, distinct and separate from the chair of the blessed Peter, let him be accursed.

"3. If any one shall deny that the divine teaching of the chair of the blessed Peter is necessary to all men, believers and unbelievers, laymen or bishops, in order to place them on the true way of eternal life, let him be accursed.

"4. If any one shall say that each of the Roman Pontiffs who has been lawfully elected is not by divine right the successor of the blessed Peter, even in the gift of infallible teaching, and shall deny to any of them the prerogative of infallibility in teaching to the Church the Word of God, pure from every corruption and error, let him be accursed.

"5. If any one shall say that in the Church there has been given by God to the Œcumenical Council the power of feeding the divine flock in the word of faith, either superior to or equal to that of the Roman Pontiff, or that such power is necessary by divine institution to the teaching of the Roman Pontiff being infallible, let him be accursed."

Pastoral of the Archbishop of Paris.—The Archbishop of Paris, M. Darboy, has recently published a pastoral letter, which, in all probability, will not be well received by the Roman Pontiff. It does not, in any way, proclaim the doctrine of Papal infallibility, but states that the faithful disciples of Christ are themselves guided, enlightened, and strengthened by the Spirit of the Lord, and may, with the help of divine grace, attain the object of their sojourn here below. M. Darboy has long been known as a prelate who will not slavishly bend either head or heart beneath the yoke of Papal despotism. Of this fact he has just given a new proof in his pastoral letter. "May God," he says, "come to our aid by his commandments, which direct us, by his grace, which upholds us. He himself is the way in which we walk, the infallible truth which shows us our road, and the source of that happy life unto which we may attain." It is very obvious, therefore, that the members of the Church have no need, under such circumstances of any pretended infallible earthly guide, and the so-called divine authority of the Roman Pontiff ceases to be indispensable.

The Dogmatic Constitution De Fide.—The Constitution consists of eighteen canons, which pronounce condemnation upon various opinions on the four following subjects ;—"Of God the Creator of all things ;" "Of Revelation ;" "Of Faith and Reason." After the vote had been taken, the Pontiff addressed the Council in these words :—"All the fathers of the Council, without any exception, having answered *Placet* to the decrees and canons which have been just read, we ourselves define in the same sense the truths contained in these decrees and canons, which we

confirm by our apostolic authority. You see, dear brethren," he continued, ignoring all the strife which notoriously has taken place in the Council, "how good and pleasant it is to walk together in the house of the Lord, to walk together in peace.—Continue always in this peace. And because, on such a day, our Lord Jesus Christ gave peace to his Apostles, so I, who am his unworthy vicar, in his name give peace to you. This peace, as you know, casts out fear. This peace, you need not be told, closes the ears against all rumors from the world without. May this peace accompany you all the days of your life! May it be your consolation! May it be your strength in the hour of death; and your eternal joy in heaven!" Whether the Pope is really capable of imparting the same peace which was bestowed upon his disciples by our Lord, it is not very difficult to determine. With the best wishes, it may be, in the world, toward those over whom he exercises an almost boundless spiritual sway, he has, by his proceedings in connection with this Council, created greater dissatisfaction with the Papal rule among Roman Catholics generally (the extreme Italian party only excepted) than any Pope of modern times.—*True Catholic.*

Ecclesiastical decentralization seems to be becoming the rule in Europe. The Sklavs of Bohemia are visibly drifting away from Rome, and now the Magyars of Hungary are adding to their insubordination at the Council aspirations after a national Church. Prof. Schwicker thus boldly lays down the platform in his pamphlet entitled *Catholic Aulonomy in Hungary:*

"A system of Church government like that which it is sought to establish in Hungary is a purely national affair, to be settled between the Church and the State, and then, within the pale of the Church, between the clergy and the laity. No other authority, of whatever kind, has a right to interfere. This is the firm and unchangeable conviction of all the Catholics of Hungary, and we hope that Rome will understand how it is to be appreciated and respected."

The Pope will commence the twenty-fifth year of his pontificate on June 17th.—Tradition gives 25 years, two months, and seven days to the pontificate of St. Peter, and the Roman proverb says that no Pope shall see the years of Peter. Some say that Pius intends to resign before that limit is reached, which will be on the 24th of August, 1871. Considering the amount of superstition that obtains in Rome, such a course would not be strange. He may, however, have recourse to his new quality of "infallibility" to bridge over the difficulty, and if it does not serve him in such an emergency, the question will arise among all Pius politicians, What is it good for?

BOOK NOTICES.

Boston Lectures — Christianity and Scepticism. Boston: Congregational Sunday School and Publishing Society. pp. 406.

A discussion, by competent minds, of the present forms in which the issue is made. For general readers, and even for students, there is nothing so clear, compact and thorough as these well-digested statements and reasonings by Professors Woolsey, Porter, Fisher, Harris, and other known New England names.

Music-Hall Sermons. By W. H. H. Murray. Boston: Fields, Osgood & Co. pp. 276.

These discourses have a frank, manly tone, and reveal the sympathy of the author with every thing human. They are also interesting and just in their exhibition of God's character and methods

of dealing with man. They cannot but quicken and profit a healthy and Bible-trained mind.

THE SEAT OF EMPIRE. By C. C. Coffin, "Carleton." Boston: Fields, Osgood & Co. pp. 232.

The physical features of the vast reach of country lying between the Lakes and the Pacific, are set forth in the peculiarly attractive style of "Carleton." An accurate map, prepared by the Bureau of the U. S. Topographical Engineers, accompanies the volume.

THE BIBLE IN THE PUBLIC SCHOOLS.—Part II. Addresses of the Rev. A. D. Mayo and Rev. Thomas Vickers, of Cincinnati. New York: J. W. Schermerhorn & Co. Paper, pp. 223, price 25 cts.

LIFE AT HOME; OR, THE FAMILY AND ITS MEMBERS. By Wm. Aikman, D.D New York: S. R. Wells, 389 Broadway. pp. 249, price £1.50.

Upon the many books on this all-important theme, this is a great advance. It is a volume of cautions and suggestions, written in a fresh and vigorous style, and covering every proper topic connected with the relations of the several members of the household. The author's aim and effort are alike admirable.

PAPAL INFALLIBILITY UNTENABLE. Three Letters by A. Graty. Hartford: Church Press Company. pp. 110, paper.

Contains hard logic and harder facts against the dogma by a Priest and scholar of the church of Rome.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 31st May, 1870.

NEW HAMPSHIRE.

Lyme. Cong. Ch. and Society	$18 00	
Derry 1st Church and Society	15 00	
Nelson. Cong. Ch. and Soc'y	13 00	
		$46 00

MASSACHUSETTS.

Springfield. Olivet Ch., Geo. Dillingham, L.M., in part	20 18	
" 1st Cong. Church	85 89	
Westfield. 1st Cong. Church, by S. Smith, to constitute F. R. Waite L.M.	15 00	
Chicopee. 1st Cong. Church	14 17	
E. Bridgewater. Union Cong. Ch. and Soc'y, for L.M. of Sidney Allen	23 92	
So. Boston. Phillips Church and Society	226 15	
W. Newton. Mrs. B. C. C. Parker,	10 00	
Boston. Mt. Vernon Ch. and Soc'y, in part	499 43	
So. Abington. Cong. Ch. and Soc'y.	46 88	
West Roxbury. E. C. Millett	3 00	
Newburyport. North Cong. Church and Soc'y, to complete L.M. for Rev. Jas. Powell	24 16	
A friend	4 00	
Boston. A member of Central Ch.	20 00	
Cambridgeport. E. D. Goodrich, for Hungary	500 00	
Pittsfield. 1st Cong. Church, Rev. Dr. Todd, $62 47; Thos. Taylor $5; C. Fenn $5; Dea. Richardson $3	75 47	
West Dennis. Mrs Annie Collins $5; Mrs. H Nickerson $2—for Central Mexico	7 00	
Westboro. Cong. Ch. and Soc'y	75 68	
Groveland. Cong. Church and Soc'y,	12 02	
Beverly. Washington street Cong. Church and Soc'y	22 00	
Dorchester Village. Cong. Church and Soc'y	33 02	

MASSACHUSETTS—*Continued.*

Webster. Cong. Church and Soc'y.	4 95	
Charlestown. Winthrop Church and Soc'y	163 00	
Groton. G. F.	2 00	
Pepperell. Cong. Church and Soc'y,	4 00	
Newburyport. Belleville Church and Cong.	36 36	
Lancaster. Cong. Ch. and Soc'y	27 50	
Boston. Shawmut Ch. and Cong.	500 00	
Braintree. Rev. R. S. Storrs, D.D.	10 00	
Grafton. Evang. Cong. Church and Soc'y	40 66	
Royalston. Emily B. Ripley	6 00	
Williamstown. Cong. Chs	40 42	
		2,552 26

RHODE ISLAND.

Providence. Free Ch., in part	2 00	
" Hight street Church, A. C. Barstow $30; others $19; J. Carter Brown $25; R. H. Ives $25	99 00	
Wickford. Wm. Guild	5 00	
Providence. Mrs. S. P. Phillips	2 00	
" Beneficent Church	194 00	
		302 00

CONNECTICUT.

Fairfield. 1st Cong. Church, Rev. E. E. Rankin	70 00	
Westbrook. Cong. Church add.	9 55	
Hartford. Ladies Mexican Assoc'n, for Miss Rankin	1,000 00	
Suffield. 1st Cong. Church	55 03	
Wapping. Cong. Church, in full to make Rev. W. S. Hawkes a L.M.	19 25	
E. Windsor. Cong. Church, to make Dea. G. N. Booth a L.M.	30 00	
Middletown. 1st Church, per H. E. Sawyer, Tr.	67 00	

CONNECTICUT—*Continued.*

New Haven. D. H. Wilcox, for distribution of the Christian World 150 00
Birmingham. Sharon Bassett 7 00
Stratford. Gen. G. Loomis 2 50
West Winsted. Charity 5 00
Lakeville. Mrs. Mary A. Holley .. 20 00
Coventry. A. Kingsbury 3 00
Wapping. Cong. Ch add 2 00
Norwalk. 1st Cong. Church, Rev. S. B. S. Bissell, to make Clark Bissell a L M., $30; others $58.04 ..... 88 04
Northfield. Cong. Church, to make Wm. Peck a L.M. 42 60
Rockville. 1st Cong. Church 46 00
" 2d Cong. Church 27 63
——— 1,644 60

NEW YORK.

Elmira. 1st M. E. Church, in part, 21 79
" Hedding M. E. Ch., in part ... 18 61
N. Y. City. James M. E. Church, 44th street, to constitute Rev. W. Messiter L M 30 00
Geneva. Reformed Church, J. B. Hastwell, Tr. 49 81
Rome. Rev. M. Searle 2 00
N. Y. City. Mrs. Stephen Driggs, 35 00
" Mrs. M. P. Squire 5 00
Fonda. Rev H. L. Starks 50
Whitehall. Pres. Church 25 00
" Wm. Hanna $5; J. H. H. Park $16 ..... 21 00
Albany. Erastus Corning 50 00
Middletown. Pres. Church 91 45
Mecklenburg. R Talmadge, for Northern Mexico 2 00
Brooklyn. Clinton Av. Cong. Ch. add., Mrs. Dr. Budington $15; G. T. Taylor $5; H. Davidson $5; A. F. Libby $5; P. Notman $10 ..... 40 00
N. Y. City. 29th street Ref'd Ch.. 5 00
" R. R. Graves, for Central Mexico, and to make himself a L D 100 00
Tottenville. St. Pauls M. E Church, to make Rev. G. F. Dickinson a L.M. 32 00
Princes Bay. M. E. Church, Rev. J. Cowens 8 27
East N. York. Ref'd Church. Rev. Mr. Blauvelt, pastor, add. by E. T. Goodall, Tr. 15 00
N. Y. City M. E Church, 86th st., to make their pastor, Rev. S. D. Brown, a L D. 129 82
" M. E. Church, 17th st., in part, 38 00
Troy. M. E. Church, State st., add. 10 00
Waterloo. M. E Church, in part .. 37 50
Geneva. M. E. Church, in part 41 24
" Rev. Dr. Gridley's Church, Union collection, in part 25 50
Benton Centre. M. E. Ch., in part, 30 31
——— 864 80

NEW JERSEY.

Camden. 1st Pres. Church 50 00
English Neighbourhood. Ref'd Ch., Rev. A. D. Taylor 20 00
Mendham. Rev. J. W. Cochran, for L.M. 30 00
Metuchen. Pres. Church, towards L M. for Mr. Marshall 25 00
Perth Amboy. Pres. Church, Rev. A. Peck, in part 22 25
" M. E. Church, to make Rev. J N. Vansant a L.M. 30 00
Trenton. 3d Pres. Church 10 00
Allentown. Pres. Church, in part. 88 30
New Brunswick. Mrs. Mary K. How 25 00

NEW JERSEY—*Continued.*

Reading. Reformed Church 4 94
Passaic. M. E. Church, in part ... 31 00
Newark. M. E. Ch., Clinton street, in part 33 50
——— 369 99

PENNSYLVANIA.

Peckville. E. Weston 25 00
Philadelphia. N. Broad st. Pres. Church 43 98
" Mrs. Cunningham $5; T. A. Biddle $20; cash $1 ..... 26 00
Hazelton. Money order 10 00
Philadelphia. Spring Garden Pres. Church Sab. School, for the Mission School in Talca, So. Am., in charge of Rev. S. Sayre 144 00
" North Pres. Ch. $42; Sab. Schl. $85; Friends for Talca $25—for Rev. S. Sayre, per E. F. Halloway 152 00
" Collected by Miss M H. Gano, 65 00
" Mo. Coll., Dr. Shepherd's Ch.. 15 00
" C. O. Abey $10; S. Colwell $25 ..... 35 00
Middle Spring. Pres. Church 47 25
Selins Grove. M. E. Church 3 18
" Evan. Luth. Church 30 00
Philadelphia. Mrs. John Reed 4 00
——— 600 41

MARYLAND.

Baltimore. Asquith st. Pres. Ch., which makes Rev. Jas S. Ramsay a L.M. 31 43
" Ladies Aid Soc. add 5 00
——— 36 43

KENTUCKY.

Jefferson. Lutheran Ch., Rev. J. S. Heilig, for Northern Mexico.. 15 00
Jeffersontown. Mt. Zion Lutheran Church 6 25
Louisville. Miss C. Richardson $20; Miss A. Short, Mrs. P. Pope, $10 ea.; Mr. Gardner $5; W. Needham $3 ..... 48 00
——— 69 25

MISSOURI.

St. Louis. Messrs S. M. Edgell $120; N. D. Noyes $60; Mrs. Sarah Collier, for Italy, $50; Mrs. Caroline O. Fallon, for Bible Women and Indus. Schs, $50; Mrs. J. J. Roe $50; J. G Copelin $35; Fiske, Knight & Co., $30; Judge M. Brotherton $25; S. M. Dodd, Leslie Garrett, Jas. Richardson, $20 ea; Mrs. S. W. Levering $15 .... 495 00
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MISSOURI—*Continued.*

Weber, Wyman, Blossom, Crangle, Garrison, Copperthwaite, Merrill, Clark, Rankin, Fuller, Illsley, Bailey, Patrick, Holmes, Godfrey, Plant Conant, Kennedy, Braunee, Kellogg, Nickelson, Jaccard, Chapman, Menown, Plant, Southerland, Joy, Mrs. Gamble, for Miss Rankin, Mrs. Stickney, Mrs. Belcher, Mrs. Sibley, $5 ea.; Catlin Bros., McNeil, J. R. Moore, Mrs. M. W. H., $3 ea. 447 00
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Galena. M. E. Ch. 16 83
" Rev. Mrs. McClane 2 00
Winnebago. M. E. Church 3 81
Marengo. M. E. Church 19 46
Freeport. M. E. Church 11 60
Roseville. 1st Cong. Church, per J. A. Gordon, Tr. 11 30
Waverly. Cong. Sab. School, for Cretan Schools in Athens, $20; Rev. Henry M. Tupper, for Greek Child's Paper, $1.25 ... 21 25
103 36

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*How Decaying Romanism Seeks to Thrive.**

BY REV. NOAH HUNT SCHENCK, D.D.

LEFT to itself, Romanism collapses and dies in due course of time. Only as allied with other elements of culture and development, the results of Protestant civilization, it thrives. In Mexico and South America, where the religion of Rome was carried centuries ago, and where it obtained the most complete and absolute lodgment for a time, we find now nothing but effeteness; a religion only in the name; a religion allied to vice, over which it seeks to throw its mantle; a religion that is sapped in its seeds of life, and that, in many cases, makes no pretence to aught else than a mere element or means of popular government.

Turning to North America and the United States, we find a progressive civilization. We find all the elements of civil and religious liberty sustained as never before in any governmental economy since the world began. Here we find Romanism thriving, for everything else thrives here. We find it thriving, because it has wound itself as a parasite around this giant trunk, has by it been lifted into life, from it derives its support, and will live so long as we permit it to cling with its fascinating tendrils to the great body of this tree—until, with a strong and vigorous arm, we tear it down and trample it under our feet. In different lands we find different exhibitions of the same religion adapted to different people. This, indeed, is the Catholicity of Romanism, a Catholicity which is all things to all men, but which has the same spirit and evil influence every where.—Rome is always learning and she never forgets.

Now what does Romanism propose to do for us? What it has done for Italy? What it has done for France? God forbid! For in that

* We insert here (from the reporter's unrevised notes), a portion of Dr. Schenck's suggestive address at the recent annual meeting of the Society. It is plain-spoken, and condenses the main points now demanding the thought of patriotic Americans.

France, which has the most glittering, artistic civilization the world has ever seen, thirty-three per cent. of the population can neither read nor write. Turn to the law and testimony, and learn what is the temper of Romanism that comes now to this country and seeks to incorporate itself in the great American amalgam, to introduce an important element in the civilization of this country and to wield an appreciable power in the future destinies of this country.

We have heard so much about Catholicity in various discussions, and in our churches, that it may not be uninteresting to know exactly what Catholicity is. Read from the "Catholic World," April, 1870, page 94 :

"The difference between Catholics and Protestants is not a difference in details or particulars only, but a difference in principle. Catholicity must be taught as a whole, in its unity and its integrity, or it is not taught at all. It must everywhere be all or nothing. It is not a simple theory of truth or a collection of doctrines ; it is an organism, a living body, living and operating from its own central life, and is necessarily one and indivisible, and *cannot have anything in common with any other body.*"

Certainly it is not liberty to have this incorporated in our institutions since we give up everything that we now have. When they say with such unblushing effrontery that Catholicity can have nothing in common with any other body, how dare they, under such circumstances, come to our Heaven-blessed land, which is permeated with the light of religious liberty, and propose any thing like this for incorporation with our religious institutions? It is the camel with his head inside the tent. Be sure that presently his body will occupy the whole interior.

There is an article on "Religious Liberty" in the *Catholic World*, for April last, which is so suggestive of the present condition of things religious, and so declarative of the spirit of Rome, that I cite a few of its paragraphs :

"To seek to modify the position and action of the Church, so as to force her to accept and conform to the dominant or popular tendency or passion of the age or nation, is to mistake her essential character and office, and to forget that her precise mission is to govern all men and nations, kings and peoples, sovereigns and subjects, and to conform them to the invariable and inflexible law of God, which she is appointed by God himself to declare and apply, and therefore to resist with all her might every passion or tendency of every age, nation, community, or individual, whenever and wherever it deviates from that law of which she is the guardian and judge. The church is instituted, as every Catholic who understands his religion believes, to guard and defend the rights of God on earth against any and every enemy, at all times and in all places. She therefore does not and cannot accept, or in any degree favor, liberty in the Protestant sense of liberty, and if liberty in that sense be the true sense, the Protestant pretension cannot be successfully denied."

"Protestantism, under its most favorable aspect, is not, even in the estimation of Protestants themselves, religion, or a religion ; but the view of religion which the reformers took, or which men take or may take of religion. At best it is not the objective truth or reality, but a human doctrine or theory of it, which has no existence out of the mind that forms or entertains it. Hence, Protestants assert, as their cardinal doctrine, justification by faith alone ; and which faith is not the truth, but

the mind's view of it. The church they recognize or assert is no living organism, no kingdom of God on earth, founded to teach and govern all men and nations in all things pertaining to eternal life or the spiritual end of man, but a simple association of individuals, with no life or authority except what it derives from the individuals associated, and which is not hers, but theirs.

"Some Protestants go so far as to doubt or deny that there is any truth or reality independent of the mind, and hold that man is himself his own teacher and his own lawgiver ; but all concede, nay, maintain, that what is known or is present to the mind is never the reality, the truth, or the divine law itself, but the mind's own representation of it. Hence their Protestantism is not something fixed and invariable, the same in all times and places, but varies as the mind of Protestants itself varies, or as their views, convictions, or feelings change, and they change ever with the spirit of the age or country."

"Protestantism yields always to the spirit of the age, and asserts the right of that spirit to modify, alter, or subject religion to itself. There can be no religious liberty where religion must follow the spirit of the times, and change as it changes. Religion, if any thing, is the supreme law of conscience, and conscience is a mere name if obliged to obey as its supreme law the dominant passion or tendency of the age or nation. The freedom of conscience is not in the emancipation of conscience from all law, for that were its destruction ; but in its being subjected to no law but the law of God, promulgated by divine authority, and declared to the understanding by God himself, or a court appointed, enlightened, and assisted by the Holy Spirit.—Under Protestantism there is and can be no freedom of conscience ; for under it conscience is either destroyed by being subjected to no law, or enslaved by being subjected to another law than the law of God."

"For ourselves, we do not pretend that the church is or ever has been tolerant. She is undeniably intolerant in her own order, as the law, as truth is intolerant, though she does not necessarily require the State to be intolerant. She certainly is opposed to what the nineteenth century calls religious liberty. The nineteenth century may not be able to understand it, or, if understanding it, to accept it : yet it is true that the spiritual is the superior, and the law of the temporal. The supremacy belongs in all things of right to God, represented on earth by the church or the spiritual order. The temporal has no rights, no legitimacy save as subordinated by the spiritual. The end, or God as final cause, prescribes the law which all men must obey, or fail of attaining their end, which is their supreme good. This law all men and nations, kings and peoples, sovereigns and subjects, are alike bound to obey ; it is for all men, for states and empires, no less than for individuals, the supreme law, the law and the only law that binds the conscience.

"Now, religion is this law, and includes all that it commands to be done, all that it forbids to be done, and all the means and conditions of its fulfilment. The church, as all Catholics hold, is the embodiment of this law, and is therefore in her very nature and constitution teleological. She speaks always and everywhere with the authority of God, as the final cause of creation, and therefore her words are law, her commands are the commands of God. This being so, it is clear that religious liberty must consist in the unrestrained freedom and independence of the church to teach and govern all men and nations, princes and people, rulers and ruled, in all things enjoined by the teleological law of man's existence, and therefore in the recognition and maintenance for the church of that very supreme authority which the popes have always claimed, and against which the Reformation protested, and which secular princes are generally disposed to resist when it crosses their pride, their policy, their ambition, or their love of power.

The church in asserting the supremacy of the law of God or of the spiritual order, asserts not only religious liberty, but all true liberty, civil, political, social, and in-

dividual ; and we have seen that liberty, the basis and condition of civilization, *was steadily advancing in all these respects during the middle ages* till interrupted by the revival of paganism in the fifteenth century, and the outbreak of Protestantism in the sixteenth. Man's rights, whether social or individual, civil or political, are the rights of God in and over man, and they can be maintained only by maintaining the rights of God, or *what is the same thing, the authority of the church of God in the government of human affairs.*"

"The Protestant experiment has demonstrated beyond question that the very things in the Catholic church which are most offensive to this age, and for which it wages unrelenting war against her, are precisely those things it most needs for its own protection and safety. It needs, first of all, the Catholic Church, nay, the papacy itself, *to declare and apply the law of God to states and empires,* to sovereigns and subjects, kings and peoples, that politics may no longer be divorced from religion, but be rendered subsidiary to the spiritual, the eternal end of man, for which both individuals and society exist and civil governments are instituted. It needs the church to *declare and enforce the law, by such means as she judges proper.* . . . The present delusions of the loud-boasting nineteenth century *must give way before her,* as she once more stands forth in her true light, and her present enemies *must be vanquished.*"

Now, my friends, this is the proposed antagonism which the Romish Church has to offer. The secret of her completeness is, that thus far she has been successful through her presumption. Her implements are threefold—money, the school power, and the political power. When we bear in mind that there are fifty millions of dollars in the diocese of New York belonging to the Roman Catholic Church, and that she has a subsidy every year of $300,000 or $400,000 from the city, it looks as though she was the Established Church. When we come to reflect further that there is not a law that can be passed in Albany without her sanction or the sanction of her representatives from the city of New-York ; when we know that the government of this great city is entirely under her control, as though the Archbishop of New-York published from his library every morning what the regulations of the city government should be—when we come to understand all these things, we see that the money power and the political power are playing into each others hands, and that both of these are being strengthened by the constituency that is plainly being educated in her well organized school system. As a Roman Catholic priest once said to a Protestant clergyman : "What fools you Protestant clergy are! You build a church and preach to grown-up men and women, nine-tenths of them being past your influence.—You are firing your batteries at random, and wasting your money. Why don't you build school houses alongside of your churches? Why don't you spend surplus money to afford facilities for instruction and present inducements to draw in the children, then in the moulding period of life, and make of them what you will? I leave the grown-up men and women, and appeal to the growing-up generations." The Roman Catholic Church has long practiced this theory, and you will find more institutions of an educational character than you will find churches all over the country.

This great school power is probably being worked now more than any other. The fallacy has gone forth that these schools are better than our schools. No such thing. They are ordinarily the most flimsy in organization, the most careless in instruction. Every thing in the superficies of the school is beautiful to the eye, but when you come to the weightier matter of mental discipline, their schools are inferior to ours. They draw in Protestant children by making their schools cheap. This, in New York City and State, they can well afford to do, as they draw $400,000 from the public treasury wherewith to make up the deficit.

While the church is dis-established in Mexico, forsooth, Protestant New-York is doing more towards constructing a union of Church and State than any other people are doing in the Roman Catholic world to-day. And all over the land to-day, the Roman Catholic Church is building the costliest churches, purchasing the most available sites, and bringing influence to bear upon those who occupy the highest places of power in the land.

The question with us is what we are to do? We are trying to make a nation in this Western hemisphere, and God has blessed us. So far we have produced a stalwart race of men, such as the world has never seen. We have here a national character which represents that which is moral and religious in man, such as has never been seen elsewhere. If the Roman faith will come and take its place, we welcome it as we welcome every other form of religious faith. We give the greatest toleration to all who are earnest and true. But we would have it broadly understood that the genius of American institutions must and shall prevail over this Western land. We have no promises to make other than the guarantees of our Constitution. We have nothing to ask for ourselves, except that we give to them, and nothing to give to them that we shall not exact for ourselves. We only ask that we shall have before God, as we give to them now and forever, the franchise of religious liberty.

*The False Decretals.**

In this remoulding of European institutions, so necessary to the interests of Christianity and civilization, one of the most efficient agencies was the collection of canons known as the False Decretals. About this period there began to circulate from hand to hand a collection of Papal Epistles, on which the names of the early Bishops of Rome conferred the authority of the primitive and uncorrupted church, instinct with

* From "Studies in Church History" by Henry C. Lea. Philadelphia: H. C. Lea. Of Mr. Lea as a historian and of his works, the most eminent scholars on either side the ocean speak with unqualified commendation.

pure and undisputed apostolic tradition. The name assumed by the compiler was Isidor Mercator, or Peccator, and as the original copy was said to have been brought from Spain, he was readily confounded with St. Isidor of Seville, the eminent canonist, who, two centuries before, had enjoyed a wide and well-merited reputation for extensive learning and unquestioned orthodoxy.

Denis the Less, who, in the first half of the sixth century, made an authoritative collection of canons and decretals, commences the latter with Pope Siricius, whose pontificate reached from 384 to 398; and there are no earlier papal epistles extant in the nature of decretals.—When, therefore, the decisions and decrees of more than thirty apostolic fathers, of venerable antiquity, were presented under the sanction of ecclesiastics high in rank and power, and when these decrees were found to suit most admirably the wants and aspirations of the church, it is no wonder that they were accepted with little scrutiny by those whose cause they served, and who were not accustomed to the niceties of strict archæological criticism. It could hardly be expected that a prelate of that rude age would analyze the rules presented for his guidance, and eliminate the false, which served his interests or his pride, from the true, with which they were skilfully intermingled. Some, more enlightened than the rest, perceiving that, if their own power was enhanced, at the same time their bonds of subjection to the central head were drawn closer, muttered faint and cautious doubts; but the vast majority received the new decretals with unquestioning faith, and though political causes delayed their immediate adoption, yet soon after the middle of the century we find them received with scarcely a dissentient voice.

Riculfus, who occupied the archiepiscopal see of Mainz from 784 to 814, is credited with the paternity of this, the boldest, most stupendous and most successful forgery that the world has seen. Whether or not it was brought from Spain by him, or constructed under his supervision, there is little doubt that he employed himself industriously in disseminating copies. Another collection, somewhat less bold in its pretensions, but equally destitute of authority, had made its appearance a little earlier, having been given by Ingilram, Bishop of Metz, to Adrian I., in 785; and it was likewise extensively circulated and cited, although Hincmar of Rheims condemns it as bearing falsehood on its face. Other documents of various descriptions were also fabricated for the same purpose, and indeed it is probable that the whole series grew by gradual accretion under the hands of those who were watching the progress of events, and who became emboldened by the ease with which they escaped detection.

An examination of these documents, indeed, leads to the conclusion that they were not the result of one effort or the work of one man.—

Their constant repetitions and their frequent contradictions would seem to prove this, and to show that they were manufactured from time to time, to meet the exigencies of the moment or to gratify the feelings of the writers. Had the whole been composed by one person, with a definite individual purpose in view, there would be much more unity perceptible throughout. . . . . It is certain that about the middle of the century a great and silent revolution in the relations between church and State commenced, and it may fairly be assumed that these new canons were the instrument with which the ecclesiastical party worked upon the general popular readiness to submit to such a change of masters.

To estimate the influence of these canons and other cognate forgeries requires an attentive examination into the jurisprudence and legislation of the period, which they interpenetrate to an extent that shows how thoroughly they modified the condition of society in all its ramifications. Interpolated into codes of law, adopted and amplified in the canons of councils and the decretals of Popes, they speedily became part and parcel of the civil and ecclesiastical polity of Europe, leaving traces on the institutions which they affected for centuries. . . . . .

If the False Decretals thus indirectly left their impress on secular legislation, their overwhelming force in modifying the organization and position of the church itself may easily be conceived. The pretensions and privileges which they conferred on the hierarchy became the most dearly-prized and frequently quoted portion of the canon law. In each struggle with the temporal authority it was the arsenal from which were drawn the most effective weapons, and after each struggle the sacerdotal combatants had higher vantage-ground for the ensuing conflict. The satire of Rabelais loses its usual extravagance when dwelling upon the virtues of the "sacrosainctes Decretales"—the development and application of the forgeries of the eighth and ninth centuries.

For eight centuries the authority of Isidor and Ingilram was unquestioned, save by bold heresiarchs such as Wickliffe, who had come to an open rupture with Rome ;* nor, when antiquarian research began to discover the anachronisms with which the forgeries were filled, did the church abandon her champions. The learning of Blondel, it is true, silenced his adversaries, but the Decretum Gratiani could not be mutilated, and the true and the false continued to appear in inextricable juxtaposition. It is not the least of the troubles of an infallible church that it cannot decently abandon any position once assumed. Having received the False Decretals as genuine, and having based upon them its claims to universal temporal supremacy, when it was obliged to abandon the defence of the forgeries it was placed in a shockingly false

* Among the Wickliffe errors condemned at the Council of Constance, was—"Decretales epistolæ sunt apocryphæ, et seducunt a fide Christi ; et clerici sunt stulti qui student eos."—Artic. Condam. Jo. Wickliff. No. 38 (Concil. Constant. S. V.)

position. To have indorsed a lie, from the ninth to the eighteenth century, was bad enough, but to give up the fruits of that lie, so industriously turned to profitable account, was more than could be reasonably expected of human nature, and accordingly we have been authoritatively informed within the last few years that the church claims still as its undoubted right all the power and prerogative that it ever enjoyed or exercised.*

The Middle-age Papacy Unsurpassed.†

By the twelfth century the Pope had subjugated the Church as well as the State. The successors of Gregory the Great, who had said to claim the title of "Bishop of bishops," was to herald the Antichrist, are the embodiment of the Church and the incarnation of divinity. Listen to their language. Innocent III, one of the most powerful and impious, in his coronation sermon, said: "Now you may see who is the servant who is placed over the family of the Lord; truly is he the Vicar of Jesus Christ, the successor of Peter, the Christ of the Lord, the God of Pharaoh; placed in the middle between God and man, on this side of God, but beyond man; less than God, but greater than man; who judges all, but is judged by none." Adrian VI said to the Elector Frederick, whom he sought to withdraw from the support of Luther: "Thou art a sheep; presume not to impugn thy shepherd, nor to judge thy God and Christ."

When pontiffs were suffered thus to talk, it is not strange that a provision should be inserted in the canon law declaring "if a Pope was so lost to the duties of his high station that through negligence he drew multitudes with him to hell, yet was he not to be reproved by any man; for he was to judge mankind, and not to be judged by man; therefore the nations were to pray for him, for on him their salvation depended next to God." Neither was it strange that a contemporary poet should address Innocent—

> "Non Deus es, nec homo; sed neuter et inter utrumque,
> Quem Deus elegit socium; soci aliter egit
> Tecum partitus mundum, sibi noliut unus
> Omnia, sed voluit tibi terras et sibi cœlum—"

nor that a legal writer, in defining the limits between Papal and secular legislation, should cite ecclesiastical authority for the propositions:

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* Among the damnable errors defined in the Syllabus of Dec. 1864, is that which teaches that "Romani potifices et concilia œcumenica a limitibus suæ potestatis recesserunt, jura principum usurparunt."—(Syllab. No. xxiii.)

† From an article on the "Infallibility Dogma," in the *Christian Quarterly* (Cincinnati,) for July.

"The Pope is bound by no forms of law; his pleasure is law;" "The Pope makes right of that which is wrong, and can change the nature of things;" "The Pope is all and over all; he can change square things into round."

At this time the formulas for Papal maledictions and excommunications were brought to the highest state of perfection. In reading them one's astonishment is divided between the wonderful versatility and flexibility of mind that they evince as literary compositions, and the atrocious cruelty and hideous blasphemy with which they reek. As he reads them, the impression is left on his mind that the middle-age Papacy left no heights of impiety, blasphemy, and diabolism unscaled. The foregoing utterances are surpassed neither by Bellarmine's famous dictum: "If the Pope should err by enjoining vices or prohibiting virtues, the Church, unless she would sin against conscience, would be bound to believe vices to be good and virtues evil," nor by the schema defining Papal infallibility before the Council at Rome.

At this time too, occurred a noteworthy change in dogmatic theology. Hitherto the doctrine of the Papacy had formed no part of dogmatics. "None of the ancient confessions of faith," say the learned authors of "The Pope and the Council," "no catechism, none of the patristic writings contain a syllable about the Pope, still less any hint that any certainty of faith and doctrine depends on him." Thomas Aquinas, in 1274, first assigned the Pope a "*locus*" in theology. "Since then," say the authors just quoted, "every doctrinal treatise has its section on the 'Primacy,' and since Melchior Canus (about 1550) more especially, but in a shorter form with Aquinas, a discussion of the Pope's authority in matters of faith." If the reader would see the change, let him compare the creed of Pius IV, based on the dogmas of Trent, with the Nicene and Athanasian symbols. While the latter say nothing about the Roman Bishop—contain no intimation that there was one—the former requires the confessor to "promise and swear" obedience to him and to recognize him as the "successor of St. Peter, Prince of the Apostles, and Vicar of Christ."

Lamaism and Papism.

Those who have not forgotten one of the most amusing and instructive books ever written—the work of Messrs. Huc and Gabet on China and Thibet—will remember the amazement occasioned to the simple Roman Catholic missionaries by the spectacle of Buddhism in the countries in which it is still a living faith. They had labored in China, and were already aware that Buddhism was a vast and complex creed which, though some centuries older than Christianity, consisted, like it, partly of the maxims of a very pure morality and partly of a great

system of dogma on matters supernatural. They were not ignorant that the dogmatic part of it rested on the authority partly of certain sacred books, but chiefly of a number of Councils, Œcumenical so far as the Eastern world is concerned, of which the meetings and the decisions are as well authenticated as anything in history. But, while they were familiar with these analogies, they were utterly unprepared for the resemblance which, in the countries on the north-west of China, Buddhism wears to the practice and ceremonial which they had left at home. They found large monasteries of celibate monks, living a life which, so far as could be judged from its external aspect, was precisely that of the religious in Europe. They found preaching friars, pilgrimages, and modern miracles. They found temples which at the first glance might be taken for churches, and a ritual which scandalized and frightened them by its similarity to the ministrations of the priest before the altar. The explanation of these startling phenomena which the missionaries gave to themselves was at once simple and complete. They said that it was all the work of the Devil. With the express object of preventing the spread of Roman Catholic Christianity in these regions, the Prince of Evil had had the malice to invent a caricature of it, and thus to create an obstacle to its propagation far more difficult to overcome than the most invincible ignorance and the most obstinate superstition.

One of the adventurous missionaries (if not both) is now dead. If they had been continuing their explorations during the present year they would have had yet one more devilish analogy to describe and account for. For Buddhism has not only its Scriptures, its Councils, its creeds, its asceticism, and its ceremonialism. It has also its infallible Pontiff. Nor is the way in which the Grand Lama acquired his "prerogative of inerrancy" in any way a secret or a mystery. He obtained it partly no doubt through the decline of the more spiritual forms of Buddhism, and through the consequent general tendency to the grosser kinds of superstition ; but the chief cause of his elevation was the decay of Councils. India had revolted from the faith ; China had grown careless and contemptuous ; there were great political difficulties in the assembling of Councils, and, even when got together, they would not have represented what was conventionally regarded as the world of Buddhism. Accordingly the substitute for Councils which presented itself to the comparatively small part of the Buddhist community in which devotion remained fervent was to take a priest and to believe, or make believe, that he was infallible. That there is a real analogy between the infallible personages at Rome and at Lhassa will not be denied by anybody whose faith does not go the length of belief in magic. The other resemblances between Buddhism and Christianity may be superficial or accidental, and certainly it would be a mere conceit

to affect to see in one creed the principles inherent in the other. But in presence of the tremendous assumption that a particular human being can commit no error of opinion whatever concerning the things of the other world, or concerning morals and politics in this life, all other differences disappear. All systems of belief which include such an assumption are essentially identical.—*Pall Mall Gazette.*

The Invito Sacro.

BY E. DE PRESSENCE, D. D.

Sunday, November 7, 1869, the Cardinal Vicar Apostolic caused the following invitation to be posted up on all the walls of Rome. I reproduce it as one of the most important documents of the preliminary history of the Council, which perfectly shows in what spirit the Roman *curia* would urge it on, and under what auspices they desire to place it.

INVITO SACRO.

"In a few days Rome will receive within her walls pastors coming from all the countries of the world, and the solemn day consecrated to the Immaculate Conception of Mary draws near—a day which will be more memorable in the future, since it will witness the opening of the Council. Therefore, all true sons of the Mother of God address themselves with the greatest affection to her whom St. Cyril called *norma rectæ fidei*, the norm or rule of the true faith, and they address themselves to her, in order that just as she was personally at Jerusalem the teacher of the Apostles and their companions in prayer, to call down the sanctifying Spirit from heaven upon the Council, so she may preside to-day over the new assembly gathered under her maternal protection, and that by her mediation she may obtain all the favors of which God has made her the arbiter and dispenser. Hasten all to the *Triduo* of the Church of the reverend Capuchin Fathers.

"We also exhort you to attend in the same church the *Triduo* of Jesus of Nazareth. We feel assured, O Romans, that you will second our paternal desire, and that, prostrate before the venerated image of Immaculate Mary, you will invoke her as your hope, and as the hope of the Catholic Church, and Mary will once more prove to the enemies of the truth how justly the sacred liturgy speaks thus of her: *Cunctas hæreses sola interemisti in universo mundo.*"

This official document appears to me of the highest interest, as an ingenuous revelation of ultramontane Neo-Catholicism. It specially brings into clear light the intention of the Pope in choosing the 8th of December for the opening of the Council. The 8th of December is, in fact, the day on which he alone promulgated the dogma of the Immacu-

late Conception of Mary, contrary to all the ancient rules of the Church. Is not this saying, in the clearest, most precise manner, that the Council is only an accessory wheel, since it is possible to dispense with it in the proclamation of an article of the creed, the most considerable innovation that can be imagined!

What is very striking, further, in the *Invito Sacro*, is the audacity with which the Cardinal Vicar, speaking in the name of the Holy See, draws the consequences of the Immaculate Conception, in reality a true apotheosis of Mary. She, she alone is invoked at the moment when the Church is to prepare for these solemn sessions. Of the Holy Spirit, who, however, is canonically the inspiration of the Council, not a word! As to Jesus Christ, you have remarked the little notice inserted in a parenthesis that he might not be entirely neglected, but he is treated as a personage of secondary importance. The Cardinal Vicar, after his effusions over the Immaculate Virgin, seems to check himself, and say, "I forgot to mention to you a certain Jesus of Nazareth, whom you would do well to invoke, but in his turn, after our chief divinity. Great is Diana of the Ephesians!" This benevolent attention, transitorily bestowed on the Saviour of the world, is one of those luminous touches which clearly define the whole situation. Mary is set up not only as the merciful Mother, who procures the forgiveness of sin by her intercession, but as the morning star which sheds on the Church the pure light of heaven. The *Invito Sacro* boldly proclaims her *the norm of truth.* I think I never read such a thing before ; at any rate, never was any other Council inaugurated in this fashion. The Cardinal Vicar has private information on the part Mary played in the Council of Jerusalem ; he forgets, unhappily, to make this known to us, for, according to the Acts of the Apostles, she shone there by her silence ; and it is this very silence, humility, the vail in which she constantly wrapped herself, which is her true greatness. Finally, to crown this master-piece, the Cardinal Vicar ascribes to her the honor of banishing all heresy from the world. It is often said that we must seek the true idea of a letter in the *postscript.*— Do the latter words, then, signify that the entire preceding *tit-bit* is an exquisitely delicate irony? For, finally, we need but open our eyes to see that Mary has very badly succeeded in suppressing the heresies of the world. It seems, on the contrary, as though the world more and more belonged to them. Witness the immense expansion of the Anglo-Saxon race, and the triumphs of Protestant Germany. Catholicism can no longer say, like Philip II., that the sun never sets on her empire ; for all the Occident is escaping her power. Let us confess that Mary is just as much *the norm of truth* as she is the subduer of heresies, and we shall agree with the *Invito Sacro.—Rome, Italy, and the Council.*

The Loss of the Armada.

How much was included and decided in that event, Froude recites in closing his history :

"The years which followed the defeat of the Armada were rich in events of profound national importance. They were years of splendor and triumph. The flag of England became supreme on the seas : English commerce penetrated to the farthest corners of the Old World, and English colonies rooted themselves on the shores of the New. The national intellect, strung by the excitement of sixty years, took shape in a literature which is an eternal possession to mankind, while the incipient struggles of the two parties in the Anglican Church prepared the way for the conflicts of the coming century, and the second act of the Reformation. The transition from the Catholic England with which the century opened, the England of a dominant Church and monasteries and pilgrimages, into the England of progressive intelligence ; and the question whether the nation was to pass a second time through the farce of a reconciliation with Rome, was answered once and forever by the cannon of Sir Francis Drake. The action before Gravelines of the 30th of July, 1588, decided the largest problems ever submitted in the history of mankind to the arbitrament of force. Beyond and beside the immediate fate of England, it decided that Philip's revolted Provinces should never be reannexed to the Spanish crown. It broke the back of Spain, sealed the fate of the Duke of Guise, and though it could not prevent the civil war, it assured the ultimate succession of the King of Navarre. In its remoter consequences it determined the fate of the Reformation in Germany ; for had Philip been victorious, the League must have been immediately triumphant ; the power of France would have been on the side of Spain and the Jesuits, and the Thirty Years' War would either have never been begun, or would have been brought to a swift conclusion. It furnished James of Scotland with conclusive reasons for remaining a Protestant, and for eschewing forever the forbidden fruit of Popery ; and thus it secured his tranquil accession to the throne of England when Elizabeth passed away. Finally, it was the sermon which completed the conversion of the English nation, and transformed the Catholics into Anglicans."

"Gustavus Adolphus held the cause of the imperilled Reformation to be his own. The groans of oppressed Germany and of stricken Protestantism rang in his ear ; he looked across the Baltic and beheld the shores of Pomerania swarming with the gorged warriors of the house of Hapsburg and the Church of Rome. Wallenstein led them against the ramparts of Stralsund, the chief stronghold on the Pomeranian coast ;

but a Swedish garrison, thrown in by Gustavus, beat them back. The King of Sweden but slightly put forth his hand, and for the first time the Roman Catholic host recoiled (1629). Gustavus then deliberately, earnestly, and prayerfully set about the highest endeavor that king or captain ever gave himself to, undertook one of the most daring enterprises of which history bears record, almost more daring than the onslaught of Alexander upon Persia, not less daring than the march of Hannibal into Italy, and certainly bolder than the early invasion of Italy by Bonaparte. The king of a poor, thinly-peopled, and insignificant land, the captain of a small army, assisted by some money from France and by some volunteers from England and Scotland, Gustavus flung himself upon the Austrian Cæsar—the highest placed and most potent monarch of Europe, in the fulness of strength and in a mid career of conquest, surrounded by more than 100,000 victorious veterans under generals of consummate skill, sustained by the power of Spain, the resources of Italy, and the gold of the Indies. The height of the endeavor was a match for the boldness of the enterprise. Ambition and resentment may have somewhat moved him : but ambition and resentment were the handmaids of a purer and more lofty passion ; the love of glory stirred his heart, but the love of glory waited on the love of God. He solemnly consecrated himself and his people, his hand and his brain, his life and soul to the deliverance of his oppressed fellow-believers, to the rescue and raising up of Protestantism, sore beset and beaten down, to the preservation of Christendom from the most dreary and deadly yoke that ever threatened it, from the confederate despotism of the House of Austria and the Church of Rome.

"And gloriously was the high endeavor fulfilled. The Protestant champion threw himself into Germany with a few thousand men, and thronged more mighty deeds into two years and not five months (June 25, 1630—November 6, 1632) than almost any conqueror, and than certainly any deliverer, ever achieved in the same time. Everything yielded to his patience, his boldness, his genius, and his self-devotion. He hurled back the torrent of Roman Catholic aggression from the shores of the Baltic to the foot of the Alps, from the mouth of the Elbe to the source of the Danube. Stronghold after stronghold was stormed ; army after army was defeated ; city after city welcomed the Protestant deliverer ; prince after prince gathered round the Protestant champion—

> 'Each laurelled leader down before him went;
> He went from strength to strength, a wondrous way,
> Till victory's dim dawn flamed into fair full day.'

Tilly and his savage host, defiled and bewildered by the blood-bath of Madgeburg, where 20,000 Protestants were slaughtered at the storming of the hapless city, May 10, 1631, were utterly broken and overthrown

at Leipzig four months after, September 7, 1631 ; and the Roman Catholic captain, overtaken by his terrible pursuer, who had traversed half Germany in the chase, underwent a second defeat, and received a mortal wound on the banks of the Lech. . . . The House of Hapsburg, so late the terror of Europe, sank into an object of compassion and contempt. The Church of Rome, arrested in its career of re-conquest, trembled before the King of the Goths, and beheld in him a new Alaric and Adolph. . . . The Reformed Churches exulted in their mighty champion, and mourned over his early withdrawal. . . . Gustavus died the death at once of a martyr and of a hero, sealing his devotion to the Protestant faith with his blood, and falling upon the battle-field which he won (Lutzen, Nov. 6, 1632)."—*From "The Papal Drama," by* T. H. Gill.

Mr. Froude on Tyndale's Bible.

This was the introduction of the English Bible—this the seeming acknowledgment of Henry's services. Of the translation itself, though since that time it has been many times revised and altered, we may say that it is substantially the Bible with which we are all familiar. The peculiar genius—if such a word may be permitted—which breathes through it, the mingled tenderness and majesty, the Saxon simplicity, the preternatural grandeur, unequalled, unapproached in the attempted improvements of modern scholars, all are here, and bear the impress of the mind of one man—William Tyndale. Lying, while engaged in that great office, under the shadow of death, the sword above his head, and ready at any moment to fall, he worked under circumstances alone, perhaps, truly worthy of the task which was laid upon him, his spirit, as it were, divorced from the world, moved in purer element than common air. His work was done. He lived to see the Bible no longer carried by stealth into his country, where the possession of it was a crime, but borne in by the solemn will of the King, solemnly recognized as the Word of the Most High God, and then his occupation in this earth was gone. His eyes saw the salvation for which he had longed, and he might depart to his place . . . . and with the reward which at other times as well as those has been held fitting by human justice for the earth's great ones, he passed away in smoke and flame to his rest.—*History of England.*

The Apostles laid no claim to infallibility ; they trembled lest they themselves might become castaways. The Church was a true republic, in which, in his unaffected humility, no man sought authority over another, and where all were equal in a common faith, an overpowering

love. Its ritual was the natural impulse of a believing heart. The Christians met in private rooms, or on the flat tops of houses, and joined at regular intervals in prayer and praise. The sermon of the presbyter and the Apostle was usually unpremeditated, and pointed to the sacrifice of Calvary. No painted robes, no gorgeous rites, no pagan censers or chanting priests, disturbed the season of divine communion. The commemoration of the last sad supper was performed by carrying the bread and wine from house to house; and when the inspired missionaries set out, full of joy and faith, to bear their good tidings to splendid Antioch, or gilded Ephesus, their dress was as plain as their Master's, their poverty as conspicuous as his. From Jerusalem, which had till now heaped only anathemas upon the Gentiles, the early Church descended—the teacher of self-denial, benevolence, and hope to man.—*Eugene Lawrence.*

Progress in Mexico.—A writer in the July number of *Putnam's Magazine* thus sums up what has been accomplished in the three years, since the overthrow of the Maximilian dynasty:

1. They have firmly established a free constitution, embodying those essential guarantees of liberty which we Anglo-Saxons regard as fundamental, including an entire divorce of Church and State.

2. They have secularized the vast and illgotten estates of the Church, from the revenues of which it was always able to pay a mercenary soldiery in the interest of despotism, and by which they virtually controlled the country and kept it deluged in blood.

3. They have placed on an enduring basis the rights of free speech, a free press, speedy public trials, and above all, liberty of conscience in religious worship: and are establishing universal suffrage, trial by jury, and subordinating the military to the civil power.

4. They have in operation, and are steadily extending, a system of primary schools, which could never have been done while the priestly tyranny continued.

5. And already the fruits of these beneficent victories are visible in the press of the country, and an expanding literature—in the growth of education among the youth; while among the adults, through the press and otherwise, there is plainly visible an increased and increasing intelligence. And in another and grander aspect the change is so remarkable, that a volume might well be devoted to its discussion. This is the great religious awakening, standing, perhaps, without a parallel in this century. From small beginnings, in 1846—'47, the sacred Scriptures have been slowly finding their way to Mexican firesides, till within the last two years, their circulation has been open and remarkably rapid. Already great numbers of the people have wholly abandoned

the old religion in which they were born, and organized themselves into Evangelical churches, in harmony with the leading churches of the United States, and taking the Bible only as their rule of faith. They have spiritual leaders of their own race and language. Their influence is rapidly extending by means of the pulpit, religious societies, and the press.

The British Parliament afraid of Popery.

The Rev. W. M. Statham speaks thus fearlessly in the London *Christian World:*

It remains a disgrace to our British Legislature, that when on the convent question our representatives were asked to put Roman Catholic institutions upon the basis of all other British institutions, such for instance, as prisons and lunatic establishments, that the British Parliament, aided by Nonconformist Members, said virtually the Papists shall have *their* prisons and lunatic establishments free and unfettered. We will not interfere, we will consent to a committee as to the grounds on which the Papists hold their property, but we cannot risk party strife by inspecting their establishments! How stands the case? Girls flee at their peril from the convents in which they are immured; they are found pale and haggard, hiding behind hedges, and making desperate ventures in leaping walls; but a priest or a bishop soon arrives, having started off by road or rail to catch the runaway. Now then, if you please, Mr. John Bull, you must give her up—"it's all right," the sleek-faced priest says, "quite right, she's only MAD." Yes! they will take her back, please, quietly and comfortably; they are used to such cases, and know how to treat them; they will be a little more watchful in future, and take care that you are not disturbed in the night with such piercing cries again. It's quite right, gentlemen; the high walls of convents, bolts and bars, are, as you know, to keep gentlemen out, and not to keep girls in.

True, the escaped one was an English girl, but she's only "off her head" a little—she's only a little mad! But it's a free country; that is the grand panacea for all the difficulties; and of course Rome, with its vast domestic establishments, must be left to its own way. When in the summer time we go to visit some of the Continental sojourning places—"Do you call this a free country," we ask, "where your Government inspects the convents?" Ah! we *are free, we* are in *England*, we are Protestants, as you know. We "rise as one man" when there is any difficulty, but we let the Papists have their own way—that *is* free, isn't it? And they like our free air and enjoy our free institutions so much that their convents have increased from tens to hundreds in the space of a very few years. As to the PRISON aspect of convents, we might ask, Is it likely that girls are kept there against their will? If such a thing were likely, of course we might inspect convents; but is it at all conceivable that girls who have been *gently inclined* into convents from schools, or who have entered them first in their early years, when the beautiful mystic sense is awakening, is it likely that they ever become conscious of their folly, or that they ever yearn for *home* and the sweet enjoyments of *human love* again? For my part I hold that it is a satire upon freedom to leave hundreds of convent-prisons in Britain uninspected by the civil power. I have no hesitation in prophesying that the convents will, in a few years, number thousands instead of hundreds. The Papists will send their awkward foreign cases to be dealt with over here. The convents are looked after ABROAD. In Catholic countries there is ever the danger of monasteries and convents being sup-

pressed, but in Britain they are patronized and encouraged. Why, it is often asked—indeed, I have been asked hundreds of times—why make so much of this convent question? I answer—IT IS A TEST QUESTION! It is Rome's opportunity for knowing the measure of her power, and our opportunity for letting her know our intentions. We passed the Ecclesiastical Titles Bill, it is true, but we were afraid to put it in force, the consequence being that we have a lot of *titled* ecclesiastics spread all over Britain, who derive their titles from a foreign power. So with convents. We have positively been told by the English press that the POPE will see that there is nothing amiss in the convents. The POPE? Then we have indeed an "*imperium in imperio*"—with a vengeance.

A Christian and Protestant Nation.

BY F. H. NEWHALL, D.D.

THE fact is, that whether willing to acknowledge it or not, we are a Christian nation. Christianity has interpenetrated all our institutions our literature, legislation, and school system. This is not saying that Christianity is an established religion in the European sense. It is "established" not in law, but in average public sentiment. Hence every thing proceeding from the people as law, literature, and legislation, has been impregnated with it. Legislation has deferred to the faith of the masses of the people. Hence the Sabbath laws, chaplaincies, and the customary devotions at the opening of courts and legislative sessions. It has been triumphantly asked, "If the State establishes Christianity what will she do with it?" We answer, "Just what she is doing with it to-day."

Still more, hitherto we have been not only a Christian but a Protestant nation. This is seen not so much in accidental and superficial phenomena, like Bible reading, as in the radical and essential assumption that pervades our whole national character and activity, the right of private judgment. The first cry of our national life was a *protest* against human authority. Our fathers claimed the individual right to go back to the first principles on which all governments rest. They refused to recognize any authority except that of right and reason. Standing on this foundation they boldly appealed to the universal conscience of mankind. The right of private judgment is the central idea of a nationality which makes each citizen a statesman, makes each in fact the State in miniature. Our rulers, our laws, our constitutions live only by the individual assent of American citizens. Each man has here the individual responsibility of upholding the State. It is only by enlightened, voluntary individual decisions, expressed year by year in election after election, that the breath is kept in the national body. But this incessant appeal to the individual, this ceaseless call for personal private decision, this perpetual protest against all authority except that of private reason and conscience, is not only the core of American nationality, but of Pro-

testantism as well. The absolute submission of a large class of judgments to an ecclesiastical superior is an essential of Romanism. The very genius of Romanism is thus anti-American.

Our free-school system is an essential feature of our nationality. But it is not the Bible, it is the free thought in the school that is the object of Romish hostility. American common schools are fortresses of free thought; that is exactly what puts them under the ban of Romanism. There children are taught continually not to accept anything upon authority, but to demand a reason for everything. The modern instructor, after the American idea, is he who teaches this lesson most thoroughly. This is not only an intellectual but it is also a religious lesson, which Romanism instinctively feels to be her deadliest foe. Hence she fights our school, not because the Bible is in it, but because it is anti-Roman, and from her point of view anti-religious, and such it must continue to be while it is American. Let Protestants note well that no kind nor degree of secularization can remove these Romish objections to our schools. Throwing out the Bible will not be a tub to the whale. The American idea, the fundamental characteristic of our American nationality, is *Protestantism in politics*, and when we surrender that, our hour has come.—*Zion's Herald.*

The Coming Years.

The glorious coming years,
The strong victorious years,—
Our prophets see them far upon the way;
With timbrel and with song,
Before the doubting throng,
They bear the standard of the coming day.

The grand millennial years,
The fruitful harvest years,
So sure to blossom when we shall not see.
Contented we forego,
If each one seed may sow,
Which in that century shall be a tree.

O world of want and wrong,
O world, despairing long!
Our hopes are strong for thee, our hands are full;
Our prayers, with labor wrought,
Have golden answers caught,—
The promise is so vague and bountiful!

For every hopeful plan,—
All help from man to man,—
Room, where the hosts of true reform advance;
The names of Right and Good,—
Though little understood,—
Shall keep their armies safe from sore mischance.

Than every enthroned ill
Our Faith sits higher still,—
High as the Throne where Right with God appears.
So lifted over fate,
So strong to work and wait,
Are they who count on the Eternal years.

—Carl Spencer, *in "Hours at Home."*

SPECIAL MISSIONARY INTELLIGENCE.

Mexico.

MONTEREY. — MISS RANKIN.

THREE months ago, I wrote you that a young man, educated for a Jesuit priest, had forsaken Romanism and embraced the Protestant faith. I requested you to make no public notice of the circumstance as possibly it might prove an imposition, as has often been the case from such a quarter. Although we had known this young man for more than a year, and counted him evidently a sincere inquirer after the truth, yet it seemed too much to believe that he should have made the great sacrifice. But I am happy to inform you that, from more than three months' acquaintance, we are fully convinced that his conversion is genuine.

He gives most satisfactory evidence that he has been taught of God, and the account which he gives of the mental trials through which he passed, before fully giving up to the force of truth, is most thrilling. He closed his preparatory studies for the priesthood last December, and came from Saltillo to Monterey for the purpose of taking orders.— His relatives, the Bishop, and all his friends, were urging him to assume the duties of a priest; but a voice within was whispering, "The Church of Rome is not the true church." He hesitated—he even dared to come to my house, at a time too when we were suffering great persecution, and asked to be instructed in the religion of the Bible.

We were gratified to know that one so highly educated and with such prospects, should manifest such a desire, and made him the subject of earnest prayer. He could not conscientiously assume orders, and finally returned to Saltillo, and continued studying the Bible and praying for the guidance of the Holy Spirit, until March, when, as he says, the time came when he fully dared to abjure the faith of his fathers, and embrace the truth as revealed in the Holy Scriptures. He immediately wrote us a letter (a copy of which I sent you) telling us of his decision, and of the persecution which he had incurred by taking such a step.*

We immediately wrote him to come to Monterey for protection, as he felt his life to be in danger, and we wanted also his influence for the cause of Protestant Christianity. He has been with us three months, and we are fully satisfied that God has called him to fulfill a great and important mission for Mexico. He seems wholly devoted to the work of Christ and saving souls, and would go immediately forth to preach the Gospel, did we think it safe for him to do so. For some time after his arrival, his life was sought, and we did not permit him to leave the house alone. During this time, he has applied himself to the study of the Bible, under the instruction of Rev. Mr. Beveridge.— At his most earnest suggestion, we have permitted him to accompany one of our evangelists to Santa Rosa, a place some five leagues from Monterey, to stay a week and assist in a work which we have been carrying on in that place during the last year. We feel considerable anxiety for his safety; yet he seems to have great confidence in God's protection, although, he says, it would be glorious to die a martyr's death. Two weeks ago he made a public profession of Christ, and I have never witnessed a more solemn and impressive occasion.

We regard him a valuable acquisition to the cause in Mexico, and bless God that he has raised up such an important agent.

Mr. Westrup's Schismatic Efforts.—Our work was beginning to assume a more favorable aspect, our churches were being organized and becoming settled in harmony, when we had an arrival among us which threatens to scatter disorder and dissension in this mission field. Mr. Thomas Westrup, who has been employed by the Bible Society as agent in Mexico for some years, went to New York last

* This letter was printed in our last number (August.)—ED.

February 1, resigned his agency, and, it seems, has procured an appointment from the Baptist Home Missionary Society as their agent for laboring under its auspices in this field. If this Society has sent Mr. Westrup here as its missionary, to set up a distinct denominational mission, I think it has acted under a very grave and great misrepresentation. In the first place, this field is already and has long been preoccupied by the American and Foreign Christian Union; and Christian courtesy would forbid that another Society should step in and take unwarrantable possession of the labors of others. Perhaps Mr. Westrup represented the converts to be of Baptist tendencies. Some time last winter, I saw an article in the "Macedonian," a Baptist paper, stating that this Seminary, owned by the American and Foreign Christian Union, and of which I have been Principal ever since it was founded, had "gone over to the Baptists in a whirl, teachers, students and all."

This article, I had reason to believe, had been produced by Mr. Westrup, and, as that was entirely false, I fear other misrepresentations have been made also. The great majority of Mexican converts desire a liberal platform, and have united upon a Confession of Faith, embracing the modes of baptism practiced by the great majority of professed Christians.—Some prefer immersion, yet do not discard others who prefer another mode; yet here and there may be found one who believes solely in immersion. These are greatly in the minority, and would, if left to act under their own conscientious convictions, soon join with the majority.

But Mr. Westrup has returned with the full intention to use his utmost influence to break up our churches, and organize exclusive Baptist ones. He makes no scruple in enticing the members to cast away their present church covenant, and embrace his. I feel that he is leading these simple-minded Mexican Christians to regard lightly their church obligations, and the consequence will be, if he succeeds, most injurious to their future Christian character. I am happy to say he is itmaking but little progress in his schismatic and unchristian purpose. As yet, our congregation has not suffered much from another organization which he has set up but a short distance from it. This division of Protestant churches is exciting the observation of the Romanists, and, of course, there is great exultation over it. This effect is greatly to be deplored, and if the Society, who has sent a missionary into this field, could witness results as we see them here, I am confident it would send its missionary to another field. I am sure there is enough of unoccupied ground in Mexico where missionary labor is needed, without encroaching upon that preoccupied.

I cannot, for a moment, believe that the Secretaries of the Baptist Home Missionary Society would countenance Mr. Westrup's present conduct if they fully understood the actual state of affairs. The cause of Christ can never be advanced by one manifesting the spirit which is observed in Mr. W., and I am fully confident that he is incurring the disapprobation of the great Head of the Church. That the Lord will restrain him, and prevent serious injury to the cause of Christ in Mexico I most earnestly pray, and beg the united prayers of all who have an interest in this Mission, that its precious interests may be guarded.

Valparaiso.

CHILI.—MR. MERWIN.

Last Sunday night, June 12, we celebrated the Lord's Supper for the fourth time with our little church. Nine Chilian communicants partook of the sacrament, besides several English-speaking people, and Germans, who delight to manifest their fellowship with these native brethren. Sixty-four persons were present.

Two applications have recently been received for church membership, on profession of faith; both are from Chilian women, whose acquaintance with the Holy Scriptures began several years ago. Their progress has been gradual but constant. As time moves on, such cases will be multiplied a hundred-fold in this coun-

try. Minds are not freed from superstition as suddenly here as in Spain and Mexico, where great political movements have broken down the 'walls of partition,' but you may be sure that a silent, powerful under-current is at work among certain classes in favor of the Reformation. Oh, if you could but send more men and more means to Chili, and more fervent prayers to the Lord of the harvest for a blessing on this work, how soon would these grand old mountains echo back songs of praise from multitudes walking in the light of the blessed Gospel!

Since my last letter, a religious periodical, "La Piedra," has been started, and from many parts of the country words of cheer and letters of congratulation come to us, showing that intelligent, warm-hearted men, whose names were unknown to us until now, are desirous to know and to spread the truth. Dr. Trumbull is the editor of this monthly. From several towns, and many individuals, the request has come that the paper should be issued weekly, but want of time and money prevent the accomplishment of this laudable wish.

Next month we hope to open a day-school for native children whose parents are unwilling to send them where Romish influence is predominant. We have fortunately secured a teacher who has had seven years' experience in teaching in the public schools. He is enthusiastic, and has been successful in his calling.

A CHILIAN'S IDEA OF THE GOSPEL.

From a letter written by a Chilian to a friend in this city:

At first I was unwilling to present myself before God in prayer without something to offer him. Fatal is this tendency of the human spirit! The history of the world shows that it is opposed to the Gospel, opposed to the doctrine of *free pardon* through Christ. The simplicity of this is startling! But centuries will roll on, and God will remain faithful to His word—men will be saved, but only by this means and in this way. "My glory," saith the Lord, "I will not give to another." Man must be humbled first, and then raised up, built upon "the corner stone."—Standing there, he will be able to defy the tempest; Christ keeps him, there is no condemnation. Ah! my friend, how great, how wonderfully grand, are the truths which have been left us by the Master? The possession of this one fundamental doctrine in the heart makes one complete. I believe that he who has this has all the rest, because this truth rooted in the soul of an individual will cause him to be all that he should be toward God and his fellow-men, and this is the sum of the requirements of the Holy Bible. Let us bless the Lord, let us sing in praise of His mercy, which ever has been, and ever shall be!

ANOTHER CHILIAN'S EXPERIENCE.

An intelligent, middle-aged woman, who recently applied for admission to the Reformed Church, said, in substance:

"I purchased long ago a Bible without notes, because the price of others was so dear. For some years I have been accustomed to read daily a few verses, with the prayer that the Lord would enlighten my mind and help me to understand His will. This I have done, although I belong nominally to the Roman Catholic Church.—Thanks to God, I understand now better than ever before the way of salvation. I see the difference between the commandments of men and those of Divine authority. I see that the salvation which Jesus offers us is gratuitous, and that only by faith in Him can we obtain it. I know by experience that saving faith produces good words and thoughts. I rejoice in the merits of the Saviour who has pardoned me, and enables me to live more in conformity to the Gospel. Jesus has said, 'Freely ye have received, freely give;' I cannot, therefore, keep my joy to myself, but desire that all may share it with me, that they may receive from Christ, without money and without price, the blessings of the Gospel, free pardon, spiritual strength and peace. It is my desire that all may hear the good news; especially do I wish that my countrymen and neighbors, and above all my family, may accept the blessed message."

Here are the aims and principles of the *propaganda*, which every Christian should endeavor to promote. Having sought the fountain, and partaken freely of the waters of life, most natural is it to desire that they may experience the truth of His glorious promise, "He that drinketh of the water that I will give him shall never thirst."

TALCA.

To the missionary work in Talca, under the direction of Rev. Mr. Sayre, is to be added this month the important auxiliary of a day school. For this he is indebted to Christian friends in the United States, who aware of the necessity in this respect have generously contributed a sum sufficient to meet the expenses of the school for a few months. It is to be hoped that they as well as others will be disposed to sustain it. No property holder in Talca could or would rent a room suitable for school purposes, so that Mr. Sayre will be obliged to gather the children under his own roof, in the apartment used for worship on the Lord's day.

Cincinnati.—Miss Purlier.

The whole field seems a rock scarce covered with soil, and the most promising spots are already preoccupied with the seeds of briars and thorns. Oh, it is so easy to substitute the cross for the Crucified—forms for faith—penance for repentance—self-torture for the blood of Atonement, and to rest in the absolution of man instead of the forgiveness of God! How willingly souls remain ignorant, and how readily they become slaves! Well, the Lord Jesus has passed this way before me, and met with more cruel reproach, and far greater discouragements. So let me follow, asking for wisdom that I may not aggravate diseases that I would cure. The love of God in Christ be my theme, a free salvation, free to faith—my work, an open Bible, should be presented to all—leaves from the Tree of Life, scattered thick in the pathway of the multitude—and hearts won to Jesus by acts of charity and words of love.

[Mrs. Schiller refers briefly to two cases of conversion from Rome—an aged and a young person.]

Germany.

No question in Germany seems to be tending more rapidly toward solution than the separation of Church and State. This has been the case, indeed, ever since the great German war of 1866, but the cause has been making more than its wonted progress during the past year and a half. It is astonishing how many perplexing political and ecclesiastical questions really centre in this fundamental one, and how many journals and even elaborate books receive their tone, if not their occasion, from partizanship for or against the divorce. Sweden and Norway on the North, and Wurtemberg, Baden, Bavaria, Austria and Switzerland, on the South, are all joining in the march of increased freedom of conscience, and are now witnessing the first real relaxation of the grasp of the State upon the Church since the sad hour, fruitful of many centuries of worse than spiritual stagnation, when Constantine converted Christianity into a State religion, thus attempting to support it by other than its own native forces. In Prussia, it is not quite popular as yet for leading ecclesiastics to declare in favor of the freedom of the Church from the State, but all the signs are good, for the pressure of the surrounding nations is growing so strong that the hour must come when it will be irresistible. The Prussian people are waiting; who will be first to lift a good strong voice to unite, inspire, and lead?—*Dr. Hurst.*

What the Wesleyan Missionary Society has done.

"Fifty-seven years ago, when it was established on its present basis, it had 51 missionaries laboring in the mission field, it had an income of £10,000, and 17,000 members on its mission stations. For the past year its income has been £145,500; it has now nearly 1,000 missionaries laboring in different parts of the world. It has nearly 4,000 other paid agents, and it has nearly 20,000 unpaid agents. And what have been the results of this great agency? At the present time, on different mission stations, nearly 160,000 accredited members—in different parts of the world 180,-

000 scholars in different mission schools. And, to go into details, what else has this Society done? It has banished idolatry from the Friendly Isles, where you have now some 7,400 members; it has given it a deadly blow in the Fiji Islands, where you have now some 18,550 members; it has gone to Southern and Western Africa, and has rescued many thousands from the thraldom of idolatry there, in both of which places you have about 19,000 members. It has gone to the West Indian Isles, where you have flourishing churches in which you have a noble band of some 41,000 members; and it has followed the British settlers to Canada, Australia, and Eastern British America, in which places you have about 56,000 members; so that you see under the fostering care of this great Society, Wesleyan Methodism is being planted in every quarter of the world; and in some places I rejoice that it is becoming so strong as to be able in a certain sense to stand alone; and thus you have the affiliated Conferences of Ireland, France, Eastern British America, Canada and Australia—so many Methodist centres from which the light is shining all around, and these are some of the results of what this Society has done for the world's conversion."

Turkey.

Rev. C. E. Wheeler gives most interesting intelligence in the *Missionary Herald*, respecting the work of God in the district from ten to forty miles south of Harpoot. He says:

"Twelve years ago there was not one church *with a native pastor* in all this district, and those who professed love for the Gospel were doing nothing for its support. Now there are sixteen such churches, eight of them fully self-supporting, and all so nearly so that of the $3,012 (gold) annual expense for support of pastors and schools, they pay $2,676, with our proportion continually decreasing. Then, we had but eight out-stations; now, ten times that number; of the total expense of occupying which the people are paying two-fifths. Then, the eight were occupied by uneducated men, in whose place we now have a force of 112 pastors, preachers, and other helpers, of whom 32 are graduates of the Theological Seminary, and about as many more have partially completed their course of study, while the remainder are far more intelligent than were the best in those days; and the good work is still going on."

What Papist Missionaries do not do, and Protestants do in China.

The Papists open no chapels for public preaching; they do not preach in the streets or the by-ways, but work by secret modes wholly unknown to us. They do not give the Bible to the people; they do not give them Christian books. They baptize men, women, and children, without training, and give them a saint's name. This is about the extent of their preaching to the masses. What have Protestant missionaries done, and what are they still doing? They open chapels upon the busiest streets, and daily proclaim the word of God. They go through villages and out cities preaching Christ. They have translated the word of God, and scattered it far and wide. You may find it a thousand miles from our mission stations, working like leaven in the heart of this empire. They have given them numerous Christian books, not covertly, but in an open and clear manner have Protestant missionaries done this work, looking not so much to the present results as a future development of the truth among the people.

All this sounding of trumpets in advance of Chunder Sen is fantastic and absurd. There is almost nothing Eastern in his system. It is not one, notes the *Bombay Guardian*, that he has dug out of the Bible, without guidance or instruction. All that is really characteristic and essential about it is European. He has sat at the feet of Theodore Parker, Emerson, Francis Newman, and others, and he has brought back from the East their theories in a diluted form. It is well known how our skeptical books are welcomed by Young India, and how especially it rejoices to denounce the missionaries when

it discovers some author who it thinks has overthrown the foundation of their teaching. The weakest arguments of skepticism are at once accepted by a number of these young educated Hindoos as if they were incapable of refutation. With their new-born and somewhat superficial knowledge of science and English literature, they imagine that they may at once sneer contemptuously at most of the doctrines of Christianity, and in this they are much encouraged by their friends in this country.

We think that Baboo Chunder Sen is in earnest in setting forth his theory of Christianity, that he really thinks that he understands the spirit of Christ and His teaching better than those who accept the New Testament in its breadth and fulness. This is, however, the merest conceit. It has been attempted again and again to separate the morals of Christianity from its doctrines, but without its doctrines its moral principles are powerless. The precepts given in the Sermon on the Mount are far above the capacity of man even distantly to approach in practice, by his unaided powers. They are quite unsuited for human nature and human action, unless we take into account the regenerating and life-giving power of the Spirit. We cannot love our enemies, and do good to them that hate us, by any effort, the most violent, unless strengthened and supported by Divine Grace. To preach a so-called Christian morality, apart from the doctrine of Christ's Divinity and the Holy Spirit's work in the soul, has been tried again and again, and has always ended in nothing. It may be that when Baboo Chunder Sen discovers this, as discover it he must, he will advance further; but unless he does so, his movement will leave no traces of good, but only of evil. It is retarding Christian work by its assumed air of superiority, and by tempting half-instructed Christian natives to desert the Christian cause. As to there being in it any high philosophy, or new insight into the spirit of Christianity, the pretence is most absurd. It is an attempt to teach more feebly what Martineau and others have long taught in this country. The movement, intellectually, is one of not the slightest importance to the world, except as a new manifestation of overweening self-confidence.—*London Weekly Review.*

Current Opinions on the Infallibility Dogma.

The Capstone Put On.—The edifice of Romanism is finished! As a system it needed the declaration of the infallibility of the Pope to complete both theory and practice. Not till this astounding assumption was deliberately accepted and proclaimed, was there a logical consistency in the Papacy. He who claims to be, in Christ's stead, as His vicegerent, the Head of the Church, must claim also to be infallible. Romanism stands now the complete development of the hierarchical idea.

We rejoice in the fact. Like the opening of the cannonade on Sumter, after years of theorizing about secession, it is the beginning of the end. It broadens and yet simplifies the issue between Romanism and Protestantism. It shows that there is no middle ground. It teaches clearly whither the stream of hierarchical pretension conducts those who embark upon it.—*Advance.*

At last! The decree has been voted. It has been publicly promulgated, with all the scarlet pomp of the seven-hilled city. By the formal act of as general a Council as Rome can command, Pio Nono has presumed to ascend the throne of God. "To err is human;" but the Pope declares, and his satellites unite in the declaration, that he cannot err. He "opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God."

Eighteen hundred years after the gospel was first preached in the city on the Tiber, and eight hundred years after the apostasy began to rave about infallibility, the Pope

is crowned as victor in the internecine war. The French King arrogantly declared, "*L' Etat—c'est moi.*" More arrogantly still the Romish Bishop asserts, "I am the Church : my voice is the voice of God." Never has such a stab been aimed at truth and morality, at man and God. It is representative. The whole organism is responsible for it. All who, understanding this, remain within the Papal fold, and acknowledge the Pope in his blasphemous character, deny and forswear their allegiance to the Divine Redeemer. They cannot be recognized as the followers of Jesus. If Trent did not completely take from the Romish organization every mark of a true Church of Christ, the Vatican has certainly done it. The broadest mantle of charity cannot cover it. Christians should have no charity for it.

Therefore, let the liberal and apologizing spirit which of late years has been growing up towards Romanism withdraw from the field. Many Protestants have been willing to believe that the Papacy has changed, and that it was unjust to charge the sins of the past on it as it now exists. Its persecuting spirit and its infamous decrees were things of a former age, which would never again be reproduced. But it now spurns the apology. The Popes have been infallible. They constitute an impeccable succession of divine men. The system is to-day responsible for the whole history of the past ; and wherever and whenever it has the power it will do again just what it has done. Fealty to the Great Head of the Church and our own safety demand that we shall cease to apologize for it, or to suppose that it has improved with the progress of the ages. Especially is the duty of Americans imperative and pressing. The Pope is a despot. He claims the allegiance of the nations. He has made himself responsible for all the utterances against freedom which have been given forth by his predecessors. His system is utterly at war with our government. The two cannot exist together. They who love the government must, in religion and in politics, every where and at all times, resist and seek to destroy the influence of the anti-Christian and anti-republican system.—*Presbyterian.*

The practical question in this country is with the Irish Roman Catholics, than whom the Papacy has no more devoted adherents. Father Hecker knew what he was saying when, on the nineteenth of June, he declared in the pulpit that "the eyes of Catholic Europe look to America, with her free institutions, as the land of brightest promise."

Had Father Hecker then seen the *Catholic World* for July, or are the utterances of the two in accordance with a far-reaching, though gradually-developing, plan? That journal, speaking of this country, says, "*A land of promise*, a land flowing with milk and honey, *is spread out before them (the Catholics), and offered for their acceptance.* The means placed at their disposal for securing this rich possession are not the sword, or wars of extermination waged against the enemies of their religion, but, instead, *the mild and peaceful influence of the ballot, directed by instructed Catholic conscience and enlightened Catholic intelligence.*" Had we charged upon the Catholics what is here asserted to be their policy we would have been denounced as jealous calumniators ; but here is the distinct avowal of the intention to win the control of this country through a Catholic political party. By whom this land is "offered for their acceptance" is not stated, though we know that politicians are plenty who are reckless enough to sell the cause of American liberty to Popish priests in compensation for Catholic votes. But quite as important is it for us to remember that the chief instructor of the "Catholic conscience," and the principal enlightener of "Catholic intelligence," is the infallible Pope. European political circles regard the dogma with alarm, aware that it means an intensified assertion of Papal authority over all the members of the Church, and more active interference with the legitimate rights of the civil power. France and Germany are alarmed by no shadows of their own

imagining; and we in the United States must be prepared to see in the proclamation of the Pope as the infallible vicegerant of God on earth, for this is what it practically means, the masses of our Roman Catholic population hastening to his bidding. Faithful Catholics have, in their blindness, no alternative but obedience.—Rev. D. A. Whedon, D.D., *in "Christian Advocate."*

To cap the climax of absurdities, hopes were entertained of reducing the negative vote. Have, then, the Holy Spirit and the Blessed Virgin been remiss in their efforts with these? So much, any thoughtful man is apt to ask himself as he reads the telegraphic announcement of the results of the vote. Strange medley of high theories about heavenly inspiration and of confident dependence on earthly influences. What is to be done with the recalcitrant? It would hardly do to make a bonfire of them; such a reduction of the minority is now hardly admissible. Argument has been exhausted to no purpose. They have been, and they still are, convinced that this decision is a fatal mistake. They are cardinals, archbishops, and bishops, the most pious and enlightened men in their communion. Their influence is vast, and it is wielded upon the most enlightened portion of the Catholic world. They no doubt represent the convictions of the vast majority of the faithful, those whose opinions are worth having. More than one-half the Episcopal majority are Italian dignitaries, the direct creatures or dependents of the Holy Father. The missionary bishops, good, honest men, shepherds without sheep, to whom the Pope is as God, cried out yea. The Oriental prelates, who brought nothing else to the Council so remarkable as their venerable and flowing beards, were to a man for the decision. Peruvian, Chilian, Paraguayan, and Siamese bishops, mere vegetables, said yes. The intelligent advocates of this conclusion are the placemen of the Pope, the English and American neophytes whose excessive zeal stultifies their diminutive sense, and the Jesuit herd which blindly obeys its General, the so-called Black Pope. "They bring monks instead of arguments," said Pascal in his day!—*Zion's Herald.*

A correspondent of the *Berlin Volks Zeitung* writes:—For eighteen years the Jesuits have been pursuing a deeply-laid plan, which they have of late matured, since the conviction has forced itself upon them, that the temporal power of the Pope is approaching its end with irresistible rapidity. New pecuniary resources had to be found to supply the place of those which would be closed to the Holy Chair by such an event. Now, all the possessions of the Jesuits belong to the whole Order. Nothing is the peculiar property of a special mission, monastery, &c. The General has an unlimited power over all the pecuniary resources of the Jesuits, which he disposes of according to the wants of the time, and can recall and divide in a different manner when, by so doing, he hopes to further the purposes of the Order whose head he is. This is not the case with the rest of the property of the Church. It belongs to certain chapters, monasteries, &c., which, as may well be supposed, are not always inclined to renounce their possessions in favor of the whole Church. Very rarely, and only in special cases, do they sacrifice a part of it for general purposes, and they never do so without reluctance and resistance. This is to be changed. All clerical possessions are to become the common property of the whole Catholic Church. In order to effect this, the right of disposing of them must be placed in the hand of a single person—the Pope. The dogma of infallibility is only the means of securing this end. When it is once proclaimed, the Bishops, Abbots and Chapters will be placed in a position which will render it impossible for them to assert their claims to the separate enjoyment of the property they have hitherto possessed. The minority suspect the dangerous arguments which may be based on the doctrine. The dogmatic discussions are after all only sham fights. The Jesuits are no idealists; they have always practical ends in view.

Bishop Connolly, of Halifax.—The Roman correspondent of the Augsburg *Allgemeine Zeitung*, writes:—"Connolly, of Halifax, made such a speech at had seldom been heard within these walls. 'Three times,' he said, 'I have demanded that proofs might be given of the necessity of excluding Bishops of the Catholic Church from the definition of a dogma, either by means of Scripture texts, according to an authentic interpretation, or by the testimony of tradition and the Councils, but my request has not been fulfilled, and now, like the blind man who sat by the wayside, near Jericho, I conjure you to make us to see, and to believe.' It had always, he continued, been the practice for the Popes to consult the Church by means of Synods or encyclical letters. We have always considered this general harmony of the whole Church, as shown by the assent of the entire episcopate, the strongest proof of the

credibility of the Catholic doctrine ; this is the shield we have opposed to foes from without, and this the powerful attraction by which hundreds of thousands have been drawn into the Church. And now, this, our irresistible weapon of offense and defense, is to be broken and cast before our feet. The thousand-fold episcopate, with the millions of believers who stand behind it, has shrunk and dwindled into the voice and testimony of a single man. Let the deputation show and prove that in the earlier history of the Church the Pope was everything and the Bishops nothing.—The Synod of Jerusalem accepted not the formula of St. Peter but that of St. James, who spoke after him, and the apostolic creed runs not : *Credo in Petrum et successores*, but *Credo in unam ecclesiam catholicam*. We Bishops have no right to resign for ourselves and our successors the hereditary and primeval rights of the episcopate, or to give up the promise of Christ : 'Lo I am with you alway, even unto the end of the world !' Now, however, we are to be reduced to nullities, the noblest jewel is to be broken from the priestly breastplate of the Bishops, they are to be robbed of the highest prerogative of their office, and they and the whole Church are to be changed into a blind crowd, in whose midst only a single seeing man is to be found, whom therefore they must undoubtingly believe."

Archbishop Kenrick's Pamphlet.—A formal complaint has been lodged against the Archbishop of St. Louis for his pamphlet on the Council. The substance of this remarkable production, which some of our foreign exchanges fancy may be meant as the rallying cry of a schism in the Catholic Church, is thus reported :

The Archbishop of St. Louis insists that bishops have always hitherto been regarded in the Church as judges of faith, but that, if the Pope is alone infallible, their office as such is at end. He says, again, that the number of theologians who have at various times maintained Papal infallibility is quoted as evidence of that tenet, but that no article of faith can be established on such foundations. The doctrine that supreme authority in temporal matters had been conferred on Peter and his successors was held for centuries in the Church, but nobody out of Rome would seriously maintain such a theory now. He then refers to the Bull *Unam Sanctam*, and the similar teachings of Suarez and Bellarmine, and observes that "there are bishops in the Council, and himself among them, who have solemnly sworn that at least in England the Pope possesses no such jurisdiction ; whence it follows that even the most solemn Papal decisions, like this of Boniface VIII, are null and void if they are not grounded on the Word of God, contained in Scripture and tradition. *Commenta delet dies judicia naturæ confirmat.* In reply to the favorite argument of Dr. Manning, that Papal infallibility requires to be defined because it is so vigorously contradicted and opposed, he says :

"They forget that they have only themselves to thank for this deplorable controversy, which they provoked by proclaiming to the astonished world that the two new dogmas of Papal infallibility and the Assumption were to be defined by the Vatican Council, and seeking to prepare men's minds, both in England and America, for receiving these tenets as revealed articles of faith. In view of this audacious teaching, which was even maintained in episcopal pastorals, others have come forward, who deserve eternal memory before God and man, to remind the faithful that there can be no new dogmas, that Papal infallibility has no witness of either Scripture or tradition, and that the business of the Council is to investigate, and not simply to 'acclaim.' And for thus telling the plain truth they are reproached with inciting to revolt the very persons who would have interpreted their silence into acquiescence, and used it for carrying out their own plans. And then we are told that it is necessary, under existing circumstances, to do something for the honor of the Papacy, as though the bishops had the situation and the circumstances to consider rather than the truth, or were any more competent than the Apostles themselves, whose successors they are, to do anything against the truth."

Coming to practical details, the Archbishop comments on the enormous numerical preponderance of Italian prelates in the Council, and argues that the only way to get a really free or representative verdict would be to let the bishops deliberate separately in their own mother-tongue, and vote by sections, as at Constance, instead of by counting heads. Thus only would opportunity be afforded for a *bona fide* discussion, which the present regulations render wholly impossible. Six months have already been unprofitably wasted, and all the Catholic world set by the ears, and what is to be the end ?

"They certainly deceive themselves who imagine that on the promulgation of the new dogma will follow a great calm. The contrary is far more probable. Those who

obey the decrees of the Council will find themselves very awkwardly situated. The civil governments will treat them, not altogether unreasonably, as unreliable subjects. The enemies of the Church will cast in their teeth the errors taught or practically sanctioned by Popes, and will ridicule the only possible answer, that the Popes did not teach these errors officially, but only as individual Bishops of Rome. And they will point to the scandalous lives of too many Popes as a further proof of the internal contradictions of Catholic belief, for men will not distinguish between infallibility and impeccability, which seem to them naturally connected."

As regards the future course of the Opposition, Archbishop Kenrick indicates rather than expressly states it. While observing that "no one who does not submit to the decrees of an Ecumenical Council deserves the name of Catholic," he significantly adds, "*if the indispensable conditions have been observed in holding the Council*," one of which conditions is declared to be "moral unanimity."

LITERARY NOTICES.

LIFE IN UTAH; or, The Mysteries and Crimes of Mormonism: being an *exposé* of the secret rites and ceremonies of the Latter Days Saints, with a full and authentic History of Polygamy and the Mormon sect from its origin to the present time. By J. H. BEADLE, editor of the *Salt Lake Reporter*, and Utah correspondent of the Cincinnati *Commercial*. 8vo., pp. 540. Illustrated. National Publishing Company, Philadelphia. 1870. Prices, $2 75 and $3 25.

The *Evangelist* says: The author of this volume, detailing the results of his own experience and observation, confesses that it was only after repeated illustrations of the Mormon spirit and faith had come under his eye, that he surrendered his prejudices in their favor. The details of his volume, covering the history of the Mormons, their system of belief, their social and civil usages, the vices which prevail among them, and which are inseparable from their system, seem to be fairly and impartially presented, and furnish copious materials upon which to base a judgment of a sect which, in these modern days, seems so strange and hideous an anomaly in the midst of our civilization.

Synopsis of the Religious Quarterlies.

THE BIBLICAL REPERTORY AND PRINCETON REVIEW. July. New York: C. Scribner & Co.

Tholuck's View of Preaching; Heathens' Views on Golden Age, etc., compared with the Bible; The Brothers Valdés; Ecclesiastical History of the Venerable Bede; The Trial Period in History; The General Assembly, and Notices of Literature, Abroad and at Home.

THE BIBLIOTHECA SACRA. April, 1870. Andover: Warren F. Draper.

Psychology in the Life, Works, and Teachings of Jesus; A Fourth Year of Theological Study; Doctrine of the Trinity; Year of Christ's Birth; Silence of Women in the Churches; Prophecy as Related to the "Eastern Question;" and Notices of Literature.

THE METHODIST QUARTERLY REVIEW. July, 1870. New York: Carlton & Lanahan.

Mommsen's History of Rome; Matthew 24, 1-36; Twenty-second Psalm; Southern Reconstruction; The Earnest Minister; Training of Deaf Mutes; Methodist Hymn Book; Book Table, etc. (the latter includes a terse but sufficient notice of "The Invitation Heeded")

THE CHRISTIAN QUARTERLY. July, 1870. Cincinnati: R. W. Carroll & Co.

The Law of Liberty; The Law of Divorce; Christian Experience; Education of Children; A Page of History and a Line of Revelation, and the Infallibility Dogma. The latter, like the many previous articles upon Romanism—comprehensive and compact, thorough and fair.

THE NEW ENGLANDER. July. New Haven: W. L. Kingley.

St. Francis and His Time; Probation between Death and Judgment; Henry Ward Beecher; Free Churches of England; Yale College, its Future; How the Rev. Dr. Stone Bettered His Situation, by Rev. L. W. Bacon; The Bible and the School; McCosh's Logic; and Notices of New Books.

THE AMERICAN PRESBYTERIAN REVIEW. July. New York: C. Scribner & Co.

Sin and Suffering in the Universe, by Mr. Barnes; Osterzee's Theology of the New Testament; Farrar on the Constitution; The Problem of History; The Mather Papers; Protoplasm; Relation of Theology to Preparatory Sciences, from the German of Hagenbach; The Felicity of God; New German Theological Literature and Contemporary Literature.

OUR MONTHLY. July and August. Cincinnati: Sutton & Scott.

Well-filled (80 large double-columned pages) with Literary and Religious matter of great interest and excellence.

Our Juveniles.

OLIVER OPTIC'S MAGAZINE: Our Boys and Girls. Boston: Lee & Shepard. Weekly and Monthly, $2 50 per annum.

THE RIVERSIDE MAGAZINE: for Young People. New York: Hurd & Houghton. $2 50.

OUR YOUNG FOLKS: an Illustrated Magazine for Boys and Girls. Boston: Fields, Osgood & Co. $2.

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For still younger readers, the *Children*, there is:

THE CHILDREN'S HOUR, by L. S. ARTHUR. Philadelphia. $1 25.

And for *youngest* readers:

THE NURSERY. Boston: J. L. Shorey. $1 50; which begins its eighth volume this month, *i. e.*, it is seven years old. Very excellent are both these Monthlies—the latter especially abounding in just the right kind of pictures for those of its own age.

THE INFANT'S MAGAZINE, The Children's Friend, The British Workman, The Friendly Visitor. Published monthly, in London, and published to Subscribers in America at the reduced price of 50 cents per annum each. By Chas. F. Roper, 633 Broadway, New York.

YOUNG FOLK'S NEWS. Philadelphia: A. Marken. $1 00 per annum.

Of this Weekly, we gladly repeat our former strong commendation. It is always warmly welcomed by parent and children alike, because carefully prepared to interest and instruct.

THE BRIGHT SIDE. Chicago. Another "Paper for all Children," from the West.

It looks and reads well. If it continue its visits, we shall be able to speak more intelligently about it.

WORK AND PLAY. Springfield, Mass: M. Bradley & Co. Edited by Mrs. H. L. Bridgman.

Still another Magazine (monthly) devoted to the occupations and recreations of the home young folks. This, too, strikes our children and, of course, us—reading through their intelligent eyes and minds—as most attractive.

SPORTS AND GAMES: Quarterly. Jan. and April. Boston: Adams & Co. 25c.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 31st August, 1870.

MAINE.

Brunswick. Cong. Ch. and Soc'y		$20 00

NEW HAMPSHIRE.

Temple. Warren Keyes $5. Deacon N. Wheeler $5	10 00	
Hancock. Anna Tuttle	4 00	
Henniker. Cong. Ch. and Society	33 25	
Camptown. " " " "	14 00	
Concord. Unknown friend by hand of Rev. Dr. Stowe	5 00	
Hampstead. Miss I. S. Eastman	2 00	
		$68 25

VERMONT.

Brattleboro. A. Van Doom for Italy		5 00

MASSACHUSETTS.

Lynn. Common St. M. E. Church in part	28 46	
E. Boston. Meridian St. M. E. Ch. in part	39 20	
Lynn. South St. M. E. Ch.	20 51	
Pittsfield. M. E. Ch. in part	25 00	
Malden. M. E. Ch. additional	66 00	
No. Adams. M. E. Church	18 00	
Lynn. Chas. E. Payson	2 00	
So. Boston. Broadway M. E. Ch.	31 48	
Cambridgeport. Ladies of Prospect St Church for Miss Rankin's School ($100 gold)	112 00	
Newburyport. Eliz'th Wheelwright for Miss Rankin's field	50 00	

MASSACHUSETTS—*Continued.*

Boston. Miss Louisa Grosvenor, legacy by Geo. M. Brooks Ex. 300 00
Cambridge. Chas. R. Patch for Northern Mexico 20 00
No. Scituate. Rev. T. S. Robie 2 00
Fall River. New Boston Sab. Sch., C. V. S. Remington, Supt., for Central Mexico 20 00
Boston. Tremont St. M. E. Ch 87 19
Newton. M. E. Church in part 49 59
Clinton. " " additional 2 00
Gloucester. " " " 16 00
Charlestown. A Lady 1 00
Boston. Grace M. E. Ch. in part 37 80
Cambridgeport. " " " 72 22
Springfield. " " " 39 00
Milford. " " " 9 31
—— A friend in Massachusetts for Mexico 100 00
Amherst. 1st Cong. Ch and Soc'y to make D. H. Kellogg a L. M. 41 32
Beverly. Miss C Morgan 1 00
Watertown Phillips Ch. and Soc'y, 16 30
Groton. Union Evan. Church and Society, add 1 00
Boston. N. Boughton, Jr., Union Church 5 00
Grantville. Cong. Ch. and Soc'y 28 65
Littleton. " " " 6 83
Cambridgeport Cong. Ch. and Soc'y, 115 23
Oxford. Cong. Church and Society, additional 2 00
Charlestown. Winthrop Cong. Ch. and Soc'y for Miss Rankin's Mission 92 00
Holliston Cong. Ch. and Society 36 52
Boston. Mt. Vernon Ch. and Soc'y, add 8 00
Andover. Free Ch. and Society 17 23
Uxbridge. Ev. Cong. Church and Soc'y to constitute Joel White and Warren Lackey, L. M's. 52 00
Leicester. Cong. Ch. and Society 30 00
Cambridgeport. E. D. Goodrich for the Hungarian Mission 500 00
——2,100 34

CONNECTICUT.

Greenwich. 2d Cong. Ch. per. L. P. Hubbard 60 83
Madison. 1st Cong. Ch. and Soc'y, 34 08
Stratford. Cong. Ch., Rev. W. K. Hall 52 35
Woodbury. Geo. H Atwood 1 00
Watertown. Cong. Church by Eli Curtiss, Tr. 43 36
Colebrook. Mrs. J. C. Stillman 6 00
W. Killingly. Cong. Ch. by G. Danielson, Tr 25 00
Milford. Plymouth Church 21 68
No. Manchester. Cong. Ch. in full of L. M. per Rev. Edwin A. Adams 13 08
Torringford. Cong. Ch. to make Deacon H. L. Rood, L. M. 42 41
Wilton. Cong. Ch. 35 69
Hadlyme. Cong. Ch., additional 7 64
New Haven. O. T. Frisbie 2 00
—— 344 12

NEW YORK.

Brooklyn. Mrs. Geo. H. Taylor 5 00
N. Y City. Wm Walker 30 00
" Jno. P. Crosby to constitute the Rev. Geo. L. Prentiss, D.D., a L. M. 30 00
" H. S. Terbell to cons. Rev. Jno D. Stokes a L. M. 50 00
" 11th P. Ch. for Cen. Mexico, of which $25 from Geo. W. Cook 133 11

NEW YORK—*Continued.*

N.Y.City. St Paul's M.E. Ch. in part, to cons Rev. Dr Ridgeway, and A. V. Stout, L. D's 500 95
Weedsport. M. E. Ch. in part 11 45
Clifton Springs. 45 50
Syracuse. M. E. Ch. additional 5 00
Benton Centre. M. E. Ch. add 4 25
Geneva. M. E. Ch, additional 2 50
Beekman Hill. M. E Ch, add 9 89
Astoria. E. J. Woolsey, Esq 100 00
N. Y. City. Mrs. R. I. Brown for Bible Reader $30 gold, and $25 currency for School on Miss Rankin's field, and to cons. Rev. S. Matteon and Geo. M. Clark L. M's. 61 30
" Woman's Union Miss. Soc'y for Education $30 gold, and $50 currency for Bible Reader in Miss Rankin's field 86 30
North White Creek. Ahira Eldridge 1 00
Utica. A friend of Missions, for Miss Rankin's field, and to cons. Rev. J. W. Whitfield a L. D. 100 00
N. Y. City. Collegiate Chs. per H. Snyder, Tr. 76 66
Brooklyn. Pilgrim Ch. per S. F. Phelps, Tr. 238 19
Onondaga Valley. Pres. Ch., Rev. L. R. James 12 79
N. Y. City. Mrs. C. B. Atterbury for Central Mexico 40 00
Poughkeepsie. Mrs. C. M. Hovey, 11 00
Troy. D. Cowee, Esq 50 00
Homer. Cong. Ch. 35 37
Aurora. Pres. Ch. 107 50
Schnectady. Pres. Ch., Rev. Dr. Backus 72 77
N. Y. City. Mrs Jas. Donaghe for Central Mexico 3 00
" J. C. Holden 25 00
Brooklyn. J. B. Hutchinson 50 00
N. Y City. Ambrose K. Ely for Central Mexico 100 00
" St. Luke's M. E Ch. to cons. Rev. C. S. Harrower a L. D. 140 31
" St. Luke's M. E Sab. Schl. for Publishing a Tract in the City of Mexico 50 00
" 125th St. M. E Ch in part 8 00
Geneva. M. E. Ch. additional 2 00
Waterloo. Dr Gridley's M. E. Ch. 15 00
N. Y. City. 17th St. M. E. Ch, add 25 00
Manchester. M. E. Ch in part 5 13
Sodus. M. E. Ch. in part 5 50
Newark. " " " 6 75
Phelps. " " " 11 10
Yonkers. 1st Pres. Ch., W. C. Foote, Tr. 77 62
——2,344 94

NEW JERSEY.

Newark. M. T. Baker to cons. Mrs. Sarah M. Baker a L. M. 30 00
" Wm. O. Headley to cons. himself a L. M. 30 00
" A. O. Price to cons. himself a L. M. 30 00
" Central Pres Ch. 77 00
Passaic. M. E. Ch. additional 5 00
Mechanicsville. M. E. Ch. add 3 00
Bound Brook. Reformed Ch. to cons. Rev. J. C. Dutcher a L. M. 28 90
Montclair. Pres Ch. 70 81
Newark. 1st Reformed Ch. for L. M. 86 33
Flemington. Pres. Ch. to cons. Geo. S. Mott, Rev. G. S. Woodhull and Hon. J. T. Bird L. M's. 95 06

NEW JERSEY—*Continued.*

Readington. Reformed Ch. which makes Rev. J. G. Van Slyke, L. D. in part	81 30	
		541 40

PENNSYLVANIA.

Windgap. Rev. E. Pickersgill	1 00	
Gettysburgh. Christ's Church, H. J. Fahnestock, Tr	9 44	
Lyonville. Jno. Scholl for the Bohemians	50	
Fairview. Lehman's Chapel M. E. Church	3 00	
Chester. Pres. Ch. in part of L. M. for Rev. Mr. Dobson	23 00	
" 1st M. E. Ch	5 61	
" 2d " "	8 03	
Oxford. Pres. Ch. to cons. Rev. W. R. Bingham, Mrs. S. E. C. Dickey, Alex. McCormic and Miss Jane Wiley, L. M's,	124 50	
" E Boyd in part for L. M	5 00	
" U. P. Ch. Union Collec. in part of L. M. for Rev. E. T. Jeffers	16 72	
Coatesville. By Rev. Mr. Deitz	3 50	
Indiana Pres. Ch. to cons. Rev A. McElwaine a L. D	100 00	
" Ev. Luth. Church	13 00	
Fairfield. U. P. Ch. in part of L. D. for Rev. J. Scroggs. D. D	56 55	
Latrobe. Cash	1 87	
Robinson's Run U. P. Ch. in part,	9 90	
Round Hill. Pres. Ch. in part for L. D	33 86	
Middle Spring. Pres. Ch. add. for L. D	7 00	
		422 43

MARYLAND.

Baltimore. Monument St. M. E. Ch. in part	55 50	
" Union Sq. M. E. Ch., in part,	87 13	
Havre De Grace. M. E. Ch. in part,	11 75	
Baltimore. Madison Square M. E. Ch in part	16 00	
" Broadway M. E. Ch	66 10	
" Eutaw M. E. Ch. in part	10 00	
Townsend. " "	8 55	
" Rev. E S. Slater	5 00	
Baltimore. Jefferson St. M. E. Ch. in part	11 79	
" Strawbridge M. E. Ch. part,	7 60	
" High Street " "	29 00	
" Wesley Chapel " "	26 25	
" No. Exeter St. " "	10 75	
Elkton. Pres. Ch in part of L. M. for Rev. H. Mathews	18 50	
" M. E. Ch	3 25	
		367 17

KENTUCKY.

Paducah. Pres Meth. and Ref. Chs.	80 00	
Newport. Rev. C. Monjean	1 00	
		81 50

MISSOURI.

Macon. R. H. Sloan		25 00

ILLINOIS.

Galesburgh. Prof H. E. Hitchcock,	5 00	
Pittsfield. Rev. Wm. Carter	5 00	
		10 00

INDIANA.

Plainfield. Western Yearly Meeting of Ortho. Friends per N. N. Morris	50 00	
Lawrenceburgh. 1st Pres. Ch in part	8 66	

INDIANA—*Continued.*

Crawfordsville. Caleb Mills for Central Mexico, and to cons. Rev. B. Condit a L. M	30 00	
		88 66

OHIO.

Oberlin. Hiram Hulburd	25 00	
New Concord. Mrs. R. Law	50	
Piqua. 2d Pres. Ch. Miss Soc'y	20 30	
Marietta 1st Cong. Ch. Col. Mills and wife $20; Messrs. Follett, Skinner, Andrews, Mrs. Prof. Mills, $5 each; Putnam, Leonard, Shipman, Cadwallader, Nye, Mrs. Shipman, Whittlesey, $3 ea.; Rossetter, Glines, Woodruff, Mrs. Hashburger, Cole, Woodbridge, $2 each; Adams, Wells, Ward, Reed, Thomas, Judd, Camp, Hildreth, McLaren, Phillips, Staples, Starley, Mrs. Lewis, Gilman, Goddard, $1 each; Mrs. Westgate 50c.	88 50	
" 1st Pres Ch. A Waters $10; Messrs Brown and Newton, $5 each; Mrs. Morgan $2; Coulter, Slocumb, Eells, Mrs. Tenney, $1 ea; B. Stone, 25c.; in full to cons. Rev. Wm. Addy a L. M	26 25	
" Pr. Epis. Ch. W. H. Buell $3; P. Wells $5; Wells, Bosworth, Rhodes, Hodkinson, $2 each; Bartlett, Anderson, Jenvey, Waters, Mrs. Woodbridge, Ralston, $1 ea.; G Jenvey, 50c.	22 50	
" Bapt Ch., F. E. Pierce $3; Z. D Dana $1	4 00	
Harmar. 1st. Cong. Ch., D. Putnam, $50; Drs. Hart and Stevens, Mrs. Fearing, Higley, $5 ea.; Bosworth, Misses Hart and Lord, $2 each; Haywood, Jennett, Mrs. McCoy, $1 ea.; M. H. Andrews 50c	79 50	
Cincinnati. 1st Or Con. Ch., 2d Instal. for Colp'r in Miss Rankin's field, $125; J. S. Crawford 2d year's educaton of Mexican youth in Miss Rankin's Seminary, $50; Wayne, Strader, $15 each; Davis & Co., Warren & Co., $25 each; Barker & Co., $20; Devinney, Wood, Butler, Mendenhall, Miller, Healey, $10 each; Collins, Alden, Betts $5 each; J. Hancock $4; Mr. Robb, Mrs. Shlleto, $2 each; Mrs. Hopkins $1; Mrs. Dare 50c	362 50	
Tallmadge. Mrs. M. T. Oviatt $5; Rev. L. Shaw, $1	6 00	
Windham. Cong. Ch	10 00	
Oberlin. 1st Church	63 24	
" 2d Church	24 00	
Elyria. Mrs. Dodge	1 00	
		733 29

WISCONSIN.

Beloit. 2d Cong. Church, per J. B. Merrill, Tr	15 30	

Harpers Ferry, W. Va. M. E. Ch.	1 50	
St. Augustine, Florida. Cash	30 00	
Athens, Greece. Sundry donations through Rev Mr. Constantine for Mission Church	30 89	
Topeka, Kansas. P. S. Cleland	5 00	
Total		$7,234 78

THE CHRISTIAN WORLD.

Vol. XXI. OCTOBER, 1870. No. 10.

Protestant Catholicism, in its Relation to Evangelization.

BY REV. B. B. HOTCHKIN.

ONE of the early labors of the Evangelical Alliance was to examine how much of recognized sameness there is in the Confessions of the various evangelical Christian bodies ; how much breadth of ground for doctrinal as well as spiritual fellowship. This understood, the churches could better know how freely they may give to each other their sympathies in trials or triumphs, and how far their cause is one ; and—what is of more ultimate consequence—whether in certain fields and certain kinds of labor, there may not be a concentration of effort with no distinctive denominational peculiarity or interest, without imperilling the truth. The Alliance, after careful examination, found the following nine articles to be a *consensus* of the various evangelical Confessions of Faith :

"1. The divine inspiration, authority, and sufficiency of the Holy Scriptures.

"2. The right and duty of private judgment in the interpretation of the Holy Scriptures.

"3. The Unity of the Godhead, and the Trinity of the persons therein.

"4. The utter depravity of human nature in consequence of the Fall.

"5. The incarnation of the Son of God, his work of atonement for sinners of mankind, and his mediatorial intercession and reign.

"6. The justification of the sinner by faith alone.

"7. The work of the Holy Spirit in the conversion and sanctification of the sinner.

"8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.

"9. The divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper."

To guard against the apprehension that this compilation (for it was substantially such) was intended to supersede any existing Formulary,

or to take upon itself any Church character, the following explanation was appended:

"It being however distinctly declared that this brief summary is not to be regarded in any formal or ecclesiastical sense, as a creed or confession, nor the adoption of it as involving an assumption of the right authoritatively to define the limits of Christian brotherhood, but simply as an indication of the class of persons whom it is desirable to embrace within the Alliance."

There can be no doubt that the discovery of so much of not merely virtual, but verbal, agreement in all that constitutes the vitalities of the Christian faith, simplifies the question of the possibility of a non-denominational and yet thorough evangelization, and it fairly opens the question whether, in certain cases and under certain conditions, that form of effort will not be found the highest wisdom of the Church.

Denominations we must have, or rather we will have—whether in perpetuity is not now the question, but certainly for the present; and this fact must be one basis of calculation in the working economy of the Church. And denominations must make for themselves denominational work. The day is past, if it ever existed, when a Church can be held together by a creed or system of polity: much less can it find in it any accretive power. The going forth to save men, was made by our Lord the condition of the life of Christianity as a whole, and it is just as truly the life of Christianity as individualized in churches or persons. The denomination which has no denominational work that stretches into the field of "all the world," may as well throw up its denominational existence, for it meets no want of the hour, and exists only to multiply Church appellations already over-abounding.

Still, even for a moment looking at the case in the abstract, can we not see the well-doing of God in so proportioning out the work that there may be parts of it which can best be taken up by the union of evangelical Christendom, no denomination carrying *itself* there, but all working in unity for the promulgating there of "the light of the glorious gospel of Christ?" Is it not well that in the out-going of the Church life, we should come upon some strong points of contact, and in some fields of effort be so brought into combination as to assure ourselves that the Christian unity is a living reality, and not a mere beauty of rhetoric? It is as true of the union as of the denominational life, that it is life only as it has expression, and that such expression as betrays the presence of life, is found only in the work of life—"with one mind *striving together* for the faith of the gospel."

This view in the abstract is strengthened when we come into the presence of things as they are. There are almost boundless fields for denominational enterprise—fields where, with a Christian prudence, denominational work can be done without any damaging interference one with another, or any of the scandal to Christianity to be apprehended therefrom. Room in this article fails for specification.

But there are other fields, vast, and at the present juncture second to none in importance, where denominations, in their denominational capacity, could not work side by side, without seriously impairing the influence of the effort as a whole. Take, for example, Mexico, Chili, Italy, or any of the countries where the grand work opening is that to supplant a demoralized and false christianity with the true Christian faith, and the presence of a divided Protestantism would be the signal of disaster. Romish teachers would point to it and glory over it as the proof of all which they have said of the conflicts of disunion outside of the Papacy, and of Protestantism as incapable of any common faith. It would also become food for the sneers of the infidelity of Europe, which has sprung to its work in those new fields, and is laboring, with only too much success, to persuade the newly-awakened dissent from Rome to span the entire distance from superstition to Atheism.

It does not materially help the matter to say that, under the improved state of feeling, denominations can take a co-occupancy of field, and yet preserve a faithful Christian cordiality. We who have all our lives been accustomed to this condition of the Church, may better understand the matter, and feel less of the offence of its divided condition. But people who have lived in ignorance of any Christianity outside of Romanism, and in whose ears the priests of that system are keeping up the din of Protestant disunity, cannot but be embarrassed, and too often fatally so, by the very hearing of party names, and the sight of what would seem to them like party churches.

It might help the matter if, by an inter-denominational agreement, particular countries should be assigned to particular denominations, but we see nothing in the history of the past, or the movements of the present, to afford the least probability of such an arrangement. And, while it would be one of some good points, we are not sure that its workings as a whole, would be good. We must confess to some revolt of feeling from a deliberate agreement to Episcopalize Mexico, Presbyterianize Italy, setting up a Baptist Christianity for Spain, and a Methodist for South America.

It does seem to us that, for such fields of effort, as well as for various other forms of service which may not now be named, God has ordained a co-operative Christianity which may give life and expression to the sublime fact of a Protestant and Evangelical Catholicism. The points of faith enumerated at the commencement of this article, take, as has been said, the whole sweep of the vitalities of Christianity, and what Christian, of any breadth of heart, will not say, Let Mexico, South America, or trans-Alpine Europe be brought to this faith, and come under its saving power, and I am satisfied? In what light could such an achievement be more glorious than as the fruit of Christian unity? And what denomination participating in one common effort through which it

was won, could fail to feel it reacting upon itself, in fresh love toward every member of the co-operating sisterhood of Churches?

Turning from the aggressive to the more strictly defensive work now on the hands of our evangelical Christianity, we see again the value of the influence of a well-defined Protestant Catholicism over denominational effort. We take, for example, the department of the press—denominational literature, it is generally called, though it is approaching the more wholesome condition in which a more appropriate title would be, the literature issued by a denomination. The time may have been when there was excuse—we cannot use a stronger word—for employing this agency in the service of party tenets; and we do not question that the theology by the Church is more elevated, and the way for mutual understanding better opened, for some of the higher-toned of the controversial writings. Still it cannot be doubted that, in the department of inter-denominational polemics, there has been lost to the service of the Church Catholic an immense amount of force which might have wrought gloriously for our common faith.

But we have now come upon times when there is but one line of direction for the Christian press. The difference of views respecting the non-vital points of Christianity may abide, but controversy respecting them is no longer needed. We can conceive of no word respecting them but what has been said; no page but what has been printed. The strife of the hour is not for points of faith, but for *the* faith in its wholeness; not for the adherings, but for the vitalities of Christianity. The forces arrayed to crush it, were never before so consummately systematized—the upper and nether mill-stone of Romanism and Infidelity, apparently most widely discordant, but in result a unification. Rome has at last awakened to the study of men, and is exploring all the avenues to the human mind, and appears fully equipped for a campaign in the demagogue line of effort. Nothing is more foreign to its genius, nothing newer in its policy, than a broad-cast literature, but it has become an accepted necessity, and there is now to be laid to it all the insidiousness of Jesuitism, and all the strength of the Papacy. Rationalism, on the other hand, was born amid letters, and has, from the first, pledged all its hopes upon a seductive literature. In the popular magazines, and in volumes of captivating romance, it worms itself into our households, seizing upon the æsthetic element of mind as the lever to lift humanity, in imagination, out of all reach of the need of an atoning sacrifice and mediatorial system.

This is the emergency. In it the evangelical press must speak with one voice. The existence of different organizations for calling out the talent of writers, and multiplying pages, may add to its efficiency, but only as they direct all this mighty power to the one end of giving triumph to the faith. It will be of no account to hurl against Rationalism

a treatise on "Orders," or a tract on the subjects and modes of baptism, or to oppose Rome with dissertations, written from a denominational stand-point, on the relation of free agency to God's eternal purpose.—The things now to be spoken of are the Divine inspiration and literal truth of the Holy Scriptures, the headship of Christ, the verity of Christianity, the eternal sufficiency of the one Sacrifice for sins, the one Mediator for sinners, the spirituality of worship as opposed to the rites of superstition, and the duty of the Church, through its working power, to exemplify and give victory to the truth. These are examples of the now needed character of sanctified literature. The same views might be applied to other forms of Church enterprise; but we can only add that, in such way, the generous rivalry of denominations, as to which can do most in this direction, will become a banding instead of disuniting emulation. We rejoice to know that the reign of such a Catholic unity over the Church has begun, and we look only for its advance. The divide-and-conquer policy has long enough been allowed to the enemy. The coming assaults are probably the best laid, as well as the fiercest, the faith has ever encountered. But, under the promise of God, we shall meet triumphantly whatever we meet in our oneness.

The Papal Dogma.

BY REV. J. E. RANKIN, D. D.

There is, henceforth, a new god in the papal pantheon. Not content with having legislated the virgin Mary into competition with the *second* person of the Trinity, we have here the attributes and prerogatives of the third, assigned to a weak, short-sighted mortal. It is the logical *culmination* of the indignities which the inventions of papacy have heaped upon the very Godhead. It was not enough to make the intercessions of a mere woman—however honored in being the human mother of the Lord Jesus—complementary to his that are so sufficient and prevailing, who ever liveth to intercede for those who come to God by Him, and whose name is the *only name* given under heaven among men whereby we must be saved; to convert a meek and holy mortal into a celestial queen, into the mother of God; to give her a niche, an altar, or a chapel in Roman cathedrals, in the professed houses of God; to crown her head with the crown of authority and divinity; to invent for her a prayer, as counterpart to the Lord's prayer; to use a rosary, on which are one hundred and fifty *ares*, against fifteen *pater nosters;* out of the Psalms to make a Bible for her, addressing her as the Psalmist addresses Jehovah in prayer; to claim that she, the mother of Jesus, contributed a certain portion toward the redemption of the race, in that

she consented to become His mother, consented to His death, and therefore deserves to share with Him the titles *Saviour* and *Redeemer;* it was not enough thus to encroach upon the sphere of the *second* person in the God head, and give His glory to another—a similar indignity was in reserve for the *third* person. It has now been consummated. A single mortal, elected by the ballots of erring men like himself, assumes to be—is taught to think himself—infallible in his decisions: undertakes to determine how much and what men shall believe; to interpret and even set aside the declarations of the holy men of old, who spake as they were moved by the Holy Ghost; to do the very thing against which men are solemnly cautioned in Revelation, namely, to add to and take from the things that are written in the Word of God. If it is an event to be celebrated by all *Papal Christendom,* it is an event to be measured and analyzed by all true Protestants. If it mean *anything,* if it be anything more than an empty fulmination to be skilfully adapted to different latitudes, it must mean a great deal. Else it never would have been ventured upon, in the present age, amid such marked forces of progress: when men everywhere are thinking and determined to think for themselves.

Thus far it has been a convenient way of apologizing for the mistakes and crimes of the past century of Romanism, to say that they belonged not to the church and its rulers, but to the *times.* Hereafter they are not to be *apologized* for; they are to be *defended.* They belong to one infallible whole. As Protestants, we would gladly have suffered to be forgotten scenes such as those which the great Milton thus describes in his imprecatory sonnet:

> "Avenge, O Lord, thy slaughtered saints, whose bones
> Lie scattered on the Alpine mountains cold;
> E'en them who kept thy truth so pure of old,
> When all our fathers worshipped stocks and stones
> Forget not; in thy book record their groans
> Who were thy sheep, and in their ancient fold
> Slain by the bloody Piedmontese, that rolled
> Mother with infant down the rocks. Their moans
> Redoubled to the hills, and they
> To Heaven. Their martyred blood and ashes sow
> O'er all the Italian fields, where still doth sway
> The triple tyrant; that from these may grow
> A hundred fold, who having learned Thy way,
> Early may fly the Babylonian woe."

It has been a delusive hope with many Protestants that Rome had become ashamed of her past; had felt the impulse of human progress, and might yet be redeemed. The dogma of *papal infallibility* forever banishes this hope. It links the *present* and the *future* irretrievably to the *past.* All the absurdities, all the inconsistent decisions, all barbarisms unconfessed and unforgiven, all the blood of innocents and

saints, of which Rome has ever been guilty, she now justifies, endorses, signs with her sign-manual, sets to her seal at the Vatican in this year of our Lord 1870. The past history of Romanism must now be reviewed and weighed in the light of this dogma. It will not do to say that the system has changed, has been modernized, Americanized, adapted to Democratic institutions. It is *what* it is. It is to be taken as a whole. It is to embrace past, present and future, in one unbroken whole. The past is to explain the present and to forecast the future.

The highest and most delicate office which the Creator can perform for His creatures is to reveal to them the great truths that relate to their own welfare. This office is performed by the Holy Spirit in the Bible. "*Search the Scriptures,*" said the Saviour, "*for they are they which testify of me.*" And what is said there, of Jesus, is said in the interest of humanity. The Bible, written by inspiration of the Holy Spirit, speaks authoritatively and finally upon all questions of doctrine and ordinance and duty. Any man, whether he speak as a man, or as an organ of a sect, who undertakes to set aside any of its declarations, exalts himself above God, the author of the Bible. Any ecclesiastic, who determines to keep the Bible out of the hands of the people, does the same; steps in between the human spirit and the Infinite Spirit; says that the Being, who made man's soul and knows its necessities, shall not have direct communication with it; gives it a piece of smoked glass with which to view the King in His loveliness and glory. It is the *policy* of that great papal dynasty to dictate to men the *letter* of their belief. And now this dictation is infallible. The man who rejects it, according to this new dogma, rejects him who speaks in God's stead. This very dogma of *papal infallibility*, so self-contradictory and impossible, so absurd and blasphemous, he is to reject at the peril of his soul! A few years ago it was the *immaculate conception*, and that without even the form of an *œcumenical council*. Hereafter, it may be anything that ambitious ecclesiastics may wish.

Having revealed to His creatures the truth and the whole truth, and having cautioned them against abstracting from it, or adding to it, the third person of the Trinity is made its eternal interpreter. "He will guide you into all truth." The same Being who was the divine Organ of communicating the truth, thus becomes its witness and expounder to the human spirit. "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not." All that men want, *now*, is to be put into communication with that blessed Spirit of Truth whose office it is to testify of Christ. The more direct and undisturbed the better. But, it is said, "Man wants some authoritative statement, as to what is the truth. He wants some earthly organ, or representative of the truth." That authoritative statement comes from God himself, and that representative is the Holy Spirit. "If any man will

do His will, he shall know of the doctrine whether it be of God." Each man stands or falls, not to any ecclesiastical community, but to the Author of the Bible—to his Maker. The office of the Church is not to take the charge of any man's conscience, but to promulgate and defend and apply the truth. Of what is taught as truth, each creature of God must judge for himself. This is his perilous, but legitimate prerogative. If he believes an *error*, the Church cannot prevent that error from injuring his soul. And he has the same guarantee that God will give *him* light, that the Church has. It is only to the *obedient* that light comes.

It is not to be doubted that there have been eminent Christians in the Papal Church. But the organization, which denies a man the right of private judgment, the rights of conscience, by the enthronement of a man in the place of God, is destructive to the many. The thoughtful student of her history sees nought but a great desolate waste, of superstition and spiritual degradation. Without revolution in all her vast extent, such as God wrought in the sixteenth century, redemption will never come to her. For such a revolution, intellectual and spiritual, all Protestants should labor and pray. It will be her virtual destruction. For such a revolution, based upon an open Bible and free worship, will bring an end to priesthood, priestcraft, and superstition. God will be God, and man will be man.

General Assembly of the Italian Churches.

[The Directors have great pleasure in presenting the accompanying paper to the friends of this Society. Of the thirty-three churches represented in the Assembly, twenty are sustained by *the American and Foreign Christian Union*. Of the twenty-five members of the Assembly, eleven are evangelists supported by this Society, and acting as pastors of its churches. Beside these, there are nine evangelists connected with our missions in Northern and Central Italy. These results, which comprise only a part of our expenditure and labor, afford abundant encouragement to those friends who have aided us in the past. There have been many difficulties attending the work, arising from the imperfect education and training of the native laborers, and the occasional admixture of immature views received from various sources. But an examination of the scheme of doctrines unanimously adopted by this first Assembly (in which our laborers took a leading part) as the basis of its organization, must satisfy every intelligent friend of the work in Italy that its foundation and life rest upon the essential truths of the Word of God, and therefore that the work is of the Spirit of God. Let the friends of the cause of Christ in Italy be assured by these accomplished facts, and continue their support and prayers to our labors in the future.]

An abstract translated from the published report of the meeting of the General Assembly of the Free Churches in Italy, held in Milan on the 22d, 23d, 24th and 25th of June, 1870.

"The meeting of the General Assembly of the Free Churches in Italy was opened with prayer. The Commission calling this Assembly examined and reported the credentials of the delegates of the churches, and it was found that, to the appeal originally made by the church of Milan, the following had responded:

CHURCHES AND REPRESENTATIVES.

Florence—Salvatore Ferrati, Alessandro Gavazzi, Angiolo Bagnoli. Bologna—Damiano Borgia. Pisa—De Michelis, Ranieri Ciesti. Milan—P. Rossi, F. Lagomarsino, G. Alborghetti. Verona—C. Canova. Brescia—A. Beria. Udine—A. Girola. Treviso—L. Signorelli, A. Peruzzi. Terni—G. Martinelli. Carrara—E. Volpi. Spezzia & Arcola—G. D. Dassio. Como & Fara—S. Contini. Treviglio and Caravaggio—G. B. Zucchi. Bassignana—G. Balossini. Casale Monferrato—C. Cocorda. San Giovanni Pellice—C. Cocorda, E. Jahier. Graglia—F. Lagomarsino. Livorno-Vercellese & San Mauro Torinese—S. Musso.

The above twenty-three churches were represented regularly by deputies. There were also present from the church of Genoa, D. Bolognini and S. Beruatto, without credentials, who were unanimously invited to take part in the proceedings of the assembly. Besides the churches above mentioned, the following had also given in their adhesion to the appeal for the organization of the Assembly, viz.: Bari, Barletta, Leece, Trani Novi-Liqure, Porto-ferraio, Tortona and Foiano. Thirty-three churches, therefore, adhered to this Assembly, and several others are expected to join.—The Assembly proceeded to the election of officers, and S. Ferreti was chosen President—F. Lagomarsino and DeMichelis, Vice-Presidents—and S. Beruatto and Cocorda, Secretaries. After determining that there should be three sessions each day, the first session was closed with prayer.

At the second session, the order of the day was the great question for which the Assembly was convened, *the Union of the Italian Free Churches*, which was freely and fraternally discussed. DeMichelis, Beruato, Lagomarsino, Gavazzi, Bolognini, Musso, Cocorda, Jahier, Zucchi Rossi, Canova, Ferretti, and Volpi took part in this discussion. The necessity of such a union was universally recognized, and the propriety of establishing it upon a declaration of principles common to all the Free Churches, conformably to the appeal of the Church of Milan.

At the third session, after the reading of the minutes of the previous session followed a general discussion upon the fundamental principles which should constitute the basis of union. The principal speakers were Gavazzi, Lagomarsino, Cocorda, Beruatti, Bolognini, and Jahier. As the result of this discussion, it was determined that a clear distinction must be made between the *general interests* of the Evangelical work and the particular interests of individual congregations,—and the following paper was adopted:—

"The Assembly, considering that the union of the churches ought not to trespass upon the liberty of individual churches and congregations, affirm that the declaration of principles to be proposed as a basis of union for the churches be limited to the fundamental doctrines of faith."

Formulas of such doctrines, having been prepared by the Church of Florence and the commission of Milan, both were submitted to the Assembly, and a commission was appointed to examine and report upon the two schemes. This commission was composed of Bolognini, DeMichelis, and Jahier. After a discussion of various matters relating to the Assembly of the Italian Churches held in Bologna in 1866, the

Assembly passed to the reading and examination of the letter of the brethren of the Church of Florence (Via Maggio). After a lengthy discussion upon the principles involved in said letter, at variance with and opposed to the consummation of the union of the churches, a commission was appointed to reply to it in the spirit of Christian love and charity. This commission was composed of Gavazzi, Rossi, and Cocorda. The session of June 23d and 24th were principally occupied in the discussion of the declaration of principles presented by the commission. The articles were taken up one by one, and faithfully discussed, after which they were all unanimously adopted as follows :—

Declaration of Principles common to all the various Congregations that compose the Free Christian Church in Italy.

I. God, the Father, Son, and Holy Spirit, has manifested His will in revelation, which is the Bible, the only perfect and immutable rule of faith and conduct.

II. God created man upright, in His own image and likeness, but Adam disobeying the word of God, sinned ; and so by one man sin entered into the world and death by sin. By which cause human nature in Adam and by Adam has become corrupt and sinful, and we all in Adam are born with an inclination to do evil and an incapacity to do the good commanded by God. We are therefore by nature all sinners, and under condemnation.

III. God wills not the death of the sinner, but that he should come to the knowledge of the truth and be saved.

IV. Salvation comes from the free and eternal love of the Father, and is obtained by the expiatory sacrifice, by the resurrection and by the intercession of the Son who justifies us. It is communicated by the Holy Spirit, who, regenerating the sinner, unites him to Christ by faith, comes to dwell in him, produces peace in his heart, giving him the assurance of the remission of his sins, renders him free, guides and comforts him by the Word that He himself has given, seals and keeps him to the day of the glorious appearing of our Lord and Saviour Jesus Christ.

V. The Christian redeemed at a great price, is bound to glorify God in his body, soul and spirit, which belong to God, walking in holiness, without which no one can see the Lord. To do this he obtains strength from Him who has said, "My grace is sufficient for thee."

VI. Believers regenerated in Christ form the Church, which cannot perish or apostatize, it being the body of the Lord Jesus.

VII. Besides the universal priesthood to which all believers appertain, God himself has established in the Church ministers for the perfecting of the saints and the edification of the body of Christ, which ministers ought to be recognized by the Church itself.

VIII. The Lord Jesus Christ will come from heaven and change our body of humiliation into a glorious body. In that day the dead in Christ will rise first, and the living found faithful will be transformed, and so all will be caught up in the clouds to meet the Lord in the air to be forever with Him, and after, all others will rise to be judged.

The General Assembly of the Free Christian Church in Italy considers these articles the expression of Biblical Christianity ; not pretending, however, to say that there are not many other doctrines in the Bible necessary to be believed—such, for instance, as the Lord's Supper and Baptism. It lays no claim to infallibility. The Word of God is alone infallible.—The *declaration of principles* in the Church is not the cause or the title of salvation, but the external bond of the unity of faith and the banner of the Church itself.

This declaration of principles was then again read and voted by acclamation as a whole. The joy and gratitude of the entire Assembly at the great step taken, was expressed in a fervent prayer of thanksgiving by the Evangelist Rossi.

At the ninth session, in view of the common declaration of faith and the unanimity with which it was voted, the Assembly adopted a solemn declaration of the union of the Free Churches in Italy, also for the work of evangelization, as follows :—

"All the Churches represented in the General Assembly in Milan, already united in faith and love, do declare, by their representatives, that they are united in one body and bound together in agreement or compact for the great work of the evangelization of Italy."

And that this important act should not be misinterpreted nor attributed to the spirit of sect, "The Assembly solemnly declares itself to be united with all Churches and evangelical Christians throughout the world in the bonds of communion with our Lord Jesus."

Then there followed a discussion in regard to the "General Assembly," its composition, powers and convocation. Two projects or plans were presented, one by the Church of Florence and the other by the commission of Milan. The latter, after a brief discussion was adopted, embracing the following articles :

1st. The Assembly is composed of all the deputies of the united churches, and each church shall have the privilege of sending from one to three deputies.

2d. It shall be held annually, and determine the time and place of each succeeding meeting.

3d. The powers of the Assembly are the following: To establish some general plan for the work of evangelization ; appoint its committee and examine the work of the same. It may modify, if necessary, the *declaration of principles*, at the suggestion or counsel of the Churches ; it may accept new Churches that desire to form part of this Union, and can judge in the last appeal controversies that may arise in the bosom of the Union itself.

4th. The Assembly shall appoint its treasurer, independent of the committee, for keeping the funds of the Free Italian Church, which treasurer shall be authorized to receive donations and legacies in favor of said Church. He shall not be able, however, to make any payments except by order of the committee, which alone can establish all regulations in reference to said donations and legacies.

The Assembly then proceeded to the discussion of the rules for the Committee of Evangelization, and by a unanimous vote adopted the following articles :

1. The Committee of Evangelization shall consist of not less than five and not more than seven members, and elected annually by the Assembly, and its members can be re-elected.

2. The office of this Committee shall be to superintend the work of evangelization, collect funds necessary for this work, and aid laborers in connection with it.

3. This Committee shall present an annual report of its work to the General Assembly.

At the tenth and last session, after various matters relating to the interests of the Church were discussed, the Assembly proceeded to the election of the Committee of Evangelization. There were elected for the Italian part of the Committee the following : Gavazzi, Ferretti, and Lagomarsino. For the foreign element there were elected : Rev. Wm. Clark, Rev. Dr. VanNest, and Rev. J. MacDougall. Messrs. Eyre and Matteini, bankers, were elected financial agents of the Assembly.

All the minutes of the Assembly were then read and approved, and after a most affecting season of joyous interchange of thought and feeling at the glorious consummation of this important work, prayer was offered, and the President declared the present Assembly closed.

The Spanish Confession of Faith.

We have received an octavo pamphlet of 119 pages, entitled "Confession de Fe de la Iglesia Espano la Reformada, aprobada por la Asamblea general de Sevilla en el ano de 1869.—(*The Confession of Faith of the Reformed Church, approved by the General Assembly of Seville, in the year* 1869.) It consists of thirty-five chapters, each divided into sections, and each section accompanied by proof-texts, in the form of footnotes. A comparison with the confession of Faith of the Presbyterian Church shows plainly enough that it was derived, in the main, from the latter. Some new matter is introduced, but only to a limited extent, and without modifying, in the least, the general scope of the Confession. Some chapters, in the arrangement of them by the Spanish Assembly, have been transposed, and others have been slightly abridged. The one on the subject of Decrees has been omitted, as well as that on Adoption, while Justification and Sanctification are treated under a single head. The chapter on Marriage has been considerably abridged, and that on the Civil Authority has been materially modified. Indeed, as it stands in the Spanish Confession, it is reduced to three short sections, of which we give the translation :

1. Although Christians, as citizens, are subject to the laws of the nation, and to obedience to their civil authorities, yet these may not arrogate to themselves the administration of the Word and sacraments, nor the power of administering in the Church, or excluding any person from it.

2. The Church should be independent of the State, with which it should preserve only those relations which pertain to the recognition and protection of the entire society embraced by the fundamental laws of the country.

3. Although the Church, in religious matters, recognizes no power over it in the civil authorities, yet it should pray for the security of the same in the discharge of the functions that have been committed to them.

It is not too much to say that the general recognition of the principles contained in this short chapter would have changed the entire course of Spanish history for these last centuries. It would have abolished the Inquisition, and in thousands of instances put out the fires of the *auto da fe.* It is cheerful to know that, at last, on the soil pressed by the feet of the Duke of Alva and his cruel veterans, and where free religious thought has been held so long as heresy in the Church and treason to the State, the relations of State and Church may be so clearly and so boldly defined. It signalizes the defeat of intolerance and the prevalence of evangelical knowledge and Scripture truth.

The document itself swells the " Harmony of Confessions." It is pleasing to hear voices from scenes more than a thousand years ago familiar to Christians who still retained the vital truths of the Gospel, that reawaken old echoes to blend with the Protestant testimony of the present century. It is not less satisfactory to find that minds roused

from the enslavement to tradition, and devoting themselves to the study of the Bible, come to accept the same great truths which made the Reformers of the sixteenth century mighty to the overthrowing of the strongholds of Papal usurpation.—*N. Y. Observer.*

"The Catholic of the Nineteenth Century,"

Or, The Catholic as an American Voter.

The *Catholic World* is an outspoken journal, and the character of its endorsers (including, as they do, the Pope), gives a decided coloring of authority to its statements. We therefore ask a careful reading of the subjoined excerpts taken from the leading article of July, entitled "The Catholic of the Nineteenth Century." These paragraphs, as well as those cited by Dr. Schenck, in our previous number, will repay transfer into the columns of our religious and secular journals :

The Catholic, like the church, is one and the same in all ages and all times. As she came forth from the hands of her Architect finished, complete, and perfect in every particular of solid structure and exquisite adornment, in like manner the individual member, if he be faithful to her tradition, practice, and direction, is, with the allowance of human infirmity, perfect and complete in one age as well as another, without regard to local circumstances of civil government, education, exterior refinement, occupation, complexion, or race.

The assertion of the absolute perfection of the Catholic religion, with reference to time as well as eternity, is made with precisely the same significance with which we assert the perfection of God. It is made simply and boldly, without hesitation, qualification, or reserve, and it will be the basis of our argument, and the starting-place for the views and opinions we propose to put forth.

Placing ourselves distinctly upon the proposition, we invite attention to certain relations which the Catholic of to-day holds toward his race, his country, his age and the particular order and condition denominated progress, and the spirit of the nineteenth century.

The most obvious, interesting, and important view of the Catholic in his relations to the century is that of voter. The right of suffrage bestows special prerogatives upon its possessors. It permits every Catholic to share actively in the plans, policy, and beneficent enterprises of the church, and enables him in some sense to take part in the divine government of the universe, physical and moral.

It is a specific and precious gift bestowed on Catholics in this age and country, and we are compelled to stand in the full blaze of the light of the nineteenth century, which is rolling out its illuminated scroll before our dazzled eyes and almost bewildered understandings, charged with the manifold blessings or curses which must flow from the use or abuse of this momentous, one might almost say holy and hierarchical function.

An offer and promise are as distinctly made to the Catholics of this age as they were to the chosen people when released from the Egyptain

bondage. A land of promise, a land flowing with milk and honey, is spread out before them, and offered for their acceptance.

The means placed at their disposal for securing this rich possession are not the sword, or wars of extermination waged against the enemies of their religion, but instead, the mild and peaceful influence of the ballot, directed by instructed Catholic conscience and enlightened Catholic intelligence.

To the Catholic of to-day are committed the obligation and business of perpetuating and regenerating society, purifying legislation, enforcing the administration of the laws, and setting an example of private and public virtue, justice, moderation, and forbearance, he has been furnished with an omnipotent weapon with which to accomplish this great work, and he is provided with an unerring guide to direct him in the administration of these important trusts. We do not hesitate to affirm that in performing our duties as citizens, electors, and public officers, we should always and under all circumstances act simply as Catholics; that we should be governed and directed by the immutable principles of our religion, and should take dogmatic faith and the conclusions drawn from it, as expressed and defined in Catholic philosophy, theology, and morality, as the only rule of our private, public, and political conduct. Those things which are condemned by Catholic justice, we should condemn; those things which are affirmed, we should affirm.

There can be no circumstance, condition, or relation in which the Catholic is left without his guide, and there is absolutely no excuse if he fail in the performance of this duty, upon which rests the future prosperity of civilized society.

Since justice and our honor and dignity require that we should obey God, and not man, we are compelled by every reasonable motive to ascertain his will. He does not communicate personally and orally with creatures.

Unless we have the means of ascertaining with certainty what his wishes are on a given subject, whether of the private practice of virtue or the administration of a public duty, we are left to the direction of opinions, interests, and passions more or less superficially instructed and enlightened, and tend inevitably toward barbarism, despotism, and social and political disorganization. The Catholic Church is the medium and channel through which the will of God is expressed. The chain of communication, composed of the triple strand of revelation, inspiration, and faith, stretches underneath the billows of eternity to the shore of time, from the throne of God to the chair of Peter. The finger of the pope, like the needle in the compass, invariably points to the pole of eternal truth, and the mind of the sovereign pontiff is as certain to reflect the mind and will of God as the mirror at one end of a submarine cable to indicate the electric signal made at the other.

The will of God is expressed as plainly through the church as it was through Moses and the tables of the law. It is distinct, definite, intelligible, and precise, and we are bound to execute the will thus expressed, and act in the light of the intelligence thus supplied.

The Catholic armed with his vote becomes the champion of faith, law, order, social and political morality, and Christain civilization, no less—in fact, a greater degree, for our present enemies are more dangerous—than his ancestor who hung a wallet over his leathern jerkin, and, shouldering his halberd, followed the lord of the manor to Palestine; than he who aided the Catholic Ferdinand and Isabella to drive the

Moor from the soil of Christian Spain, or, under John Sobieski, rolled back the tide of Mohammedan invasion from the European shores of the Mediterranean.

He goes forth furnished with this weapon, which, faithfully and honorably employed, must become invincible, arrest the swollen current of corruption, crime, and lawlessness which threatens to sweep away religion, morality, and liberty, insure the pre-eminence of law, order, and republican institutions, preserve and perfect the results of material and natural science, put an end to poverty in its abject and hopeless forms, and banish suffering from unrelieved want, and develop and complete a system of jurisprudence which shall sustain what the world has not yet seen, a pure republic of equal rights, exact justice, and assured temporal prosperity, presided over, influenced, and informed by true religion.

Although we are far from expecting a result grand, glorious, and wonderful, realizing in the highest degree the promise made to the human race if faithful to the object of their creation, still we do not hesitate to assert that it is within the power of the ballot, wielded by Catholic hands and directed by Catholic conscience, to accomplish as much and more. It is no more than the church has a right to expect from her subjects ; it is no more than they owe her and themslves.

The two great questions of marriage and education present themselves in a discussion of the relations which the Catholic sustains toward civil society, as elements of prime and indispensable importance. Marriage is the sacrament of nature, as well as of grace, and the church insists upon her rightful control, because she depends upon this sacrament not only for perpetuity on earth, but for her eternal representation. She regulates the conditions of marriage and witnesses the contract in whose fulfilment she has such a vital interest, and she becomes the arbiter between the contracting parties in the subsequent stages of their career. She claims its offspring at their birth, and immediately impresses upon them the seal of her proprietorship in baptism ; she accompanies them throughout their lives, and dismisses them with unction and benediction ; she follows them into the unseen world, and does not relax her grasp till they attain their fruition and become in turn protectors and benefactors of the mother who has given them both natural and supernatural birth.

The Catholic view, or Christian idea of marriage, implies by necessity the Catholic view of all the relations and obligations growing out of it : the education of the young, the custody of foundlings and orphans, and all measures of correction and reformation applicable to youthful offenders and disturbers of the peace of society.

The same view would consign to her care the permanent infants of society, the idiotic, those defective in important organs or senses, the insane, the criminal, the sick poor, and the helpless and wretched of every class.

The function of education is most closely connected with the authority claimed and exercised over marriage. The custodian of the tree has certainly the right to the fruit of the tree, and to protect it from wayfarers and robbers.

A godless system of education, or, what is the same thing, an uncatholic system, is the more refined and elegant but not less certain method of modern times of offering our children to Moloch, and causing our sons to pass through the fire.

The hostile and opposing forces recognize distinctly the value and importance to us of the two fundamental institutions, marriage and education. Their efforts are particularly directed at the present time, and in this country, to corrupt and undermine the one and usurp complete control over the other.

The reason why civil marriage, state religion and education, natural society, and material science do not become more rapidly corrupt, and manifest more speedily their inherent defects, is on account of the vast amount of latent Catholicity which they retain, and without which they could not survive a single day.

The more respectable and conservative of the uncatholic institutions, which retain most of the latent Catholicity not yet expended in three centuries of separation from the parent fountain, preserve many Catholic ideas, customs, and forms of speech and action.

Such publications as the *New-Englander*, the *Princeton*, *Mercersburg*, and *North British Reviews*, advocate to a great extent the Christian doctrines of marriage and education, and the superiority of religion in all temporal and secular affairs, and deprecate, without the power to remedy or arrest, the evils which they acknowledge to exist.

The supremacy asserted for the church in matters of education implies the additional and cognate function of the censorship of ideas, and the right to examine and approve or disapprove all books, publications, writings, and utterances intended for public instruction, enlightenment, or entertainment, and the supervision of places of amusement.

This is the principle upon which the church has acted in handing over to the civil authority for punishment *criminals in the order of ideas*.

Government and legislation informed, directed, and guided by Catholic justice is the most humane, benignant, equal, just, merciful, and forbearing of any that can possibly exist, and the temporal government of the head of the church is to-day the best in the world.

These subjects bring us back to the question of suffrage, and to the Catholic as voter. It is necessary that we should have just laws, primarily and immediately in regard to education and marriage, and that they should have the sanction of sound public opinion, without which the best laws are inoperative.

These laws must grow out of the Catholic conscience of the community, if they are to grow at all.

The labor of strengthening these foundations of society belongs to the Catholic voter, and to him we must look for future safety, peace, and permanence.

By an extraordinary example of divine justice, and the operation of the law of compensation, the men and their descendants who uprooted Catholicity in England and Ireland ; who extinguished, as far as they were able, Catholic literature and tradition ; who destroyed the venerable seats of learning and charity, sacked the monasteries and despoiled the abbeys, were compelled to prepare a home for Catholics, and establish a political order most acceptable to them, and capable under Catholic auspices of attaining the highest degree of temporal happiness and prosperity.

It is in the power of the Catholic voter of the nineteenth century to achieve a consummation such as perhaps saints and prophets have dreamed, but never seen.

The Transfer of Power in Europe.

The force now marching on Paris is not the old foe which the Emperor foolishly imagined his uncle had overthrown at Jena ; it is literally a fresh one, as politically strange and terrible for France as the hordes which poured across the frontier of Gaul in the fifth century—and in some ways as hardy, vigorous, and as full of hope. It comes, too, with all the strength of extraordinary training, with a rapidly increasing population, in the fulness of physical health, which is the natural result of a pure family life, and with a passionate confidence in the future which has in no degree diminished what is perhaps nearly as necessary to the display of the highest devotion—its strong reverence for the past.

It is with no desire to underrate what France has done for the world that we say that this transfer of the predominance in Europe from her to Germany will be a great gain for civilization. France for forty years after the Revolution rendered invaluable service in the work of destruction. The Napoleonic conquests, ruthless as they were, broke up feudal institutions and made feudal ideas ridiculous, and gave the world the first and most startling illustration it had ever had of the truth that "rank was but the guinea's stamp ;" that it was not only in the New Testament that the stable-boy was as good as the gentleman, but on the battle-field. Every time Murat charged, he taught a lesson in human equality which was carried back to every home on the Continent. But with this, and the Code Napoleon, which has since furnished a model to nearly all the Latin States, the political value of France may be said to end. To the work of reconstruction, of building up a better order of ideas and a better polity on the mediæval ruins, she has rendered no assistance : nay, has proved a positive hindrance. It was the influence of French politicians on the Continental malcontents which made the revolutions of 1848 such melancholy and ludicrous failures ; and it was their follies, too, which made possible the extraordinary attempt to revive in France herself the system of pagan despotism—that is, a despotism resting on simple brute force, and not on traditions and sentiment—of which we are, it is to be hoped, now witnessing the end. Cæsarism is a product of French soil, and would not have been possible if the French had not been ready for it. The French were ready for it. They have now twice within the present century placed the whole resources of their magnificent territory, the absolute control of their army, navy, treasury, and educational system, in the hands of a military adventurer, and let him make what use he pleased of them, imposing no conditions on him whatever, except that he should pick quarrels every now and then, and not be defeated in battle—in other words, letting him govern a great Christian State on the same tenure as the chief governs a band of brigands.

In the first instance, they had the excuse that they surrendered them-

selves amidst the confusion of a great social and political revolution to a man of extraordinary genius. But, in this second case, they placed their lives and fortunes at the disposal of an obscure pretender, of whose character but little was known, and that little bad, who came surrounded by a troop of adventurers in search of a livelihood, and who made his way to power through the wholesale slaughter of his fellow-citizens and the overthrow of the constitution ; and for twenty years they have not only allowed him to make sport of all that was most respectable in French society, to live, and enable his personal adherents to live, in unprecedented luxury, to put a frivolous Spanish bigot at the head of the court, and to lend the great secrets of State to be used by stock-gamblers ; but also they have allowed him to lead the flower of the French youth into one war after another, to be slaughtered by the thousand for objects about which the French people were never consulted. It must be admitted that the whole civilized world gains by the removal from a controlling influence on European affairs of a people which has given such a lamentable display of want of judgment, scruple, and self-control.—"Emperors" at the head of 500,000 men may be very amusing playthings for Frenchmen, and, if their existence involved nothing but the degradation of France, perhaps nobody else would have a right to complain ; but when they undertake to regulate the status and career of their neighbors, we are all interested in having them confounded and brought to nought. We venture to assert, too, that the Prussian triumph is not only the best thing that could have happened for Europe, but for France herself. It not simply gives the predominating influence in European affairs to the most cultivated of European communities, but it will surely —if anything can—open French eyes to the hollowness and vanity of the political ideal which they have cherished for half a century, and satisfy them at last of 'the falsehood of extremes,' and prove to them that glory, no less than strength, is only to be found in peaceful progress. The Prussian power on the battle-field, no less than the Prussian riches at home, is the result of sixty years of patient training, of contentment with slow gains, of respect for knowledge and for discipline, of close attention to the education of children, and of constant remembrance that a man is bound to labor for the State no less in his home than in the ranks of the army. The Prussian has Prussia in mind when he is marrying, when he is educating his children, when he is holding the plough and driving the shuttle, no less than when he is serving in the ranks, and the result of two generations of this magnificent culture is that his country is the foremost of modern States. The lesson is full of instruction for all of us as well as for France.

There can be very little doubt, we suppose, that the collapse of the French army will lead to the reorganization of her military system on the Prussian model. The Prussian system is now clearly to be the sys-

tem of the future everywhere, and this, too, will be a gain for civilization. If fighting is to be the only mode of terminating international controversy, the world is interested in having it done by citizens, and not by hired men, and in having the whole social machine brought to a dead stop while it is going on. It is thus only that war will cease to be the amusement of kings, and become in popular eyes the dreadful thing it really is. It is thus only that communities can be brought to enter on it deliberately and solemnly. Every stump orator or roaring editor who howls for battle ought to feel that, if his rhetoric is successful, he will have to shoulder the musket and "pay with his person," as the French say: in the Prussian system there are no brigadierships for blatherskites. The introduction of the system into France would doubtless do more than anything else to keep down the martial ardor which has done so much to prevent the erection of a stable government, and made her so ready a prey to military adventurers, and to destroy the military caste, whose existence must always make the legislature feeble. Rezonville may therefore yet do for her what Jena did for Prussia.—*The Nation.*

The Infallibility Dogma.

AN OLD SAYING ON INFALLIBILITY.

"Who opposes himself, and exalts himself against all that is called God, and against all worship; even to seat himself in the temple of God, and take on himself openly the signs of Godhead."—2d Thess. ii: 4.—*Conybeare & Howson's Version.*

The Council, in Outline.—The first public session was held on the 8th of December, 1869, when the sole ceremony was that of the inauguration of the Council. The second session was held on the 6th of January, 1870, when, in the absence of any decrees to be proclaimed, the Bishops were called on to make profession of the Faith of Pius IV. On the occasion of the third session, which was held on the 24th of April, 1870, some decrees were published regarding the existence of God, Rationalism, Pantheism, and several other isms. At the fourth Council, which was held on Monday last [July 18th], the Primacy and Infallibility of the Roman Pontiff were decided. . . . In the intervals between these sessions there have been many meetings, called General Congregations, at which the canons distributed have been discussed. They have been *de Fide; de Officiis Episcoporum; de Vita et Honestate Clericorum; de Parvo Catechismo; de Ecclesia; de Primatu Romini Pontificis.* Some only of these subjects have been partially discussed. The canon *de Ecclesia* was before the Council when a note of remonstrance from the French Government arrived. The answer was an immediate order to bring forward the Primacy of the Roman Pontiff, which, from being the fourteenth article of the canon *de Ecclesia*, was promoted to the dignity of the first. The votes on the question of Infallibility—in the General Congregation of July 13th, and on the occasion of its adoption on July 18th—were as follows:

	July 13.		July 18.
Placet	451		533
Placet juxta modum	62		
Non placet	88		2
Total	601		535

The 88 prelates who voted *non placet* on July 13th, according to the London *Tablet*, represented the following nationalities :

Germans	33	English	2
French	24	Irish	2
Italians	10	Dr. Errington	1
Orientals	8		
American	8	Total	88

Among the most distinguished of the foreign prelates included in this enumeration were Prince Schwarzenberg, Cardinal Archbishop of Prague ; Mathieu, Cardinal Archbishop of Besancon ; Rauscher, Cardinal Archbishop of Vienna ; Ginoulhiac, Archbishop of Lyons ; Darboy, Bishop of Paris : Dupont des Loges, of Metz ; Dupanloup, of Orleans ; Strossmayer, of Bosnia and Styrmium. The bishops from the United States and British America who voted *non placet* were Connolly, Archbishop of Halifax ; Bishops Rogers, of Chatham ; Bourget, of Montreal ; Domenec, of Pittsburg ; Fitzgerald, of Little Rock ; MacQuaid, of Rochester ; and Kendrick, Archbishop of St. Louis. The Americans who gave but a qualified assent, by voting *placet juxta modum*, were Archbishops Blanchet, of Oregon City ; and McClosky, of New-York ; and Bishops Arnal, of Monterey ; and Verot, of Savannah ; also Demers, Bishop of Vancouver. On the occasion of the fourth public Council, on July 18th, when the formal vote was taken, the correspondent of the London *Times* says that the seats in the hall devoted to the diplomatic body were deserted, the representatives of all the Great Powers having been instructed not to appear, while nearly 250 of the bishops' seats were empty, since, in addition to the prelates who had left Rome, between 130 and 140 chose to absent themselves from this sitting rather than incur the guilt of voting *placet* or the odium of avowing their convictions. Of the French prelates, 10 archbishops and 53 bishops voted for the dogma : the most eminent of the French absentees were the Archbishops Darboy, of Paris ; Ginoulhiac, of Lyons ; Cardinal Mathieu, of Besançon ; and the Bishops Dupanloup, of Orleans ; Lavigeri, of Algiers ; and Foulon, of Nancy—all of whom were included in the opposition on the first vote. Of the course of the American bishops we still lack information.—The two bishops who had courage to persist in their *non placet* were Riccio, Bishop of Casazzo in Southern Italy, and Fitzgerald, Bishop of Peticola, or Little Rock.—Perhaps one circumstance which has yet attracted no consideration may in the future assume importance—that no decrees of the Council have any validity until they receive the signatures of the Fathers, who have dispersed—not impossibly never to reassemble—without affixing their names either to the Infallibility canon or to any of its predecessors.—*N. Y. Tribune.*

Text of the Infallibility Decree.—The following is the full text of the decree of infallibility, translated from the Latin :

Pius, Bishop, Servant of the Servants of God, with the Approbation of the Holy Council, for an Everlasting Remembrance of the Event :—The Eternal Pastor and Bishop of our souls, to make perpetual the salutary work of his redemption, resolved to build up the Holy Church, in which, as in the house of the living God, all the faithful should be united by the bond of one faith and one charity. Therefore, before being glorified, He asked His Father, not only for the apostles, but also for those who, through their word, would believe in Him, in order that all might be one, as the Son himself and

the Father are one. Therefore, in the same way as He had sent the apostles whom he had chosen from the world, as He himself had been sent from the Father; thus He wished pastors and teachers to remain in His Church until the consummation of the age. But in order that the Episcopate itself might be one and undivided, and in order that the entire multitude of the faithful, through priests in communion with each other, might be preserved in the oneness of faith and communion, He placed the Blessed Peter above the other apostles, and instituted in him the perpetual principle and visible foundation of this double unity, in order that upon his fortitude the everlasting temple might be built, and that upon the firmness of his faith might rise the Church, the loftiness of which shall even touch the skies. And because the gates of hell are standing upon all sides, with a hatred every day increasing against the divinely-laid foundation of the Church, in order to overthrow it, if it were possible. Therefore, we, with the approbation of the Holy Council, deem it necessary for the preservation, the salvation, and the increase of the Catholic Flock, to propound, in accordance with the ancient and constant faith of the Universal Church, the doctrine concerning the institution, the perpetuity, and the nature of the Holy Apostolic Primacy, in which consist the strength and solidity of the whole Church, as a doctrine which must be believed and held by all, and to proscribe and condemn the contrary errors, so pernicious to the flock of the Lord.

CHAPTER I.

On the Institution of the Apostolic Primacy in the Person of the Blessed Peter.

We, therefore, teach and declare, in accordance with the testimonies of the gospel, that the primacy of jurisdiction over the Universal Church of God was immediately and directly promised to, and conferred upon the Blessed Apostle Peter by our Lord Jesus Christ. For to Simon alone—to whom He had said—Thou shalt be called Cephas, after he had publicly made his confession—to Simon alone the Lord addressed the words:—Blessed art thou, Simon Bar Jona, because flesh and blood did not reveal this to thee, but my Father who art in heaven; and I say unto thee, thou art Peter, and upon this rock I shall build my Church, and the gates of hell shall not prevail against her; and to thee I shall give the keys of the kingdom of heaven; and whatever thou shalt bind upon earth shall be bound also in heaven, and whatever thou shalt loosen upon earth shall be loosened also in heaven. And upon Simon Peter alone Jesus conferred, after his resurrection, the jurisdiction of the chief pastor and ruler over his whole sheep-fold, saying, Feed my lambs; feed my sheep. To this, so clear doctrine of the Sacred Scriptures, as it has always been understood by the Catholic Church, are openly opposed the wicked opinions of those who, perverting the form of government instituted by the Lord Jesus Christ in his Church, deny that Peter alone was invested by Christ with a veritable and proper primacy of jurisdiction above the other apostles, whether viewed individually or all taken together; or who assert that this same primacy was not immediately and directly conferred upon the Blessed Peter, but upon the Church, and that the latter transferred it to him as the minister of this same Church.

If, therefore, any one should say that the Blessed Apostle Peter was not constituted by our Lord Jesus Christ the Prince of all his Apostles, and the visible chief of the whole Church Militant, or that the same Peter has received directly and immediately from our Lord Jesus Christ only a primacy of honor, and not a veritable and proper jurisdiction, let him be anathema.

CHAPTER II.

Of the Perpetuity of the Primacy of Peter in the Roman Pontiffs.

It is necessary that that which the Prince of Pastors and the Supreme Pastor of the Sheep, our Lord Jesus Christ, has established in the person of the Blessed Apostle Peter, for the everlasting salvation and the permanent good of the Church, should,

through him, remain forever also in the Church which, founded upon a rock, is to remain firm even to the end of ages ; for it is not doubtful for any one, yea, it was known in all centuries that the Holy and Most Blessed Peter, the chief and head of the apostles, and the pillar of faith and the foundation of the Catholic Church, who from our Lord Jesus Christ and the Saviour and Redeemer of the human race has received the keys of the kingdom, lives, reigns, and judges, even down to our times, and for ever, in his successors, the bishops of the Holy Roman See, which was established by him and consecrated by his blood. (6.) Whoever, therefore, succeeds Peter in this See, receives, according to the institution of Christ himself, the primacy of Peter over the whole Church. The economy of truth, therefore, remains, and the Blessed Peter, always retaining the firmness of the rock, which has not relinquished the helm of the Church which had been given to him. (7.) For this reason it has always been necessary that every church, that is to say, all the faithful, scattered in all places, should put themselves in communion with the Roman Church, because of its greater pre-eminence, in order that in this See, from which flow upon all the rights of the venerable communion, they may all coalesce into the structure of one body ; (8.) as the limbs are united in the head.

If, therefore, any one should say that the Blessed Peter had not, by the institution of our Lord Jesus Christ himself, or by divine right, perpetual successors in the primacy over the whole Church ; or that the Roman Pontiff is not the successor of the Blessed Peter in this same primacy, let him be anathema.

CHAPTER III.

Of the Nature and Character of the Primacy of the Roman Pontiff.

Therefore, supported by the manifest testimony of the Holy Scriptures, and adhering to the outspoken and clear decrees of our predecessors, the Roman Pontiffs and the General Councils, we renew the definition of the Œcumenical Council of Florence, in virtue of which all the faithful of Christ are obliged to believe that the Holy Apostolical and the Roman Pontiff have the primacy over the whole world ; that the same Roman Pontiff is the successor of the Blessed Peter, the Prince of the Apostles, the true vicar of Jesus Christ, the chief of the whole Church, the father and teacher of all Christians, and that to him has been intrusted by our Lord Jesus Christ, in the person of the Blessed Peter, the full power to feed, to rule, and to govern the Universal Church, as is stated in the acts of the Œcumenical Councils and the Sacred Canons.

Therefore, we teach and declare that the Roman Church, by the institution of the Lord, has the pre-eminence of ordinary power over all the other churches ; and that this truly episcopal power of the jurisdiction of the Roman Pontiff is immediate : that the pastors and the faithful, both individually and taken together, whatever may be their rite and their dignity, are subject to him by the duty of hierarchical subordination and of true obedience ; not only in those things which concern the faith and the morals, but also in those which belong to the discipline and the government of the Church scattered throughout the whole universe ; so that preserving the unity both of communion and of profession of the same faith with the Roman Pontiff, the Church of Christ is one flock under one Supreme Pastor. Such is the doctrine of the Catholic truth, from which no one can deviate without losing faith and salvation.

This power of the Supreme Pontiff is far from injuring that ordinary and immediate power of episcopal jurisdiction, by which the bishops, who, instituted by the Holy Ghost, have succeeded the apostles (9), feed and rule as true pastors, each the particular flock which is assigned to him. Their episcopal power is proclaimed, confirmed, and corroborated by the Supreme and Universal Pastor, according to the word of Saint Gregory the Great. My honor is the honor of the Universal Church. My honor is the solid strength of my brethren. I am truly honored when the honor due to every one is not refused to him (10).

From this supreme power of the Roman Pontiff to govern the Universal Church results for him the right to communicate freely, in the exercise of his functions, with the pastors and flocks of the whole Church, in order that they may have the privilege of being instructed and directed by him in the way of salvation. Therefore, we condemn and censure the opinion of those who say that this communication of the supreme head with the pastors and flocks may lawfully be hindered, or who make it subject to the secular power, claiming that the things provided by the Apostolical See, or in virtue of his authority for the government of the Church, have force and authority only when they are confirmed by the agreement of the secular power.

And as the Roman Pontiff, by the divine right of apostolical primacy, is placed over the Universal Church, we also teach, and we declare that he is the supreme judge of the faithful (11), and that recourse may be had to his judgment in all things which belong to ecclesiastical jurisdiction (12); that, on the contrary, the judgment of the Apostolic See, above which there is no other authority, cannot be modified by any one, and that no one is permitted to judge its judgment. (13.) Those, therefore, deviate from the right way of truth who assert that it is lawful to appeal from the judgment of the Supreme Pontiffs to an Œcumenical Council as an authority superior to the Roman Pontiff.

If any one, therefore, shall say that the Roman Pontiff has only the charge of inspection and direction, but not the universal and supreme power of jurisdiction over the whole Church, not only in things which pertain to faith and morals, but also in matters which pertain to discipline and government of the Church universal, or that he has only the greater part, and not the plenitude of this supreme power, or that this power which he possesses is not ordinary and immediate, whether it be over all the churches or over each of them, or over all the pastors and all the faithful, or over each of them, let him be anathema.

CHAPTER IV.

Of the Infallible Authority of the Roman Pontiff.

This Holy See has always held, the unbroken custom of the Church proves, and the Œcumenical Councils themselves—those especially in which East and West came together in a union of faith and charity—have declared that the supreme power of mastership was comprehended by that Apostolic Primacy which the Roman Pontiff received as the successor of Peter, the chief of the Apostles. The fathers of the fourth Council of Constantinople, following in the footsteps of their predecessors, put forth this solemn declaration. Safety lies, above all, in guarding the formula of the true faith, and as the declaration of our Lord Jesus Christ cannot be overlooked who said, "Thou art Peter, and on this rock will I build my Church;" these things which are said are borne out by the results, since in the Apostolic See the Catholic religion has always been kept immaculate, and the sacred doctrine spread abroad. Wishing, therefore, to depart as little as possible from his faith and doctrine, we hope to merit being in the unity of communion which the Apostolic See preaches, in which is the unbroken and real solidity of the Christian religion. (15.) With the approbation of the Second Council of Lyons the Greeks have declared that the sacred Roman Church has the sovereign and complete primacy and pre-eminence over the Catholic Church Universal; pre-eminence which she truly and humbly acknowledges having received in the person of the Blessed Peter, the head or chief of the Apostles, of whom the Roman Pontiff is the successor. And, inasmuch as he is bound more than others to defend the truth of the faith, when any questions of faith are raised, these questions ought to be decided by his judgment. Finally, the Council of Florence has determined "That the Roman Pontiff stands forth as the true Vicar of Christ, the head of the whole Church, and the father and teacher of all Christians, and that to him, in the person of the Blessed Peter, the full power of nourishing,

ruling, and governing the Church Universal has been transmitted from our Lord Jesus Christ." (16.) To fulfil the pastoral function our predecessors have always labored unweariedly, that the doctrine of Christ's salvation might be propagated among all the nations of the earth, and they have watched with equal care that wherever it was once received it might be preserved in sincerity and purity. Wherefore the bishops of the whole world, simply and in synods, following the long custom of the Church, and the form of the ancient rule, have referred to the Apostolic See those dangerous questions which arose in matters of faith, that the injuries suffered by faith might be especially made good there, where faith cannot experience diminution. On the other hand, the Roman Pontiffs, as they were admonished by the condition of the times and of affairs, have declared, now in convoking Œcumenical Councils, now in asking the opinion of the Church dispersed throughout the world, sometimes by particular Synods, at others when employing the other aids furnished by Divine Providence, that those things must be preserved which, by the aid of God, they have found to be conformable to the sacred Scripture and the apostolic traditions. The Holy Spirit has not, in effect, been promised to the successors of Peter, to publish a new doctrine, according to His revelations, but with His assistance to sacredly preserve them, and faithfully expound the revelation transmitted by the Apostles—that is to say, the deposit of faith. All the venerable fathers have embraced, and all the holy orthodox doctors have venerated and followed their apostolic doctrine, knowing clearly that this See of Peter remains always exempt from error, according to the divine promise of our Saviour, made to the Prince of His disciples, "I have prayed for thee, in order that thy faith fail not; and thee, when thou art converted, confirm thy brothers."

This gift of the truth and of the faith, which fails not, has therefore been divinely accorded to Peter and to his successors in the chair; in order that acquitting themselves of their eminent charge for the salvation of all; in order that the flock drawn by them from the baneful pastorage of error, to be nourished by heavenly doctrines; and in order that all cause of schism being removed, the Church may be conserved entirely in unity, and sustained by her foundation, she may maintain herself invulnerable against the gates of hell.

Now, at the epoch we are in, there is more need than ever of the salutary efficiency of the apostolic charge, and so many men are found who seek to reduce its authority, we think it is entirely necessary to solemnly affirm the prerogative that the only Son of God has deigned to join the supreme pastoral office.

It is because we, holding faithfully to the tradition which ascends to the commencement of the Christian faith, for the glory of God, our Saviour, for the exaltation of the Catholic religion and the salvation of Christian peoples, we teach and define, with the approbation of the Holy Council, that it is a dogma divinely revealed—that the Roman Pontiff, when speaking *ex cathedra*, that is to say, when fulfilling the charge of pastor and doctor of all Christians, in virtue of his supreme apostolic authority, he defines that a doctrine regarding faith or morals ought to be held by the Universal Church, enjoys fully, by the divine assistance which has been promised him in the person of the Blessed Peter, that infallibility which the Divine Redeemer wished his Church to have in defining his doctrine touching faith or morals, and consequently such definitions of the Roman pontiff are unchangeable in themselves, and not in virtue of the approval of the Church.

If then any one, which may God forbid, have the temerity to contradict our definition, let him be anathema.

Father Hyacinthe's Letter on the Dogma.—A very serious question is now presented to all Catholics. Ought they to adhere to the definition of the Infallibility of the Pope, or are they free to withhold their submission to it? Without

doubt authority is the very character of our Church and the principle which governs our faith, but for that very reason it is important that we should distinguish between an apparent and a real authority, between a blind and a reasoning and reflecting submission—*Rationabile obsequium vestrum.* The question may, therefore, be thus defined : Is the authority of the Council of the Vatican lawful ? or, in other words, does the present Council possess the essential characteristics of an Ecumenical Council? The first of these characters is liberty. Now, notwithstanding the secrecy in which it has been sought to envelop the internal working of the Council, as though it were of the nature of those of which the Gospel speaks, which possess an affinity with darkness, and which avoid the light from fear of being judged *ut non arguantur opera ejus*, light has already been cast upon it, and will be still more vividly apparent concerning it. The repeated protests of so many illustrious prelates representing the most important and most enlightened portions of Catholicity are known, as is also their recent letter, at once firm and respectful, in which, while maintaining their negative votes, they have explained their reasons for retiring from the dishonorable battle-field. The world cannot be unaware of the absence of dignity, I may even say of serious consideration, with which the high interests of the faith have been treated by a majority which would not have been tolerated in the ancient councils, both on account of its factitious and illusory composition and its audacious oppression. Another condition, not less important than the œcumenity of a Council, is that it should be recognized as such by the Church. The Council, in fact, had no mission to impose new beliefs upon the faithful, but to maintain, and if needful, to define, the ancient creeds. The Bishops are, above all others, witnesses of the traditional and historic faith of their respective Churches and of the Universal Church, and their sentence as judges, limited in advance by the very nature of this testimony, can only be pronounced upon truths which have been accepted from the beginning, everywhere and always, as revealed—*quod semper quod ubique quod ab omnibus.* If then, they should happen to overstep their powers, the Church would not recognize its faith in the arbitrary work which they had accomplished, and the Council would remain without authority. Such cases are not unexampled, and to cite only one, history has recorded the names of Selencias and Rimini, and the almost universal defection under which, to use the words of St. Jerome, the world groaned and was astonished to find itself Arian. The danger is no less at the present time, and if one of most important members of the Council (Monsignor Kenrick) is to be believed, the Church has never known so great a peril. At such times it behooves even the humblest of Christians to uplift his voice in defense of his faith and the faith of all. For myself I feel myself inwardly compelled to fulfill the duty, and as the prophet said, *tu eadem animam tuam liberavisti.* I protest, therefore, against the pretended dogma of the Pope's infallibility, as it is contained in the decree of the Council of Rome. It is because I am a Catholic, and wish to remain such, that I refuse to admit as binding upon the faith of the faithful a doctrine unknown to all ecclesiastical antiquity, which is disputed even now by numerous and eminent theologians, and which implies not a regular development, but a radical change in the constitution of the Church, and in the immutable rule of its faith. It is because I am a Christian, and wish to remain such, that I protest with all my soul against these almost Divine attributes to a man who is presented to our faith—I was about to say to our worship, as uniting in his person both the domination which is opposed to the spirit of that Gospel of which he is the minister, and to the infallibility which is repugnant to the clay from which, like ourselves, he is formed. One of the most illustrious predecessors of Pius IX., St. Gregory the Great, rejected as a sign of anti-Christ the title of Universal Bishop which was offered to him. What would he have said to the title of Infallible Pontiff? On the 27th of September of last year I wrote the following line concerning the Council then about to assemble : "If apprehensions, which I do not

wish to share, should be realized—if the august assembly should have no more liberty in its deliberations than it has had in its preparations—if, in one word, it should be deprived of the essential characteristics of an Ecumenical Council, I would call upon God and upon men to summon one really summoned by the Holy Ghost, not in a party spirit—one representing really the Universal Church, and not the silence of some and the oppression of others." I again utter that cry. I ask for a truly free and Ecumenical Council. And above all, now as always, I appeal to God. Man has been powerless to procure the triumph of truth and justice. May God arise and take His cause in hand and decide it. The Council, which should have been a work of light and peace, has deepened the darkness and unchained discord among the religious world. War replies to it as a terrible echo in the social world. War is one of God's scourges, but in inflicting a chastisement may it also prepare a remedy. In sweeping away the ancient edifice may it not prepare the ground upon which the Divine spouse of the Church shall construct the new Jerusalem?

Our "Foreign Element."

The *Tribune* of August 1 published an important article headed "The Metropolis—What Constitutes New-York City." It is an elaborate paper, abounding in striking statistics, and has evidently been prepared with great care.

In some of our late editorials, especially in reference to the late mob, we have animadverted on the large amount of crime attributable to the Irish population of the city (and of these the crimes in question belong in very large proportion to the Romanist Irish)—an amount so disproportionate to their numbers as to be a startling phenomenon, deserving the special notice of our public men, and demanding the attention of the Papal clergy, who are justly amenable to public opinion for the appalling demoralization of a people whose consciences are almost absolutely under the control of their Church. The tables of the *Tribune's* article place this matter in full light. They show, says the *Tribune*, that

"While due proportion of arrests to nationality required 567 in every 1,000 native born, there were but 308 : a very large share of which were certainly, though natives, yet the children of Irish papists, where the Irish should have had but 222 they really had 506. The German proportion was 147, but they had only 104 ; all others, chiefly foreigners required 63, and had 81. The native arrests were 308 in 1,000 : all foreign together were 692 in 1,000. Native arrests were only fifty-three per cent. of due proportion ; Irish arrests were 129 per cent. more than their share. The Germans are considerably under their share, and other foreigners are a little over. Now, when we consider that three-fourths of the arrests classed as natives are the children of foreign parents, and substantially foreign themselves, we have in round numbers of arrests about as follows for the ten years : United States, 55,000 ; Ireland, 460,000 ; Germany, 115,000 ; all others, 86,000. Such is the lesson of the police records."

With vice goes, of course, poverty and misery, and, accordingly, the statistics of our "Public Institutions" confirm the deplorable story of this table. The community has not only to suffer from this immense papistical demoralization in the peril of property, life, and public order,

but also to pay for it by enormous annual aggregates of taxation. Here is another extract which tells the story :

NATIVITIES IN PUBLIC INSTITUTIONS.

A few years ago the Ten Governors' Annual Reports carefully noted the nativity of the poor and criminals under their charge. The nativities in various hospitals for a series of years averaged the following per centage : Native, 27½ ; foreign, 72½ ; and of all the foreign, Ireland yielded 75 per cent. Such is the lesson of the record of Charities and Correction. Of course, the poor above noted do not include the newly arrived immigrants ; they are taken care of by the Commissioners of Emigration, the expenses being defrayed by a tax on immigrant passengers. [Of the native poor, as given in this table, probably much more than half are really of the class of Irish Catholics.]

So formidable are these facts becoming that it cannot be possible for the public patience and moral sense to endure them much longer. The American people have a right and a solemn duty to demand attention to them, and to insist upon their rectification. We have a right, especially, to force them home upon the attention and self-respect of the Papal clergy. These men have, as we have said, a moral power over their people which belongs to no other clerical body of the country or of the world ; they are bound by every consideration of morality and Christianity to show a better result of that power. It is due to the country and to all Christendom. We cannot, and would not, hold any religious denomination impeachable for occasional individual acts of crime among its adherents, for all are liable to such misfortunes ; but surely a state of things like this can claim no such apologetic construction. Such continuous, aggregate, overwhelming predominance in vice and misery must be an unmistakable proof of wrong moral and religious training. What, as we lately asked, would be said if any one of our leading Protestant denominations—Methodists, Baptists, or Presbyterians—should present such a relative position in our public statistics—should make almost every mob, fill the prisons and pauper-houses, and furnish nearly every victim of the gallows! Would it not be denounced and withered by public sentiment? Could its clergy hold up their heads among the people? How, then, can Popery, claiming to be the only true Church, claim immunity before the bar of the public conscience with such an enormous record?—*Ch. Advocate.*

Sympathy with Prussia.

The choice of an American between the two parties cannot be doubtful. It does not depend upon the merits of the two monarchs, or our preference for the solid German King over the wily French Emperor, but upon the grand historic struggle between the Germanic and the Latin races. We belong to the great Germanic race, and hold its essential ideas against Latin centralization and priestcraft. We go against the despot, and the Pope as despot, and therefore we go with Prussia against Napoleon. Blood is thicker than water, and our American blood is essentially Ger-

man, whether it was of old nurtured from sources in Great Britain or Germany.—Prussia may be at present too despotic, but she is bound to work for liberty and progress, and even her leading Roman Catholics are more earnest to be Catholic than to be Roman; while the great majority of the French priests, bishops and all, are strongly ultramontane and eager to strengthen the Roman ring of schemers who are conspiring to chain Christendom to the Papal throne. The Latin race as such has been a conspiracy against the human mind, and for three hundred and fifty years its leaders have tried to tread out the spirit of modern times. During that period the best thoughts have come from the Germanic race, in its various branches, and also the greatest inventions and discoveries. Jesuitism is the most characteristic thing that the Latin race has done, and Napoleonism is Jesuitism in politics and war. More than half of the seven thousand five hundred Jesuits on earth are in France, and the Emperor's triumph over Germany would be their triumph over modern progress.—*Dr. Osgood.*

It is true that Prussia is a Protestant and France a Roman Catholic country. But it is also true that a large part of the nominally Prussian Protestants are really Rationalistic, and as large a part of the French Catholics really infidel. Prussian Catholics, too, are in the army of William. French Protestants serve under Napoleon.—Very likely neither monarch at heart cares much for the ecclesiastical effects of the struggle. But American Protestants cannot forget that Prussia is the great power of Europe which recognizes their religion as the true one, while it nobly tolerates all.—They are not unmindful of the fact that the educational and religious institutions of that land are, of all European ones, the most like their own. On the other hand, they are not uninformed of the intense devotion which the French Empress has to the Jesuits, and of the influence in their favor which she has wielded over her husband. They know that for twenty years the Emperor has by force of arms maintained the Pope in his unchristian rule over Rome. In the very beginning of the struggle they read that a prominent Papal paper in France expressed the opinion that the war was a providential step for the overthrow of Protestantism. As we send this article to press our eye falls upon a telegram announcing that in Vendee, France, the bigoted peasantry, incited by the teaching of their priests that the war is between Lutheranism and Romanism, have violently assailed their Protestant countrymen. And in our land Catholics have been told by their journals that they *must* sympathize with the French. Of course, such facts predisposed the Protestant mind to look with peculiar favor on the army beyond the Rhine. Add to these facts the consideration that the war may change the face of Europe, and exalt to the pitch of influence the successful power, and sweep away the Papal throne, and Protestants must wish and pray that their ally may be victorious. Better for Europe, better for the world, better for the Gospel that Prussia, and not France, should lead in the van of continental civilization. Teutonic Protestantism rather than Latin Catholicism!

The Christian tone of King William's proclamations and bulletins strike a chord in the Protestant heart. It may be sincere, or it may be for effect: but it reveals at least a formal respect for Christianity, and an appeal to the religious sentiment of the country, which is especially cheering in view of the naturalistic disposition of so many public men. The noble utterances and acknowledgments of the Prussian, tinged with egotism and Divine right though they are, make a strong appeal for the sympathy of Christians every where.—*Presbyterian.*

Two Extracts from the *New-York Tribune.*—The first, in a letter from Paris, says:—

"The Empress is a daily devotee at the shrine of Our Lady of Victory. She comes *incognito*, repairs to the shrine, prays, deposits her offering, and departs. When the

army set out for the Italian war, she presented Our Lady of Victory with a splendid candelabra, which was duly honored with a distinguished place in that Lady's cabinet of religious curiosities. Her Majesty has just added another similar gift to the same cabinet. It is a somewhat curious sight to see the Virgin's chapel lighted up, as it is every night now, with scores of tapers on the triangular wooden frame, attached to the illuminatory service of the shrine, and around and about a literal crowd of kneeling women engaged in silent prayer."

The other, from a correspondent, who writes within the beleagured city of Metz, and is as follows ;—

"Last night we thought we heard the Prussians shouting victory, notwithstanding the defeat we believed they suffered. But it seems some of their regiments sing hymns nightly, with accompaniments from their military bands—a custom they have preserved from the battle of Leuthen, where they advanced to the charge singing Luther's hymn."

The Heart of the War.—"Give to us peace in our time, O Lord!" Fervently may that prayer go up from the church's heart, in all lands and ages. Most fervently should it be uttered now by every American Christian in behalf of his brothers in unhappy Europe.

There is no such cheat played on the imagination as by war. The splendid spectacle of two great nations rushing to arms takes captive our senses. We watch with eager interest the changing prospects of the struggle ; all our feeling is concentrated on the question of success or failure to the contestants. We are spectators at a mighty pageant, to which the strifes of the Olympic arena were child's play ; and we cheer the contestants and speculate on the issue, as did the Greeks and Romans with their athletes. To us the war is a living epic. If we saw with clearer eyes it would be a tragedy so solemn and terrible that only the highest faith in God would sustain us before it. When we say "Germany" we think of Bismark ; and "France" means to our ears Napoleon. At least, each of these men is to us a type of his nation—a warrior, strong, crafty, eager, risking life for that which alone makes life dear to him.—But Germany is not that, and France is not that. Each of those countries is a million of homes. In every home hearts are bound together by just such mutual love and dependence as make life sweet to us. And in each of them there is now grief and trouble ; aching hearts, and eyes that strain for a sign from him who has gone to look Death in the face.—*Christian Union.*

The competition of the Latin and Teutonic races is decided. Napoleon sought to secure predominance to the former in Europe, and in America. He opposed the accession of a Hohenzollern to the throne of Spain on this account, and the terrible disasters of this war are the result. He invaded Mexico for the same purpose, but was ignominiously thrust out of the New World. The experiment has failed at every point. The Latin race adheres to Popery, but Popery is effete ; the Teutonic race holds to Protestantism and progress. All Germany, Denmark, Sweden, Norway, England, are Teutonic ; North-America is Teutonic ; Australia is Teutonic. The question which shall lead the world is determined. Free thought in politics, in science, in religion, in all things—this is the policy of the Teutonic race for the civilized world which the war has demonstrated.

The True Succession.

"The best of all is, God is with us."—WESLEY.

GOD gave the Word, and at His high commission
A countless multitude of preachers rose,
Mighty in power, though humble in condition,
Yet fearless of their foes.

Across the deep the quickening message sounded,
And still ambassadors for Christ went forth,
To spread the kingdom by no limit bounded,
And preach from south to north.

In India—in the shade of rock-pavilions,
And idol Juggernaut's ensanguined car,
The Gospel falls upon the ear of millions
In jungle-wilds afar.

The wild African—in countless hordes,
Reclaimed and saved—now owns that Jesus reigns,
And the poor slave has heard the mystic words
Of love, which melt his chains.

All through America—in dark Fiji—
O'er Australasia—and in China wide;
And to the distant islands of the sea,
Rolls on the Gospel tide.

The little one, a thousand now rejoices:
The small one a strong city has become;
And hallelujahs from exultant voices
Rehearse the harvest home.

So goes God's work, forever in progression,
And choosing messengers from whom He will,
Bestows true apostolical succession,
And gives His Spirit still.

God speed your mission! live in hallowed union;
In season, out of season, preach the Word;
Members of the great catholic communion,
Of all who love the Lord.

Men of one heart—the world and pleasure spurning,
Still wave your red-cross banner all unfurled,
And soon the fire of Pentecost, returning,
Shall fill the ransomed world.

Ye faithful sons of sires gone home to glory,
Walk in the old paths your fathers trod,
With yearning love repeat the ancient story,
And trust your fathers' God.

So shall the Church's lustre shine perennial,
And, multiplied beyond the stars, increase,
Till Jesus shall ascend His throne millennial,
And reign the Prince of Peace.

—*London Recorder.* BENJAMIN GOUGH.

SPECIAL MISSIONARY INTELLIGENCE.

The Protestant Church of Santiago, Chili.

With peculiar satisfaction we present to our friends a sketch of the new Church in Santiago. This is the first edifice erected for Protestant worship in the Spanish language, in Chili, and in fact on the west coast of South America. The church will seat three hundred and fifty persons. The cost of land and building has been $12,000. Of this sum $9,000 has been contributed by subscriptions in Valparaiso and Santiago, chiefly, however, by the congregation of the Union Church (Dr. Trumbull's) of Valparaiso. The remaining $3,300 will be paid by this Society, and to aid us in meeting this sum, we respectfully solicit contributions from the friends of this prospering Mission Field.

The Rev. Mr. Gilbert is the pastor of this native church. The Rev. Mr. Christer, recently sent out, will have charge of the English congregation, also worshiping in this building, until he shall be qualified to preach in Spanish, when he will be transferred to another locality to organize a new mission among the natives.

Chili.

VALPARAISO.—DR. TRUMBULL.

We began in May a Spanish paper, called the "Rock" or "Corner Stone."—In June a new paper, called the "People's Messenger," appeared in Santiago, the object of which is to counteract the publications of Protestants. This is a token of life. The other clerical journals have followed the policy of silence and affected contempt, but finding that does not serve the purpose, a new sheet is to contend with us. We hope for wisdom and grace to be faithful in offering the Gospel. I have just written a letter to a gentleman, a native, who had expressed to me in writing his doubts regarding the earlier Scriptures. Doubtless there exists a great deal of such skepticism; and he will do good service who can aid such men to see the way of light—to walk with Christ.

Rev. Mr. Gilbert has just issued a Spanish paper called the "Sower," in which he gives the Ten Commandments and a good

sermon, beside other briefer pieces. A daily secular journal noticing this says: "Like a good farmer, he begins with the plow, i. e., the Commandments." May God grant harvests that shall comfort the laborers, and reward the supporters of the Society at home for their gifts, prayers, and efforts to sustain the Santiago Mission.

Yesterday Mr. Merwin had an application from a man who wished "to become a partizan of the reformation;" when asked more about it, he said it was because he was very poor, and needed help pecuniarily! As the clergy say Protestants pay men for becoming converts, the misguided ones think it must be true, and not unfrequently present themselves accordingly.

The new church for my congregation is not quite completed. It will seat six hundred persons. The present church we have sold to the Germans.

The Sabbath-school hall now used by Mr. Merwin for his Sabbath services would be an excellent edifice if your Board would take steps to obtain it for him. My congregation would probably dispose of it to you on very favorable terms. This would be more agreeable than to have it pass into other hands; when the Spanish congregation would be put to serious inconvenience in finding as suitable a place.

MR. MERWIN.

You will doubtless be encouraged by the items of progress noted in "The Record" of this month. Never before has the Valparaiso Bible Society reported such large sales. Four hundred books were sold by the colporteur during a trip of six weeks to parts in the North. Of these more than one-half were publications in Spanish. There are now fourteen Protestant congregations, and ten ministers, three of whom preach to natives of this country, and all labor more or less to bring the Gospel within reach of the masses.

Two Spanish Protestant periodicals are issued monthly, one in Valparaiso, another in Santiago. Of the former, two thousand five hundred copies are distributed each month, and meet with hearty acceptance all over the country. Many native gentlemen have volunteered their services as distributers of the periodical, and some have forwarded interesting articles for its columns. Its influence is so much feared by the Romish clergy that they have started in opposition a weekly journal "destined for the moral and religious improvement of the people." Its first number has a picture of the Apostle Peter on the title page, and beneath this an inscription—"The Prince of the Apostles and Sovereign Pontiffs. To him should all Catholics appeal, that by means of his powerful intercession, the evils which now afflict the Church may come to an end." The number closes with a prayer to the Virgin. Another article, speaking of the procession in honor of Corpus Christi, says:—"The Lord has been a preserver in the sanctuary all the year. Now he is to come forth, and the people will hail him with delight." They have not, as yet, had the condescension, or rather the boldness, to speak of any article published in the Protestant journals.

There are not wanting priests who favor our cause in some degree. One in Santiago, of whom mention is made in "The Record." Another writes to Dr. T. from the South, congratulating him on the appearance and contents of the Spanish periodicals, bidding him continue in the good work already begun, and hoping yet to proclaim from the pulpit the glorious truths so freely announced by the press. Another priest, the colporteur met on the steamer returning to his parish in the North. He accepted and read the Spanish paper with interest, and believed that it would accomplish much good. The colporteur was afterwards informed that this priest is noted for his Scriptural style of preaching. Unlike the great majority of the Romish clergy, he has very little to say about the sectarian dogmas of his church. May God grant that such men may have courage to exprsss their real convictions!

SINCE the year 1856, when the present Union Church of Valparaiso was erected,

the Artisans School Society has been organized and its valuable school planted, in which are now gathered more than 250 pupils; the Valparaiso Bible Society, which sustains two colporteurs and a depository, has been formed; the Union Missionary Society, which supports one minister at Talcahuano, and is in quest of two more for the Northern coast, has come into existence; a Protestant Church has been erected in Santiago, and two Mission Schools have been gathered, one in Santiago and another in Talca.

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In 1856 there were but two Protestant ministers, with cure of souls, in Chili, whereas now there are ten. At that time there were only two congregations, now there are fourteen:—Four in Valparaiso, two in Santiago, one each in Talca, Talcahuano, Osorno, Port Montt, Lota, Copiapo, Carrizal, and Guayacan.

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The colporteur in Santiago reports the sale of fifty publications in the short space of ten days in the month of June. Of these, ten were copies of the Scripture in Spanish.

To a venerable looking priest a tract was offered by a Chilian in the Alameda. It was kindly accepted, a conversation of fifteen minutes ensued, and the acquaintance thus begun was continued by several friendly visits from the priest to the house of the Chilian Protestant. He also visited the native school connected with the mission, and made some very appropriate remarks, in which he said that the Bible was far from being a text-book among the Romish clergy. Having read several of our tracts, he became so far interested as to send for a copy of "Evenings with the Romanists" in Spanish and of the "Child's Primer" published by the American Tract Society. He spoke highly of "La Piedra" and said that it had created quite an excitement among the clergy.

EDITORIAL NOTES.

The Italian Mission.—As appears by the statement on page 296, the Board still heartily sustains all the churches and stations where its work is effectively carried forward. The Training School at Milan, of which for two years it assumed the care and support, it has now transferred to the newly-created Commission of the Italian churches. Of several reasons which called for this transfer, one was deemed decisive. That was the impossibility of attempting the support of so many additional laborers year by year. It was felt that the great expense attending the education of so large a number of Evangelists would only be justified by the placing them at once in the field, and of course, *sustaining them there.*—This, with the imperative calls from other equally important mission fields, as Mexico and South America, they could not hope to accomplish with their comparatively small funds. Much, therefore, as they might desire to multiply their laborers, and deep as is their interest in the work in Italy, the Directors were constrained to make the transfer to the United Free Churches, in the hope that they might be stimulated to earnest effort in a matter which so vitally concerns their own growth and prosperity. It is proposed to remove the School from Milan to Rome.

Evangelical Broad-Churchism in the Pacific. — *A feeble native Church in the Sandwich Islands sends Fifty Dollars in aid of the work in Mexico and Chili.*—For its touching illustration of unity in the fruits of Christian faith, and for its eloquent power of example, we transcribe the letter announcing the gift :—

"Hilo, Sandwich Islands, August 8th, 1870.

"Your Magazine has kept us informed in regard to your very important and interesting work in Mexico and Chili, as well as in other quarters. But these two fields have had a peculiar interest for me, and I may say for my church and people also. Perhaps this is due in a measure to my personal acquaintance with some of the brethren who are laboring there,—Dr. Trumbull, Mr. Merwin, Mr. Riley, Mr. Sayre, and others. We, in this far-off part of the world, are watching with deep solicitude the progress of the Master's work in those Roman Catholic countries where your agents are laboring. But sympathy, however desirable, is not *all* you need. We know that 'the fraudful enginery of Rome' is powerful still. We know that you need money for your work : and money we propose to send you to the extent of our ability. Our church is small, numbering but twenty members, and an average congregation of about seventy-five. Our Treasurer will send you at the earliest convenience our contribution which was taken yesterday—$50 *gold*. Blessings be with you in your work.

Yours truly, Frank Thompson,
Pastor 1st Foreign Church, Hilo, S. I.

Will our friends thoughtfully consider the great work of God almost daily revealing its effects in Mexico, and respond, as God may move their hearts, to the necessitous appeal? Let two things be carefully pondered : 1st. That the radical overturning of priestly despotism and the preparation for the Gospel has been wrought by the Providence of God alone. And 2d. That the seemingly chronic state of revolution is produced by nothing else than the successive death-throes of that yet struggling but doomed despotism. The more rapidly and thoroughly therefore that Mexico is penetrated and permeated with the Gospel and its institutions, the sooner will peace and order be established, the more rapid and thorough will be the civil and social as well as religious regeneration of its people.

Dr. Revel, of the Waldensian Church, is now on a visit to this country. He has contributed to the *Interior* of Chicago two very interesting articles respecting the work of that Church in Italy, the substance of which we propose to give our readers hereafter. We only add our deep conviction that Italy needs all the aid that American Christians can render in connection with the efforts both of the Waldensian Church, and of the missions of the American and Foreign Christian Union.—There are now about an equal number of church organizations connect-

ed with the Waldensian Table, and with the Assembly of the Italian Churches.

Romish Schools among the Freedmen.—A Correction.—An irresponsible statement to the effect that there are 200,000 children in these schools, published two years since, was transferred to our Miscellany, and extensively copied into the religious and secular press. Subsequently, when asked for our authority, having none to give, we sought information from agents of the Freedmen's Bureau and others engaged in missionary labor in the South. The result of a somewhat thorough inquiry indicates that there are only a few hundred colored children now under the care of Romish teachers. The fact seems to be, that the priesthood count the grown people as children enough for their purposes, which is unhappily too true, and thus far have expended their principal efforts upon the adult colored population.

The Nineteenth Report of the Scottish Reformation Society, 1869-70, details a great amount of efficient work, especially in connection with a hundred Protestant classes sustained in the cities and larger towns of Scotland and England. The object of these classes is the diffusion of accurate and full information respecting the doctrines and history of Rome, and the methods of aggression it is now employing in Great Britain. An outline map upon which the localities of Romish colleges, convents and schools are indicated, presents the facts in a peculiarly effective manner.

We have also received the Twenty-first Annual Report of the Society for Irish Church Missions to the Roman Catholics. This Society now maintains 49 Sunday-schools, attended by 2,345 children and adults, and 71 week-day schools, with an attendance of 3,093 scholars. The Missionary agency numbers 405, which comprises 30 ordained clergymen, 214 trained agents—Scripture-readers, Schoolmasters and mistresses—and 161 agents employed in teaching texts of Scripture. About 180 Sunday and 160 week-day services are held during each month, attended by aggregate congregations of 22,100. During each month the Scripture-readers make about 9,000 visits, visiting in the aggregate upwards of 21,200 persons.

The Christian Union has withdrawn its recommendation of the Rev. Dr. Keatinge, a professed ex-priest of the Church of Rome. And one of the organs of the Reformed Church into which Dr. K. was received as a probationer, now implies that the Classis which received him was misled by that person's representations. As we endorsed the same person expressly upon the judgment of the Christian Union, we feel that it is due to ourselves and our readers frankly to make this statement. Fail-

ing, after some effort, to get at any decisive facts concerning Dr. K., we defer further comment until such facts are obtained.

An Ignominious Failure.—"The Bishop of Honolulu has resigned. No appointment to fill the vacancy will be made." This is the end of a scheme by which High-church prelacy and advanced Ritualism was to be established in the Sandwich Islands.

Beside the Tracts advertised on the 3d page of our cover, we can supply at less than cost the following books and pamphlets :

Den's Theology—condensed by Dr. Berg. ($1 25.)
Gavazzi's Lectures (25 cts.) Romanism in the United States—Statistics (20 cts.)
The Established Church.—Putnam. (15 cts.)
How the Rev. Dr. Stone Bettered his Condition, by Rev. L. W. Bacon. (10 cts.)

These are all valuable to those who desire information as to the issues with Popery.

LITERARY NOTICES.

BOOKS.

The Men who Advertise : An account of Successful Adventure, together with Hints on the Method of Advertising.—New-York : G. P. Rowell & Co. 1870.

A solid and well-printed royal octavo volume of 872 pages, and consists of three separate works paged and bound as one. —The first is a series of biographical sketches of "The Men who Advertise;" the second, an "American Newspaper Rate-Book," consists of 400 pages of advertisements of newspapers and periodicals, in the course of which the advertising terms of each are stated. The third part is a well-arranged, extensive, and convenient "American Newspaper Directory," giving the names, days of issue, &c. of a good list of newspapers and other periodicals in the United States and British America, and is a laborious, successful, and useful piece of cataloguing.

Bear and Forbear. By Oliver Optic.—Illustrated. $1 25. Completing The Lake Shore Series.

The Hardscrabble of Elm Island.—16 mo. Illustrated. $1 25. Completing The Elm Island Stories.

The Old Masters : The Princes of Art. Painters, Sculptors, and Engravers.—Translated from the French by Mrs. S. R. Urbino. 12 mo. Illustrated. All three published by Lee & Shepard, Boston, and Lee, Shepard & Dillingham, New-York.

The Unseen World : An Inquiry into the State and Place of the Departed between Death and the Resurrection,—with copious poetical extracts. By Rev. R. C. Shimeall. New-York : M. L. Byrn, 80 Cedar-Street. pp. 468.

This book will greatly interest those who are looking thoughtfully forward into the future of which it treats, by its Scriptural citations and reasonable views. It will further help all who are in anywise troubled by the vague and hurtful heresies of modern Spiritualism and Universalism respecting the future state.

Christendom, Sketched from History in the Light of Holy Scripture. By Chas. Girdlestone, M.A. London : Sampson Low, Son, & Marston.

The author, in transmitting these compact and carefully written historical sketches of the eighteen centuries of Christendom, calls attention to their subject-matter "as bearing on many questions now of deepest interest on both sides of the Atlantic, not the least that of war, the scandal of our common Christianity."

THE SOUL'S INQUIRIES Answered in the Words of Scripture. A Year-Book of Scripture Texts, arranged by G. Washington Moon. London : Hatchards, 187 Peccadilly. New-York : Pott and Emery, 5 Cooper Union. 1870.

A unique and handsome little book, combining a manual of devotion and a convenient form for select memoranda.—The left-hand pages contain, under the calendar dates, prominent spiritual questions and answers in words of Scripture. On the right-hand pages, under corresponding dates, are blanks, for the autographs of friends, on their birth-days, and such special memorials of God's goodness as the devout reader may wish to record.

MAGAZINES.

[Our notices are of necessity limited to little more than a synopsis of contents. We believe these to be of practical value to our large and select circle of readers, as serving to keep them informed not only with reference to the discussion of topics specially interesting to individuals, but of the general scope and reach of this species of Literature now exerting so wide and powerful an influence upon our people and the age.]

Putnam's Monthly.—Literature, Science, Art, and National Interests. pp. 128. $4 00 per annum. New-York : G. P. Putnam & Sons.

The September Number has for its principal articles :—New-York Society in the Olden Time, by Bishop Kip ; Salt-Water Ethics, by Dr. Sam'l Osgood ; The Brontes and their Home—Two Days at Haworth, by Mrs. E. P. Evans ; Montauk, by F.H. Angier ; Pedro el Moro, the Sword-Blade Maker of Puebla, Mexico, an article of special interest at this time ; The Northwestern Boundary Dispute, by Gen. Alvord ; Apartment Houses Practically Considered, by P. B. Wight ; Arctic Traveling in Winter, by Geo. Kennan ; Danish Peasants, by Our Danish Contributor ; Society vs. Insanity, by W. A. Hammond, M.D ; Editorial Notes ; and Notices of Literature, Art, and Science. There is a nerve and pithy freshness in the Notes by Mr. Godwin that makes the Editor's department agreeable reading. Among the numerous complimentary notices of the modern French Cæsar, this one, characterising him as the Vampyre of Europe, condenses in the narrowest compass the facts which suggest and justify the attractive title.—The July Number contains a two-paged sketch of the present Mexican Situation, (a part of which we transferred to our previous Number) which ought to be printed in full in every newspaper of the land.

The North American Review, (Quarterly,) No. 228, for July. pp. 255. $6 00 a year. Boston : Fields, Osgood & Co.

Two vital branches of Political Economy are ably discussed in this number of our oldest Quarterly—Our Currency, Past and Future, and the Labor Question. An interesting article by Karl Blind on Luther and the early German struggles for Freedom, is timely just now while the struggle is taking on other forms. Beside the well-digested Critical Notices of the more prominent recent publications, there are articles on American Art Museums, The Last Congressional Session, Competitive Examinations in China, and the Poet Chaucer.

Old and New—Monthly. pp. 128. Aug. and Sept. Boston : Roberts Brothers. Yearly subscription $4 00.

The new publishers present a clear, elegant type, and an exterior in every way attractive. With a high literary character, this magazine is understood to represent what is distinctively known as Liberal Christianity. Among the contents of these numbers are the following :— Pink and White Tyranny, by Mrs. H. B. Stowe.—Northern Pacific Railroad. Francis of Assisi, by S. Farrington. American Political Literature. The Passion Play. Chinese Transcendentalism. Bryant's Illiad. John Whopper the Newsboy. Our Oldest Fortress. Paraguay, by Porter C. Bliss. Quakers in New England. The Church of Latter Day Saints—1. William T. Brigham. The National Church. Adirondacks in August, by A. D. Mayo. Ecumenical Council.

The Galaxy, for Sept. New-York : Sheldon & Co. $4 00 a year.

Beside Mark Twain's notable short discourses on widely various and diverse themes, there is a life picture, drawn at full length, of *three model Inquisitors,* the original sketches being borrowed from their own reports to the Holy Office at Rome. Extracts from the narratives of Borelli (1393), of Francesco Ployere (1573) and Cardinal Alexandrini (1561), will, for horrors, match the corresponding records on the martyr side. Also Dr. Draper writes on Milk, Mr. Pollard on Historic Doubts concerning Patrick Henry, Dr. Coan on Temperaments, Grant White characterizes Three Women, and the Editor adds to his Literary Notices the usual sparkling brevities under the caption of Nebulæ.

Overland Monthly, devoted to the development of the Country. Aug. and Sept. San Francisco: J. H. Carmany & Co. $4 00 per annum.

This young magazine of the Sun-set Land bears clear internal marks of western vigor and good sense. Thus far it has eschewed the "Serial (so called) as part of its literary fare, depending for that sort of interest upon real incidents, many of which in that country are "stranger than fiction." The more notable articles are, A By-Way in Norseland, The Yuba Hydraulic Mines, Collectors and Collections, Sheep-Farming in Australia, Feminine Philanthropy, Our Scout to Black Canon, A Day on the Weser, Road-Making in the Tropics, Mexican Bandits, Salt Lake City and Rough Times in Idaho.

Littell's Living Age—$8 00 a year, weekly. 64 pages. Boston: Littell & Gray.

These admirable selections from the entire body of current English periodical literature, provide an intelligent household with an immense amount of healthful and agreeable reading, and at a most reasonable cost. No. 1370, Sept. 3, contains The English Revolution of the 19th Century, by Prof. Seely; What fills the Star-Depths; Rest; Precious and Curious Stones; Sir Thomas Moore on the Politics of To-Day; Lump Voting for School Boards.

The Eclectic Magazine of Foreign Literature. September. pp. 128. New-York: E. R. Pelton. Yearly subscription $5 00.

This valuable number has Max Muller's fourth Lecture on the Science of Religion and the Council of the Vatican, from the British Quarterly. Here is a specimen sentence:

If unity of design is a great merit, the Vatican Council may be termed a rare master-piece, for it revolves round one single idea—to exalt the Papacy, and to sacrifice to it every right and every vestige of liberty that remains in the Church; in a word, to carry religious centralization to the highest point, and to constitute Rome the head, the centre, the focus of ecclesiastical life.

Dickens, Recent Solar Researches, Pliny the Younger, The Heart of Crete, are some of the remaining articles.

Good Health, a Journal of Physical and Mental Culture. pp. 48. Yearly $2 00.

This excellent magazine truthfully characterizes itself as "a vehicle of instruction to the people, giving lessons of correct living, as developed by medical science." It is not the organ of any person, party, or system. And it contains the most recent information respecting the laws of life and health, conveyed in an intelligible and attractive manner.

American Educational Monthly.—August and September. $1 50 per annum.—New-York: J. W. Schermerhorn & Co.

A magazine devoted to popular Instruction and Literature.

Scribner's Monthly, an illustrated magazine for the people, conducted by J. G. Holland. New-York: Scribner & Co.

To appear in October, in place of "Hours at Home."

Arthur's Home Magazine.—September.—$2 00. Philadelphia: T. S. Arthur.

American Agriculturist—$1 50 per an.

A monthly, 28 pages, triple-columned, closely but clearly printed, profusely and beautifully illustrated without and within, and full of all useful matter pertaining to the household, garden, farm, &c. For the instruction it gives and the healthy interest it awakens in the minds of children, it is worth far more than its trifling cost.

The Bibliotheca Sacra, No. 107—July. pp. 200. $4 00 per annum. Andover, Mass.: W. F. Draper.

The subjects discussed are: The Crucifixion on Thursday, by J. K. Aldrich; The Doctrine of the Apostles, by S. R. Asbury; The Creative Period in History, by Edward A. Lawrence; Recent Questions of Unbelief, by Pres. W. A. Stearns: Demosthenes and the Rhetorical Principles Established by his Example, by the late Prof. George Shepard; Revelation and Inspiration, by E. P. Barrows; Exposition of 2 Cor. v. 14, by W. S. Otis; Topography of Jerusalem, by S. Wolcott; Explorations in Palestine, by H. B. Hackett. Pres. Stearns' statement and brief discussion of the existing forms of unbelief, is admirable, both for its lucid sentences and evident mastery of a comprehensive theme.

The Congregational Quarterly.—July, 1870. Boston: Congregational Rooms. $2 00 a year.

The number contains the following articles:—Rev. Joseph Abbot, The Pilgrim Fathers, Ecclesiastical Councils, Biblical Position of Women, Extempore Preaching, A National Conference, Luther's Prayer, Necrology, Literary Review, Editor's Table, Quarterly Record, and the Reports of the Congregational Association, and the Congregational Union.

The Sabbath at Home, an Illustrated Religious Magazine for the Family. $2 00 a year. Boston: Am. Tract Society.

Under the title of "Godless or Not,"

the Rev. C. R. Bliss presents one of the most compact and thorough discussions of the Bible-School Question that we have seen. We strongly commend its publication to the Boston Society.

Our Monthly.—A Religious and Literary Magazine for the Family.

Contents;—Theban Legion, by Prof. Blackburn; Alexandria of the Ptolemies, Dr. Moffat; The Maccabees, Prof. Henry Smith; Burns the Missionary; Life in California, Dr. Eells; and other articles, beside "Young Folks," Miscellany, and Book Table.

National Sunday School Teacher—Sept.—$1 50. Chicago: Adams, Blackmer & Lyon.

Presbyterian Monthly Record.—August.—Philadelphia: Presbyterian Board of Publication.

Apples of Gold—A Religious Tract Paper. Ilion, N. Y. 12 copies $1 00. Excellent for young and old.

Juveniles.

Oliver Optic's Magazine: Our Boys and Girls. Boston: Lee & Shepard. Weekly and Monthly. $2 50 per annum.

The Riverside Magazine: for Young People. New-York: Hurd & Houghton. $2 50.

Our Young Folks: an Illustrated Magazine for Boys and Girls. Boston: Fields, Osgood & Co. $2.

All these Magazines have a deservedly high reputation, and are issued by our foremost publishers.

For still younger readers there are:—

The Children's Hour, by T. S. Arthur. Philadelphia. $1 25.

The Nursery.—Boston: J. L. Shorey. $1 50.

The Infant's Magazine, The Children's Friend, The British Workman, and The Friendly Visitor. 50 cents per annum each. New-York: Chas. F. Roper.

Young Folk's News. Philadelphia: A. Martien. $1 per annum.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 30th August, 1870.

MAINE.

Portland. Mrs. W. Oxnard	$10 00	
Augusta. Cong. Church and Soc'y, E. A. Nason, Tr.	33 21	
Gardiner. 1st Cong. Church and Soc'y, for L.M. of Rev. Austin L. Park	17 25	
Farmington. Friends	1 00	
		61 46

NEW HAMPSHIRE.

Hillsboro. Mrs. Dr. John Goodell, to constitute herself and Mrs. A. J. Hall L.M.'s	60 00	
Nashua. A friend in Pearl street Church	100 00	
Peterboro. Cong. Ch. and Soc'y.	12 00	
		172 00

VERMONT.

Benson. Cong. Church, per J. J. Bascom	8 55	
Newbury. 1st Cong. Ch., of which $5 for Miss Rankin	30 00	
Enosburgh. Meth. Epis. Church	3 10	
North Hero. " " "	3 15	
		44 80

MASSACHUSETTS.

Florence. Florence Church, by A. L. Williston	38 08	
Springfield. 1st Church, by Chas. Marsh, Esq., Tr.	37 14	
" North Ch., per Chas Marsh, Esq., Tr, to constitute Harlan P. Stone a L.M.	34 81	
Buckland. Cong. Church	22 90	
Shelburne. 1st Cong. Church	18 85	

MASSACHUSETTS—*Continued.*

Boston. Grace M. E. Church, add	$51 00	
" So. Baltimore M. E. Church, in part	20 40	
Springfield. M. E. Church, add.	21 00	
Boston. Union Ch. and Cong	274 00	
Shelborn. Cong. Church and Soc'y.	16 00	
Worcester. Plymouth Church and Soc'y	141 80	
Boston. Mt. Vernon Church, add.	5 00	
West Medway. Cong. Church and Soc'y.	28 61	
Franklin. Cong. Ch. and Soc'y.	47 51	
Gloucester. Cong. Ch. and Soc'y, for L M. of Jos. O. Proctor, Mrs S. Babson and Mrs. L. T. Elwell	94 05	
Spencer. Cong Church and Soc'y.	18 88	
Townsend. Orthodox Cong. Ch. and Soc'y	15 35	
Groton Junction. T. E. N. Eaton	1 00	
		881 38

CONNECTICUT.

Greenwich. Oliver Mead	10 00	
Stratford. Gen. G. Loomis, U.S.A.	5 00	
E. Bridgeport. Cong. Church	6 69	
New Haven. 1st Church, of which $50 by Prof. E. E. Salisbury, for Central Mexico	175 00	
Windsor Locks. Cong. Church	66 79	
		263 68

NEW YORK.

Baldwinsville. M. E Church	16 30	
Freeport. M. E. Church	11 40	
Jamaica. M. E. Ch., in part	22 00	
Springfield. M. E. Church	22 08	
Harlem. 1st Ref'd Church	70 00	

NEW YORK—*Continued.*

Cooperstown. Pres. Church	$108 30	
Amsterdam. Pres Church, per H. Herrick	30 94	
Cooperstown. O. Peabody	1 00	
N. Y. City. Woman's Union Missionary Soc'y, for work in Miss Rankin's field, $90 gold	104 52	
Binghampton First Church $130; Rev. P. Lockwood and family $30; Hon. S. D. Phelps $20	180 00	
Waterford. Pres. Church, balance,	25 40	
N. Y. City. B. W. S., for Spain	5 00	
Poughkeepsie. 2d Ref'd Church, per J. P. Heath	55 00	
N. Y. City. T. N. Mix	5 00	
" Mrs A. G. Phelps, Jr	100 00	
Colla. Jno. Shirland	10 00	
Gouverneur. N. J. Conklin	25 91	
N. Y. City. Stuyvesant Bank donation	100 00	
Brooklyn. Washington st. M. E. Church, in part	90 40	
Phelps. M. E. Church, add	32 00	
W. Troy. " "	25 75	
Auburn. Additional	15 00	
" 2d Pres. S. School	50 00	
Penn Yan. Additional	1 00	
Seneca Falls. M. E. Church, add	3 00	
N. Y. City. St. Paul's M. E. Ch., additional	19 00	
" 18th street M. E. Church, in part	55 76	
Brooklyn. Nathan Bangs M. E. Church	14 25	
Ilion. M. E. Church, in full of L.D. for Rev. M. S. Hard	24 00	
N. Y. City. 2d street M. E. Ch., additional	10 50	
Rockville Centre. M. E. Church, in part	9 43	
		1,242 94

NEW JERSEY.

Bloomfield. Luther Clark, through Rev. J. S. Gallagher	10 00	
Hamilton Square. Pres. Ch., add. towards L.D.	27 50	
Neshanic. Ref'd Church, add.	26 25	
Elizabethport.	25 83	
Paterson. 2d Pres. Church	21 50	
		111 08

PENNSYLVANIA.

New Castle. Mrs. M. A. McMillan, for Central Mexico	10 00	
Norwood. West Nantmeal Pres. Church, to constitute Rev. Chas. H. Hollifield L.M.	45 69	
Altoona. Union collection in City Hall, to constitute Rev. Michael Welch a L.D	100 00	
Hollidysburgh. 1st Pres. Church, to constitute Rob't R. Hamilton and Thos. Smith L.M.'s	61 13	
" Evan. Luth. Church	17 28	
Conneautville. Mrs. Foster, on L.M.	14 60	
Houvy Brook. Mrs. M. Buchanan on L.M.	15 00	
Middle Spring. Additional	15 00	
Round Hill. Additional	31 50	
Philadelphia. Nazareth M. E. Ch., in part	34 40	
Belle Valley. Pres. Church	5 00	
		369 00

MARYLAND.

Baltimore. Jas. H. Frey, for Colportage in Central Mexico	500 00	
" Board of Beneficence of St. John's Independent Meth. Prot. Ch., Chas. W. Ridgely, Cor. Sec.	250 00	

MARYLAND—*Continued.*

Havre de Grace. Pres. Church, to constitute Rev. W. H. Cooke a L.M	30 00	
Gowanstown. Pres. Ch., in part	19 27	
Havre de Grace. M. E. Church, additional	5 00	
Mt. Washington. M. E. Ch	3 00	
Freedom. Rev. C A. Read	1 00	
Baltimore. Eutaw M. E. Church, in full of L.D.'s for Rev. J. S. Inskip and James H. Frey	24 00	
" So Caroline street M. E. Ch., in part	10 95	
" Madison Square M. E. Ch., additional	7 00	
" Monument street M. E. Ch., additional	24 00	
" Union Square M. E. Church, additional	13 00	
" Exeter street M. E. Ch., add	10 50	
		897 72

DELAWARE.

White Clay Creek. Pres. Church	17 00	
Head of Christiana. Pres. Ch	8 00	
Wilmington Union M. E. Ch	28 14	
" St. Paul's M. E. Church	32 88	
		86 02

MISSOURI.

Macon. R. H. Sloan		16 80

ILLINOIS.

Danville. 1st Pres. Church, to constitute E. H. Palmer L.M.	32 78	
" Friends of Meth. Church	12 00	
Peoria 1st Pres. Church	19 50	
" 2d Pres. Church, of which $30 to constitute Rev. H. V. D. Nevins L.M.	50 50	
" Fulton street Pres. Church	20 50	
" Cong. Church	9 00	
" S. H. Thompson	1 00	
		145 28

INDIANA.

Bloomington. Pres. and Meth. Chs. in full of L.M.'s for Rev. A.Y. Moore and Rev. J. H. Chippinger	16 50	
Kokomo. Messrs. Walker, Haskell, Hooper, Hazard, Dryden, Donnell, Armstrong, E. H. Pruden, $1 each; others $4.05	12 05	
Mitchell. 1st Pres. Ch., in part	6 25	
" 1st Pres. Sab. School	1 35	
" W. G. Anderson	2 00	
La Fayette. Messrs. R. Heath, W. P. Heath, $5 ea.; Ward, Miller, Sample, $2 ea.; Carson, Johnson, $1 ea.; two Sisters, $1 each	20 00	
		58 15

OHIO.

Cuyahoga Falls. Cong. Church, per C. Clark, Tr.	18 90	
Portsmouth. 1st Pres. Sab. School, for Miss Rankin's field	100 00	
		118 90

MINNESOTA.

Minneapolis. Plymouth Cong. Ch., per H. D. Cunningham		14 80

ALABAMA.

Mobile. Rev. Jos. Kimball		5 00
Total		$4,468 81

THE CHRISTIAN WORLD.

Vol. XXI. NOVEMBER, 1870. No. 11.

Italy Appeals to American Christians.

PROTESTANT America ought at least to reach a hand to Protestant rising Italy, because Italy fights a battle for all popish countries. She has been a beacon for Austria, who but lately has cut all ties which bound her with Rome, throwing the "Concordat" in the waste-paper basket. It is by imitating Italy that Spain has progressed on that same line. Whatever may be the destiny of France, there will no longer be an Eugenie to support the pretensions of the Roman court, and the new French rulers will have to sail on the Italian track as to religious freedom and independence.

The popedom is fast disappearing from the Italian map: with that event two things must happen. First: Rome as the metropolis of Italy, can in no way represent a "*special church*," no more than Vienna, London, Paris, or St. Petersburg does. A Roman Catholic Church will therefore be henceforth a misnomer, and the great prestige of popery will forever be gone. Secondly: Rome being the capital of Italy, must and will be as free as every other part of the kingdom, and instead of being the most benighted spot on earth, it will be open to the Gospel, and Protestantism in general.

It is therefore high time that Protestant America should look in that direction. Shaking off its religious apathy, let all denominations concentrate there to make of the *Eternal City* a new centre of Biblical Christianity. In so doing they will have a share in the greatest war of the ages.—*An Italian in Congregationalist.*

A Fairer Field for Missions.—What will be the influence of the French defeat upon the future of Protestant missions? For years past the Jesuits have had the prestige and material support of France at their back, not only in prosecuting their own work, but in interfering with that of others. Their outrages and intrigues in the Levant, in Syria, in the South Seas, in Africa, are still fresh in memory. None of these would have been possible had they not been in religio-political alliance and co-operation with France, advancing the ambitious foreign policy of "the great nation," in return for its support in the most reprehensible measures. Another day of reckoning has come for the Society of Jesuits. The downfall of French Imperialism will be felt on every mission field.—*N. Y. Evangelist.*

Facts Concerning Mexico that every American Citizen should know.

As a matter of the profoundest interest, it is time that every American should understand: 1st. That the real all-pervading issue in Mexico is a contest, protracted now through forty years by a growing liberal Republican party, for constitutional representative government guaranteeing civil and religious liberty, against the political and ecclesiastical despotism inherited from Spain. 2d. That the seemingly chronic state of revolution among the Mexican people, instead of repelling our sympathy, ought to attract it, since these revolutionary disturbances are mainly produced by that yet traggling but doomed despotism. And 3d. That the beneficent resultss already attained through the wonderful Providence of God need to be promptly and earnestly followed by wise and liberal effort to extend the institutions of a pnre Christianity, whose introduction within two or three years have been so marvellously blessed and prospered by the Spirit of God. Briefly to unfold and impress these facts, is the design of this paper, for which we propose a wide circulation, through the Press, among American Christians and citizens. Let it be carefully pondered.

I. *Outline of the Political and Civil History of Mexico.*

Of the three hundred years (A.D. 1200 to 1500) during which the Aztec Dynasty ruled Mexico, there remain monuments which, according to Humboldt, evince a civilization rivalling in many particulars that of Rome in its best period.

With the overthrow of Montezuma's empire in 1520 began the Spanish rule, lasting another three hundred years. During this long period, the kindred despotisms of Spain and Rome, always represented by Spanish rulers and priests, held this land and its people as a joint possession, appropriating the products of its mines and the toil of its enslaved population for their own aggrandizement and power. With the spoil thus obtained, the church of Rome acquired immense landed estates, and erected an incredible number of magnificent stone churches and convents, in which were gathered millions of gold and jewelry;* the people were impoverished, denied every previously enjoyed right and opportunity of personal and civil advancement, left without education, denied all intercourse with foreign nations, drained of their little gains for royal and ecclesiastical tribute, shut up to the wretched superstition, taught by an ignorant and irreligious priesthood, and coerced to abject obedience by the perfected machinery of the fearful Inquisition, so that instead of increase, their numbers had diminished at the end of the Spanish rule. And this was the result of three centuries of absolute despotism under the joint sway of Rome and Spain.

* Says the Abbe Domenech, the historian of Maximilian's expedition: (Paris, 1867.) "Mexico, under Spanish rule, was eminently a monastic state. Not only three-fifths of the cities were occupied with convents and churches, but there were convents which occupied a large part of the city" (p. 194)

In 1810 the cry of Liberty was raised by Hidalgo, a poor curate, and many gathered at his call to meet with him a martyr's death. Then followed eleven years of sanguinary struggle, amid which the party of freedom was organized and increased in numbers and power. In 1821, under a revolutionary impulse in Spain, the Cortes decreed a partial sequestration of the property of the Mexican priesthood. This united for the moment the party of liberty and the priests; and Mexico declared her independence of Spain.

But the yoke of the priesthood remained, and two parties soon divided the country upon the great issue of liberty. On the one hand, the Romish priesthood, openly avowing itself as a political party, using the confessional as its instrument, united with the aristocratic, monarchical element, comparatively few in number but rich and powerful, in an unscrupulous opposition to every measure designed to elevate the downtrodden multitude, to educate the youth, and to establish liberty as the birthright of all, and as the fundamental basis of government. On the other side was the party of liberty, originating in a natural reaction against despotism, becoming gradually more and more enlightened, and so increasing, under influences going out from this country, and from the Bible which had found its way into a few hands and hearts. The struggle, at first for merely civil liberty and progress, was carried on with many vicissitudes and sore losses in life and property, yet with steady advance in strength of the liberal party. At length, as light spread by the introduction of the Word of God, by intercourse with foreigners and the outer world, the press, and actual experience in governmental polity, they persistently proclaimed higher and juster ideas of the rights of man, until, by the remorseless persecution and crimes of the priesthood, they were led to espouse the cause of Religious Liberty, and embody it as a fundamental principle in their creed.

The final issue of the struggle for constitutional liberty, just laws, equal rights, and freedom of worship, took place in 1857, when the priestly party was vanquished. The Constitution and the laws of reform then adopted and still in force, emptied all the convents and scattered their inmates, separated Church and State, gave entire liberty of worship, forbade religious processions, the wearing in the streets of ecclesiastical robes, and the carrying about of the "so-called host;" declared ecclesiastics ineligible to hold offices in the government, established civil marriages, nationalized the church property, guaranteed freedom of speech and the press; and in many other ways broke down the political power of Rome in Mexico. In vain did the Roman church excommunicate those who accepted the constitution of 1857 and the "laws of reform." In vain they inaugurated a civil war and furnished treasure to military chieftains. In 1860 their cruel banner trailed in the dust—Miramon and his chieftains fled the country—and Juarez, the lawful president, fully inaugurated the new constitutional government. The archbishop, bishops, and their political leaders, banished as enemies to liberty, fled to Europe, sought foreign bayonets and a foreign prince, and returned again to crush

liberty in their native land, to banish the Bible, and the right of free worship, and to reëstablish their old inquisitorial despotism. But in four years they were again and finally overthrown, and their princely leader executed.

During the three years since elapsed, the guarantees of the Constitution and laws of reform have been better enforced than the most sanguine could have anticipated in a country so wasted and torn. Time, patience and education (through an excellent and rapidly extending school system) are necessary to perfect what has thus been politically done.

The Rev. Gorham D. Abbott, L.L.D., in his "Mexico and the United States," (Putnam, N. Y.,) thus summarizes the leading issues, the difficulties, and the results of the forty years' struggle on the part of the people with the party of the priesthood and aristocracy:

1. Leading issues. A monarchy, or a republic. A spiritual despotism, through a united Church and State, or religious freedom and independence of the State. A moneyed "church" despotism, exempted from taxation, or a just and equal distribution of common property, and of burdens necessary for the common weal. Class privileges and caste prejudices, or equal privileges and immunities, without distinction of nationality or race. Inquisitorial intolerance and governmental censorship, or freedom of conscience, of opinion, of speech, and of the press. National ignorance, or education of the people. Restrictions upon international intercourse and commerce, or open doors to the interchange of the benefits of modern civilization.

2. The enemies and difficulties encountered by the Liberal or Republican party. The power of old Spain and of the Spanish colonial government. The Mexican hierarchy; with all their spiritual, political, military, monetary, aristocratic and social engineery. The military force at the command of these blended despotisms, diplomatic intrigue, and the opposition of foreign commercial interests. The weight, moral, material and military of France, Rome, Spain and Austria. Want of education in the masses; want of disciplined troops and of weapons—of money, officers, and of loyal incorruptible leaders.

3. Results accomplished by the party of the people. They have thrown off the yoke of Spain; successfully resisted and largely overcome the political and ecclesiastical despotism of three centuries; they have overthrown the system of class monopolies, and destroyed the tyranny of caste. They have adopted one of the noblest Constitutions ever framed for a human government, having modelled it after and improved upon our own. In their declaration of principles, they proclaim as fundamental: That the "rights of man" are the basis and object of government; that all are born free; that there shall be no compulsory unremunerated labor; and that all professions and vocations in life are free. That education and the press are free, as well as all expressions of opinion and all voluntary associations and assemblies. The right of petition is guaranteed; the domicile is sacred, and all titles of nobility and monopolies are disallowed.

II. *The Religious Movement—the Means employed and Results attained.*

The American and Foreign Christian Union, representing simply the essential doctrines of Christianity, entered Northern Mexico, and established its first Mission at Monterey in March, 1865, employing Colporteurs in dis-

tributing tracts and Bibles, and Evangelists in preaching and gathering congregations, many of which are now organized churches.

In January, 1869, the Society began a similar work at the capital, where an unexpected preparation was found to exist. Not only many individuals, natives who had espoused an open Gospel, were found, but also two feeble congregations, which were organized at once. Suitable men were selected, and places opened for the reading of the Bible, prayer and singing. A printing press was set up, and a weekly journal established; hymns and tracts, specially prepared, were printed and circulated. The sympathy and coöperation of prominent Mexicans were enlisted. The result has been, thus far, in all Mexico, the establishment of forty congregations, twenty-six laborers employed, one hundred thousand pamphlets printed and circulated, and a large church edifice, obtained through the liberality of a few American gentlemen. From both of these centers (Northern and Central) quickening influences have spread far into the interior, so that the call comes loudly to American Christians and citizens for a large-hearted and prompt liberality that their appealing neighbor-brethren may secure the land for Christ and Liberty; that peace and quietness may be established under civil and religious institutions like our own. Already white to harvest, no field promises so sure, so quick, and so full a reward for liberal Christian aid and effort, and *none calls so invitingly, so imperatively upon us for aid to-day!* With prayer, means are wanted—

1. Means to help sustain the laborers already in and ready for the field, many of whom are men of culture, who have accepted poverty and social loss that they might give themselves wholly to the work.

2. Means to strengthen the feeble beginnings, and bring into organized form the many small gatherings that now meet for Bible-reading, prayer and singing, which only need to have a regular place and organization to grow into efficient churches.

3. Means to make the Press an effective auxiliary to send forth Bibles and hymns, timely books and tracts, in the language of the people—needed to meet awakened enquiry and establish the truth.

4. Means to encourage the establishment of Schools, and to educate and train men for a higher and more useful ministry.

The way is opened throughout the country for all this work to be carried forward. The beginnings are everywhere appearing. *Our work* is simply to *help the people there* to carry forward to permanence the reformation so widely in progress. If this call is promptly met, and the work generously sustained, it is the opinion of the best informed Americans as well as Mexicans, that in a very few years Mexico will attain permanent quiet and established order, and become a Protestant and flourishing republic.

Such is the basis, and such the strength of the appeal to the citizens and Christians of the United States for help in the civil regeneration and the moral and religious elevation of the Mexican people. Offerings made in response to this appeal may be addressed, "Am. and For. Ch. Union, 27 Bible House, New York."

The Pope's State Sovereignty.

In addition to his purely spiritual primacy over the Latin Church, the Pope of Rome has for many centuries also exercised a ruling power like that of a monarch over a portion of Italy, called the Papal States. It is claimed that this rulership dates back to the grant to the occupant of the papal chair, in A. D. 753, by Pepin, King of the Franks, of the territory then comprised in the exarchate of Ravenna, a grant confirmed and increased by the cession of Spelato and Perugia, by Charlemagne.—Subsequently by various grants, and at various dates, until that of Orvieto, in 1649, these temporal estates of the Church were considerably increased. The commotions connected with the French republic of the close of the last century, and the subsequent acts of the first Napoleon, despoiled the Pope of these dominions, but the Congress of Vienna, in 1815, gave back to him the greater part. It amounted, however, in all to scarcely 18,000 English square miles (less than twice the size of New Hampshire) divided into some twenty (so called) Legations and Delegations, with a little more than three millions of inhabitants. In the revolution of 1860, however, the Romagna, and the Marche, comprising fifteen Legations and Delegations, and embracing an area of 12,681 square miles, with almost two and a half millions of inhabitants, became detached from the Pontifical government, and the bayonets of the troops of Louis Napoleon alone saved, and have till this time preserved, to his Holiness, the city of Rome, and the Comarca, together with the Delegations of Viterbo, Civita Vecchia, Velletri, and Frosinone. And these which can show an area of only some 4,600 square miles (a trifle smaller than the State of Connecticut), with a population of less than 725,000, have since then constituted the sum total of the extent of the temporal sovereignty of the Roman Pontiff.

The quality of this government is what has been called patriarchal—that is, it is an absolute rule of the Pope, who in theory enacts all laws, nominates all high officials, and is the fountain of all power; although in point of fact this ruling is shared with, or done through the medium of, a Minister of State and Foreign Affairs, a Minister of the Interior, a Minister of Justice, a Minister of Finance, a Minister of Commerce, and a Minister of Police, who together constitute a Council, or Cabinet; while there is also—for further advice—a Council of State, consisting of nine ordinary and six extraordinary members, and presided over by a Cardinal. The limited population of these States have had the pleasure, in addition to the troops of Louis Napoleon quartered upon them, of supporting a little army, consisting, last year, of 16,334 officers and men, all told, of whom only 8,240 were Italians. The revenue of these States amounted, at the last date we have seen, to 28,845,359 *lire* (say $5,800,000 in currency), and the expenditures to 73,949,805 *lire* (say $14,800,000);

leaving an uncomfortable deficit at the rate of something over $9,000,000 a year. This is an addition to a public debt whose annual interest represents, at 5 per cent., a total of about $150,000,000!

We have referred to these figures because they shed light upon the kind of worldly prosperity which the people of these States have been enjoying under the paternal rule of Pio Nono. For *some* reason they, or many of them—the priests and the lazzaroni perhaps are loyal—have long seemed singularly willing to change masters, while the remainder of Italy has long been wanting Rome, which is its natural, to be its actual, capital and central metropolis.—*Congregationalist.*

Papal Infallibility.

BY PHILLIP SCHAFF, D.D.

The slight affirmative vote and the large negative vote reveals an amount of opposition which is ominous to the interests of the Pope.—An old Catholic rule requires that while canons of discipline may be passed simply by a majority vote, decrees of faith should only be adopted by a unanimous vote.

Among those who spoke against the dogma were some of the most learned and eminent prelates. Dr. Hefele, Bishop of Rothenburg, formerly professor of theology in Tubingen, a pupil of Mochler, and the author of the most elaborate history of Councils (6 vols. so far), who probably knows more about Councils than any man living, boldly declared in his speech that he could yield the primary and jurisdiction over his conscience to no one but God alone. Cardinal Schwarzenberg's speech on the subject is pronounced a masterpiece of fearless eloquence. I translate the following extract from a German church journal:—"Pope Benedict XIII. once charged the College of Cardinals to tell him the truth under all circumstances, no matter how disagreeable it might be to him. Backed by this Papal request, I shall tell the whole truth, and protest, beforehand, against any interruption or attempt to silence me. In my fatherland (Bohemia), the Hussite movement is still burning beneath the ashes; and among the Catholic nations also the great question of a radical reformation of the Church in head and members *(reformatio in capite et membris)* continues to be a live problem that anxiously waits its solution. Considering the political agitation which has taken hold of all nations, the ecclesiastical foundation is shaking beneath our feet. And in such a critical moment you dare to break down the barriers wisely put up by our fathers, to attack the authority of the episcopate, to deny the ancient principle of the supreme power of Ecumenical Councils in matters ecclesiastical, and bring again on the tapis as the latest dogma the long exploded project of the personal in-

fallibility of the Pope—a project which is unanimously rejected by common sense, and which ye know the world will never accept. It is asserted that you firmly believe in what you present as your profoundest conviction on this subject ; but how can you presume to force me and those who think like me to acknowledge as true and right what appears to us an absurdity? If you carry your point, schismatic movements and apostacy from Rome will be inevitable."

The probabilities are very strong that this prediction will be fulfilled. Before this year closes we may see the beginning of a new movement in the Romish Church, headed by such men as Dollinger in Germany and Pere Hyacinthe in France, or by others whom God alone can raise and will raise in his own time—a movement similar to Jansenism in the seventeenth, if not the Reformation in the sixteenth century, yet, of course, peculiarly modified in accordance with the posture and wants of the age ; for history never repeats itself. This is a time for Christians to pray that God may so rule and overrule these movements in the Roman Church, that the cause of truth and righteousness may be mightily promoted. It is often asserted that opposition to the new dogma is confined to French and German bishops, and that the American bishops (mostly Irishmen by birth and education) are among the most Ultramontane. But I have just seen a private letter from Rome which asserts, on the ground of a free and full conversation with American bishops now in Rome, that they are disgusted with the Italian management of the Council.

The dogma of Papal infallibility, however cautiously guarded and limited, is a gross insult to all sense of historical truth and veracity, and in open conflict with facts which heretofore have been admitted even by Catholic historians. It is, therefore, not only theologically, but also morally, unsound : *it turns truth into falsehood, and falsehood into truth.* If there ever was an approach to a literal fulfilment of the Pauline prophecy, 2 Thess. 2 : 4, it must be found in this amazing spectacle of a mortal and sinful individual claiming infallibility in all matters which relate to our eternal salvation. No one is infallible but God and His inspired Word ; no one is inspired but the apostles whom Christ himself selected and endowed with the Holy Spirit to proclaim and record the Gospel truth authoritatively for all the world and for all time. The Pope claims what Peter never claimed over any of his colleagues, by one of whom he was reproved before the church of Antioch ; and if he ever had possessed it, he never could or did confer it upon any other ; he claims now more than ever what one of the greatest Popes—Gregory I—condemned as a mark of Antichrist. The bishop of Poitiers was greatly applauded in the Council for the following original use of an old legend, which is characteristic of the present phase of Ultramontane theology : "Paul has been beheaded, Peter has been crucified with the head down-

wards—in manifest proof that in the Church of Peter the head supports the body!" Truly, the last Papal Council has beheaded St. Paul and turned St. Peter upside down.

If the Pope is infallible, then Church history must be re-written in the interest of this dogma. But it cannot be undone. In another article we may present some of the strongest and hitherto universally admitted facts, which are absolutely irreconcilable with this last dogma of Rome, which, if true, ought to be the first, as it regards the rule of faith, and underlies the whole system of the knowledge of divine truth..—*N. Y. Ob.*

Three Centuries of Protestantism in Europe.

The three leading races of Europe are the Teutonic, the Celtic, and the Sclavonic nations. The former are to be found in England, Scotland, and the north of Ireland, Sweden, Denmark, Norway, Holland, and Prussia (with the exception of Posen,) upper and lower Austria, as well as the minor German States, and German Switzerland. The *Celts* are to be found in the south of Ireland, in France, in the French-speaking cantons of Switzerland, and in Belgium. The *Sclavonic* race comprises the Russians, the Poles, the Bohemians, the Serbs, the Croats, the Lithurians, and others.

Rombst, who gave much attention to this subject, writing in 1843, estimated the populations of Teutonic blood, pure and mixed, in Europe at 82,700,000 ; the Celtic at 68,000,000 ; and the Sclavonic at 58,000,000. Or, omitting the British Isles, we may say that there were in 1843 about 62,700,000 Teutons, 58,000,000 of Celts, and the same number of Sclavonians throughout the European continent.

Nearly the whole of the Teutons are Protestants, and there has long been in operation a fixed law by which the Protestant powers have been rising in the world, while those under Papal influence have been on the decline. There are certain great crises in the history of nations and of individuals when, on their conduct for a comparatively brief period, their whole future destiny turns. This, as a rule, happens when truth and error are, in the providence of God, presented to them side by side, and they are asked to state which they prefer. France rejected Protestantism and embraced Popery, and she has been smarting for her choice ever since. When the so-called "Invincible Armada" threatened the overthrow of Protestant England, Spain could boast of 43,000,000 inhabitants ; she has now only 14,000,000. Heaven has stricken her in her first-born as it smote the Egyptians. With the growth of Protestantism in Ireland, prosperity is dawning upon that unhappy land, yet within our times Ireland has lost upwards of 2,500,000 inhabitants, more than one-third of the whole. Left under the dominion of the Papacy, the

logical demonstration is that these countries will become, like the deserted Palmyra, Thebes, or Memphis, howling wildernesses, residences for the toad, the bat, the wolf, and the serpent.

Looking at Protestant nations, Great Britain had 10,800,000 when the Armada came ; she has now 32,000,000 in these islands. Besides this, she has largely peopled America, India, and Australia, New Zealand, and other islands of the South. She has centupled her wealth ; she has seen her children grow from ten millions to ten times ten millions, and has spread the Bible over all the world.

Look at Prussia. Only a century and a half ago the title of the King of Prussia was first assumed. But Protestant truth was offered to it and accepted, and, amid struggles, it spread. Blessed with a succession of able Electors, and then of Kings equally distinguished, Prussia became a formidable kingdom. It is thus a fact that the Protestant powers of Europe have for three centuries been rising, while those enslaved by the Papacy have been sinking into deeper depths.

During the last fifty years the following countries have increased in population as follows : Russio, 100 per cent. ; England, 119 ; Prussia, 72 : Austria, 27 ; France, 12 per cent. M. Block says : "The true increase of a population, however, is the excess of births over deaths. In this respect France does not appear to advantage. The excess is in France three times less than in Austria, five times less than in Russia, six times less than in Prussia, and eight times less than in Great Britain." Here it will be perceived that the great Romish powers, France and Austria, are prevented by some physical law from making the same progress with the other leading nations of Europe, and their voices must necessarily become less potent in the affairs of the world than they have hitherto been. If the scheme of German unity be fully consolidated, this mighty power will be wielded, not by Papal but by Protestant hands. And Protestant truth is capable of raising the newly-formed empire to a position from which Popery and Celtic impulsiveness and gallantry will not be able to displace her.—*Primitive Methodist, England.*

Striking Comments on Prophecy,

BY REV. A. BARNES.

After some critical notes on the time of the rise of the Papacy as a secular power, Mr. Barnes says, on Daniel, seventh chapter.

"Whichever of the three first periods referred to, be regarded as the time of the rise of the Papacy, if we add to them the prophetic period of 1260 years, we are *now* in the midst of scenes on which the prophetic eye rested, and we cannot, as fair interpreters of prophecy, but regard this mighty domination as hastening to its fall.—It would seem probable then, that according to the most obvious explanation of the subject, we are not far from the termination and fall of that great power, and that

events may be expected to occur at about this period of the world, which will be connected with its fall."

The preface to Notes on Daniel is dated 1851, so that these passages were penned about nineteen years ago. At that time, and for several years subsequent, France was, without question, the leading power of Europe, and France and Austria were almost the only governments on which the Papacy relied for support. *How* these powers were to be weakened or displaced, and the Papacy deprived of their support, the interpreter of prophecy could not tell, but by some means it was to be accomplished "about this period of the world," if prophetic utterances could be understood. But by degrees the German States (Prussia being included under that name) were becoming consolidated and united, and the campaign of 1866, with the victory of Sadowa, broke the Austrian power, from which time she has ceased to be a strength to the Papal throne, and France, for the last four years, has been the only European power to which the Pope could look for protection. And now France is, and is to be, lost to his Holiness, so far as any military or political strength is concerned. Is it not a striking comment on Mr. Barnes's accuracy as an interpreter of prophecy, that he wrote about as he might now write in view of accomplished facts? On the same passage in Daniel, a little farther on, Mr. Barnes says:

"This (the fall of the Papal power) would be accomplished by some remarkable divine manifestation, *as if* God should come in majesty and power to judgment, and should pronounce a sentence; i. e., the overthrow would be decisive, and as manifestly the result of the divine interposition as if God should do it by a formal act of judgment. In the overthrow of that power, whenever it occurs, it would be natural, from this prophecy, to anticipate that there would be some scenes of commotion and revolution bearing directly on it, *as if* God were pronouncing sentence on it; some important changes in the nations that had acknowledged its authority, as if the great Judge of nations was coming, both to assert his own power and his right to rule, and to dispose of the kingdoms of the earth as he pleased."

The reader will remark the phrase—"Some important changes in the nations that had acknowledged its authority," a remark exactly applicable to France and Austria in their present position.

In his Notes on Revelation xvii: 16-18, the same topic being under review, Mr. Barnes says:

"France has already struck more than one heavy blow on that power, England has been detached from it, many of the States of Italy are weary of it and ready to rise up against it; and nothing is more probable than that Spain, Portugal, France, Lombardy and the Papal States themselves, will yet throw off the yoke forever, and put an end to a power that has so long ruled over men. It was with the utmost difficulty in 1848 that the Papal power was sustained, and this was done only by foreign swords. The Papacy probably could not be protected in another such outbreak. And this passage leads us to anticipate that the period will come, and that probably not far in the future, when those powers that have for so many ages sustained the Papacy, will become its determined foes, and will rise in their might and bring it forever to an

end. . . . Europe needs but little further provocation, and the fires of liberty which have been so long pent up, will break forth, and that storm of indignation which has expelled the Jesuits from all the courts of Europe, which has abolished the Inquisition, which has more than once led hostile armies to the very gates of Papal Rome, will again be roused in a manner which cannot be allayed, and that mighty power which has controlled so large a part of the nations of Europe for more than a thousand years of the world's history, will come to an end."

Thus wrote Mr. Barnes nearly twenty years ago, in the light of prophecy, and a few facts that then *seemed* to foreshadow its fulfillment.—That events just past and now occurring, should agree so exactly with Mr. Barnes's interpretation, seems well nigh to demonstrate the fact, that the Papal power has indeed filled up the measure of its iniquities, that the limit fixed by God to its despotic and blasphemous career, has been reached, and that the time of its end has come, or is nigh at hand. These considerations may show us the visible hand of God in the present war, and may in a measure reconcile us to slaughter and suffering, otherwise of unmitigated horror. We may also learn to quiet our fears of any great Papal demonstration on American soil, and to welcome the millions Rome is investing in the vast granite cathedrals and colleges that rise up among us, as if for future ages, assured as we are that these grand structures will be, ere long, for the use and benefit of Protestant Christianity, as well as monuments to the pride, arrogance, and folly of Popery.—*Congregationalist.*

Revolution and the Bible.—France and Prussia.

BY PROF. C. E. STOWE, D. D.

It has always been the misfortune of France that her civilization has been classic rather than Christian. Homer and Plato, the Greek tragedies and the Latin poets, have given her her leading ideas, rather than David and Paul, the apostles and prophets. She has never had a translation of the Bible that has entered into the hearts of the whole nation and formed the character of the whole people, like our English translations. The Church—classic Paganism, baptized with a Christian name—has given her her religion; and passive receptivity and not vigorous investigation has been her rule of belief. At the time of the Reformation, and for a century afterwards, she had some of the noblest and most efficient minds in the world engaged in the Reformation work; nowhere else in Christendom were produced more profound and influential writings in all the departments of theology and Biblical study; and the people were marching boldly and strongly in the very front of ecclesiastical and political progress. But in an evil hour the Government allied itself with the Papacy, and crushed out the Protestants. By fire and sword, by torture and massacre, by every species of cruelty and faithlessness and devilishness, religious freedom was annihilated, and Romanism

reigned supreme, till atheism for a while displaced it. Hence France has never made progress except by bloody revolution, and her progress has never been steady, but fitful, convulsive, and self-destructive. She *has shed the blood of saints and prophets*, and as a consequence she has always had *blood to drink:* and that is her condition to this day. A fine people, of wonderful activity and adroitness, making rapid conquests, getting their fill of glory, yet always, in the end, as to all that makes civilization desirable, in the rear of her slower Teutonic neighbors. She once had splendid colonies and grand missions, both in America and in Asia, sustained by a vast amount of wealth and talent and enterprise; but where are they now? They have scarcely an existence except in a most melancholy history. They have nearly all had the fate of Louis Napoleon's ill-starred attempt to build up an empire for the *Latin race* in Mexico. Contrast her condition and history in all these respects with that of her great rival, Britain, and you see the difference between a nation Church-trained and a nation Bible-trained. I speak of the grand results, and of the great cardinal movements, and not of the varied vicissitudes in specific transactions. At this day the Anglo-Saxon nations are colonizing the world, and giving their own impress to all the barbarous and semi-civilized nations of the earth, while the great power of the French is mainly suicidal and blood-stained.

The German nations have been trained by the Bible. Notwithstanding the Romanism which prevails in many of the States, and the widespread unbelief that shows itself among her learned men; still Luther's Bible has entered into the heart of the people and been the great formative power throughout the nation, and is to this day.

Prussia is now the leading power of Germany; she has no rival, and there is no rivalry at present possible. Fifty years ago, when the nation was at the lowest ebb, the King of Prussia, in conjunction with such men as Stein and Hardenberg, set himself deliberately to create a nation, on the basis of individual intelligence and individual independence, which should maintain itself steadily in the face of all the brilliancy and *elan* of the Latin race. Serfdom was abolished, and the tillers of the soil became the owners of the land they cultivated; common schools were established on the wisest and most efficient plan; every child at school and the Bible in the hand of every child; and we begin to see the effect.—*Ch. Union.*

Education, the Want of France.

Education! there is the want—the great and cruel want of the entire French community. Of *moral* education there is absolutely none—none in any class. Let us take the two broad social and political divisions of the population—the aristocratic and the democratic, the monarchical and so-called revolutionary—what shall we find? The aristocratic mother sends her boy to a religious establishment of some kind,

(generally conducted by Jesuits) and there what is called his moral education is simply and exclusively clerical; he is, namely, taught to think that wrong can only be measured by a formal religious standard, and that every wrong can be wiped away by confession. Genuine, strong, honest right he has no chance of becoming acquainted with there. But as it is always advisable to secure the help of some human weakness if you desire to acquire hold over human hearts and minds, so the emptiest and silliest sort of national vanity is encouraged under the name of patriotism. The wars of Louis XIV., and all the wars in which France, as a Catholic country, has achieved conquest, are held up as glorious before the eyes of 'right-thinking' youth; and as all truth in history is trampled upon by clerical instructors, and all science avoided, and the giant progress of the nineteenth century is sought to be ignored, why, the upper class grows up mostly into hopeless idlers, who fall into vice from sheer ennui, and fancy th ey soar into heroism if they shoulder a gun and march to the frontier to invade a neighbor nation whose strength irritates and offends them. If you venture to say that France is wrong and has provoked the war, you are met by the assertion that, "as she is certain to be victorious, she cannot be wrong!"—a perfect confirmation of the Emperor's speech that, "when a country was favoroble to war, war was right."

So much for the aristocratic classes. Now take the democratic ones. They are not in reality much more nearly abreast of their time than the former, although they affect more modern notions. Perhaps of the two these latter (the democrats) are the more inflated by vanity. With them all notion of "right" is merged in the idea of brute force, and that is why they are invariably applied to, in the last resort, by whatever government rules France. This is one of the chief reasons why, when France suffers *military* defeat, she collapses altogether, having no notion of the moral force that is lent a people by the consciousness of being in the right.

If you examine seriously this condition of things, you will be obliged to admit that it argues a total want of moral education: or, in other words, an inferior state of civilization—the state of civilization of two or three centuries ago, when mere might was respected and looked upon as identical with justice.—*Cor. of Nation.*

Momentous Results of this sublime Struggle of Might against Wrong.

First: It has already wrought out one of the grandest refutations of "personal government" in all history. Both Napoleon's policy and his *Life of Cæsar* have been exploded on the bloody fields between Saarbuck and Verdun. The retrogressive experiment can never again be repeated in the face of the record of this demonstration.

Second: It has struck fatally the papal cause in Europe. Napoleon has been the sole support of the papacy as a State sovereignty. Mohammedanism on the eastern margin of Europe, and Popery on the western, owe their abnormal continuance to his policy. What will become of the former, we will not now pause to consider; but manifestly the latter has lost its diplomatic and military support—lost it, strangely enough, almost at the very moment that it dared to rear its hoary, mediæval head in its boldest defiance of the moral sentiment and intellectual and political convictions of Europe. It was the next day after the declaration of Infallibility that war was declared. The declaration of the Pope's infallibility and the downfall of Napoleonism (if not of Napoleon himself) in such remarkable coincidence, seem one of those historical sarcasms, one of those ironies of fate which occasionally stamp great epochs of the world, and set the nations wondering between humor and terror.—Protestant Germany to-day leads the Old World, as Protestant America (herself essentially Teutonic) leads the New. The course of liberal civilization is open for the future; it seems unimaginable that it can again be closed.—*Methodist.*

A Catholic Statesman's View.—We have got to pluck away this pretense of theology, look the new dogma in the face, and ask it what perils to civil society it contains. What is it? A sharp scrutiny leaves no room for doubt.

It is the Inauguration of Theocracy.

People suppose that theocratic doctrines are left behind us among the relics of the Middle Ages; but they never were livelier than they are to-day, at the Vatican.

Theories that long had slept were waked up again after the catastrophe of the Great Republic and the First Empire. Pius IX. has developed them, and for twenty years has not ceased to apply them. Everything has favored his undertaking; the aristocracy of the bishops has now nothing more than a nominal existence for nine-tenths of the Catholic world, and a part of the inferior clergy are devoted to a system which promises them the influence, the consideration, the prosperity which they have lost in modern society in consequence of revolutions. Finally, strangely enough, political improvement, the progress of liberty, have contributed more to it than all beside. Events in Italy have precipitated the conclusion. Since the dismembering of his States, the Holy See has not the means of subsistence, even with the aid of the Peter's pence. The Papacy is dying of suffocation within the limits of the Roman Campagna.

Infallibility once proclaimed, the Pope becomes the impersonation of the Church, the sole mouth-piece of the divine oracles. Back of him, as the ultramontanes hope, will be grouped, docile and resolute, more than a thousand bishops, a half million of priests, and a hundred and eighty millions of Catholics: with such a kingdom as this, the Papacy will take a new lease of life: with this army, it will be in a condition to attack Liberalism, sole cause of all the woes of Church and of State.

This wild project may look like a crazy dream. Unhappily it is too real.

Certain it is, that the day that Infallibility is proclaimed in the shape which they wish at Rome, the priest will be the enforced apostle of theocracy. Giving the marriage benediction, baptizing the infant, at the bedside of the dying, in the instruction of youth, in the guidance of the perplexed or troubled, at the confessional, in the pulpit, everywhere, he will be rigorously bound to preach theocracy, and to make absolute submission to its law, the essential condition of participation in the sacraments, and of everlasting salvation. Monk and nun in the community, wife and child in the family, will be his auxiliaries. Those Catholics who would hold fast fidelity, will have to choose betwixt three courses: either they must enter boldly into the war against the institutions of their country; or they must bury themselves in retirement, saying over to themselves those words of Pascal: "Oh, senseless Reason, hold thy peace;" or they must take part in affairs, and fulfill public offices, with the reserved intention of taking advantage of them to paralyze and change the laws that do not conform to the rights of the Church. The first course there will be few to follow; liberty has had her martyrs many a time; despotism, never. The second, which will commend itself to honorable minds, gives over one of the best sources of the strength of society to sterility and death. The third will be facilitated by that accommodating *Probabilism*, the resources of which have been vastly enriched by the ultramontane casuists since the date of Pascal's "Provincial Letters."

The result may be easily foreseen: trouble, disorder, war, and, worst of all wars, religious war.—*Doings in the Council.*

The following remarkable and pungent article appeared lately in the *North German Correspondent*, of Berlin, generally considered as the organ of Count Bismarck. It will repay perusal.

There is a portentous cloud on the distant southern horizon, small indeed, as yet, but dark enough to convince us that it is no evanescent summer vapor. In its lurid bosom sleeps the embryo storm, which at the appointed time will be unchained

against the intellectual conquests of three centuries, against all the humanizing institutions of modern society, against the welfare and progress of our race. The hard-won victory of intelligence over ignorance is to be reversed, the work of the Reformation to be undone, and the religious, political, and social relations of the Christian world are to be revised and brought into harmony with the edicts of an ecclesiastical conclave to be assembled in Rome! Let it not be supposed that we feel the slightest apprehension as to the ultimate result of a duel between intolerant and mediæval darkness and liberal modern enlightenment, but there is still so much vitality in the former that its overthrow, though certain, is not imminent, and it is even quite capable of inflicting a severe wound before it can be scotched and killed. The aspect of the times in which we live is in many respects singularly favorable to the pretensions of the Roman Curia. The present pontiff is personally popular, an apathy in purely ecclesiastical matters prevails among continental Protestants, and the Roman Catholic Church in the reformed States of Germany is completely untrammelled by the Governments. In the bosom of the Church itself, every semblance of independent thought or action has disappeared. For a thousand years the Catholic Episcopacy have never been so utterly powerless, so helplessly servile to Rome, as at this moment. An ominous increase has taken place in the ranks of the Jesuits, which on the first of January last mustered 8,584 members, while in 1838 the entire order did not count more than a third of that number. Its headquarters are of course in Rome, but by its emissaries it is ubiquitous, and many of its patrons, perhaps even of the affiliated, are German bishops. While the Roman Hierarchy have shown for many years an ever-increasing devotedness to the Curia, they have sought compensation for this self-humiliation, in their arrogant and pretentious conduct towards the State, and in the tyranny they exercise over the inferior clergy. They have adopted as their Shibboleth, "Freedom of religion and education," by which they understand the perfect liberty of the Hierarchy to enslave the people, and dictate to the governments. The liberties of the Church are declared, among other things, to comprehend the stipulations; that the State shall tolerate no dissent from the Roman creed, that marriage and education are within the jurisdiction of the Church and not of the State, that the members of the Hierarchy are not amenable to the civil courts, and that it is the duty of the State to enforce the decrees of the Church. When a government has sufficient self-respect to decline playing the part of the lackey or the beadle of the ecclesiastical aristocracy, it is then branded as profane or atheistical. The favorite, or rather the only policy which seems to be understood by the predominant party in the Curia, is to demand concessions from the State, and make none in return. We terminate these observations by repeating that we have no fear of the triumph of principles diametrically opposed to the spirit and conscience of the present age, but we must not shut our eyes to the fact that there are thousands of timid, unreasoning minds, which will receive the decrees of the Council as if they were proclaimed by the voice of Sinai itself. This conviction has already created uneasiness in many Catholic countries, and statesmen inquire if nothing can be done to conjure the dangers of political convulsion which the departing year may bequeath them as a baneful legacy. International policy always furnishes us with problems enough to solve: let us hope that ecclesiastical presumption on one side, and purblind fanaticism on the other, will not inflict on us a new catalogue of complications.

The best way to oppose Romanism is to do it as men check prairie fires—stopping fire with fire. If Roman Catholics are earnest and self-sacrificing, let us be equally so. If they push their way by their popular orators, and preachers, and ministers, and by the press, let us do the same. Overlooking missions among Romanists is not only contrary to the last commission—"Go ye into all the world"—but it is suicidal both to the church and country.—W. H. M'C.

The Duty of the State to her Youth.

Oh, for the coming of that glorious time
When, prizing knowledge as her noblest wealth
And best protection, this imperial realm,
While she exacts allegiance, shall admit
An obligation, on her part, to teach
Them who are born to serve her and obey ;
Binding herself by statute to secure
For all the children whom her soil maintains
The rudiments of letters, and to inform
The mind with moral and religious truth,
Both understood and practiced—so that none,
However destitute, be left to droop
By timely culture unsustained ; or run
Into a wild disorder ; or be forced
To drudge through weary life without the aid
Of intellectual implements and tools—
A savage horde among the civilized,
A servile band among the lordly few !
This right, as sacred almost as the right
To exist and be supplied with sustenance
And means of life, the lisping babe proclaims
To be inherent in him, by Heaven's will,
For the protection of his innocence ;
And the rude boy—who, having overpassed
The sinless age, by conscience is enrolled,
Yet mutinously knits his angry brow,
And lifts his wilful hand in mischief bent,
Or turns the sacred faculty of speech
To impious use—by process indirect
Declares his due, while he makes known his need.
This sacred right is fruitlessly announced,
This universal plea in vain addressed,
To eyes and ears of parents who themselves
Did, in the time of their necessity,
Urge it in vain ; and, therefore, like a prayer
That from the humblest floor ascends to heaven,
It mounts to reach the State's parental ear ;
Who, if indeed she own a mother's heart,
And be not most unfeelingly devoid
Of gratitude to Providence, will grant
The unquestionable good which England, safe
From interference of external force,
May grant at leisure, without risk incurred
That what in wisdom for herself she doth
Others shall e'er be able to undo.

—*Wordsworth's Excursion.*

SPECIAL MISSIONARY INTELLIGENCE.

Chili.

VALPARAISO—MR. MERWIN.

It would be wrong for me to present *too* sanguine a view of the condition of Chili at the present time. The ignorance of the masses is lamentable; the superstition and infidelity of thousands of the better educated is alarming; while the laxity of morals and especially the want of a high regard for truth between man and man presents a most discouraging obstacle to the progress of our work.—Then again the Romish clergy are more active than ever before; clerical papers are being multiplied, and fresh means are being constantly devised and put into operation to keep the people from reading the Holy Scriptures and other books, tracts and papers, whose great aim is to exalt Christ and his divine teaching. In fact the Romish Church with her worldly machinery, her Jesuitical cunning, and her anathemas, coupled with the exhibition of the fairest truths which she holds, is awaking to new earnestness and fresh activities in this Southern Republic. In vain do we look for a like "girding on of the armor" in Peru, in Bolivia, in Buenos Ayres, in New Granada, or in any of the other South American Republics. And yet we hail this as a most cheering sign: we see in all this happy proofs of the fact that the rays of a blessed Reformation are beginning to dawn upon this people. We draw encouragement from this awakening in the ranks of opponents, knowing that it is the progress of the truth that has thus awakened them to greater zeal in the defence of their system. They intimate and declare that Protestantism, the worse enemy of their corrupt sect, is coming in upon them "like a flood." The increase which they see and fear is not the result of immigration of foreign Protestants and the growing number of their children, but the augmenting number of their own countrymen who favor a representation of the church on the Bible basis.

They know that last month three thousand five hundred copies of the Evangelical paper, called "La Piedra" (The Corner Stone), were distributed among the Chilians, and almost universally well received. They know that where ten copies of this paper were sent at first, to persons living in the interior, now sixty and one hundred copies are called for. They know that not a few intelligent and pious men once members of the Romish Church, are voluntary contributors to this periodical. They are aware of the existence of another monthly Protestant magazine, in Santiago, which also has its circle of readers. They are not blind to the fact that "The Pope and the Council" by Gairus, lately published here in Spanish, is being read with avidity by educated men in different parts of the Republic. They are not deaf to the cry which comes up from the majority of those who carefully read that book. "We no longer believe in the shameless pretensions of the Church of Rome." And, what is still more important, they know that as the influence of such books and papers extends among the people, the request comes from one and another, from many towns on the coast and in the interior, "Send us the Word of God in Spanish." In addition to all this, they are aware that Chilian citizens, editors and tradesmen, are rising up here and there all over the country of their own free will, and personally unknown and unassisted by us, urging upon their fellow men the duty of studying the sacred volume. Only last week we were made glad by the appearance of an article in a Chilian periodical from Copiapo, a port in the North visited a few months since by the Colporteur of the Valparaiso Bible Society. An extract or two will give an idea of the spirit of the writer:

"Our people to-day are without religion, without moral restraints, and incredulous. We must strive without ceasing to do away with these evils. To aid us, we have the Code of codes,—the Gospel. By placing the *Great Book* in the hands of every individual, by causing that its pure principles may become the source of

light and truth to every thirsty soul, we shall give the death blow to fanaticism, to baseless prejudices, to hypocrisy and iniquity." Again: "The Bible for *the people!*—here we have the remedy for the evils already pointed out, the only means of perfection for the masses." "Let this become the study of young and old, of the poor and the rich, of all in fact, and then all will know how to be sincere believers, free and moral men. Let these be the principles which shall constitute the columns on which shall rest the majestic edifice of the future."

So you see how the question of "The Bible in Schools" would be treated in this country by many who are professed or nominal Romanists. Let me plead with all who pray, "Thy kingdom come," not to forget Chili in their prayers, nor forget it when they make an offering to the Lord "of his own." Remember that we cannot appeal now to the inhabitants of this land who favor the Reformation, as we have a right to appeal to you to help us in sustaining Colporteurs, in working the press, in carrying on schools, and in building houses of worship. The day is not far distant when this will become a self-sustaining mission, but let that time be hastened by the generous aid of those who have learned to appreciate the priceless blessings of a free Gospel and an open Bible.

VALPARAISO.

A DAY-SCHOOL was opened in this city last month, for native children whose parents are unwilling to send them to the public schools where the Romish Catechism is taught. The preceptor has had several years of experience in teaching, and has been for some months a member of the Chilian Reformed Church. Already twelve children, boys and girls, are in attendance, and we are assured that the number of pupils would be speedily increased were it possible to obtain a better room in a more central position. The majority of those who now attend live in the immediate vicinity of the school. We are most grateful to the kind friends in this city whose prompt assistance has enabled us to make this small beginning, and also to the American & Foreign Christian Union, whose recent and timely gift will aid us in placing the school upon a better basis.

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THE membership of the Chilian Church is steadily increasing. Two women who have regularly attended the Sunday services for a year past, have made formal application to be received on profession of their faith at the next communion.—Two men also desire to make known to the Church their request for admission. Another Chilian expects soon to unite with us, by a transfer of his former church relations. As to the congregation, the number of those who attend regularly is larger than it was six months ago.

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WE believe there are many among our native friends, who appreciate our work, who in secret mourn over the ignorance of their countrymen in regard to the Gospel of our Divine Redeemer. An elderly lady said recently, with her son, who was sitting by her side, that she was distressed and grieved at heart to see her country-people bowing on their knees before graven images, and calling on dead saints at the pleasure of their priests, instead of worshiping God only. To this mother and son the Bible was not offered in vain; no clerical discussions or anathemas would avail to prevent them obtaining the Word of God. One purchased a Bible, and the other a New Testament.

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WHERE DO THE SPANISH BIBLES GO?—One of them found its way, several years ago, in a pedlar's box, to a town in the interior, where it was purchased by a young man who was glad to obtain it at any price. This young man had once hoped to become a Romish priest, but after having studied several years in Santiago with that object in view, was obliged to relinquish his purpose in order to care for a widowed mother. He read this Bible at times, desiring to know more of the truth, but his aspirations were stifled by the indifference and bigotry of those about him. His Bible was laid aside; he became indifferent to all religious truth, consoling himself with the thought that if he were condemned at last, he would have

many other companions in misery. Some months ago, while in Valparaiso, his eye fell upon a communication in the newspaper *La Patria*, in which the reformed faith was defended. The neglected Bible was soon brought into requisition, and a timely visit of the Colporteur gave additional impulse to his awakened feelings. He was induced to attend the Spanish service; after several months of struggling with old prejudices, he has embraced the Gospel, and found joy and peace in believing. That Bible is now his constant companion; he has given up a situation where he was obliged to work on the Lord's day, and desires to confess Christ before his fellow men by uniting himself with the native Protestant church in this city.

Talca.

Rev. Mr. Sayre writes:—"The average attendance at our meetings on Sunday and during the week is over thirty. The day-school recently established is of great advantage to our work." Several members of the congregation are regular contributors to the Spanish periodical, *La Piedra*, and their articles are tangible proofs of the fact that the labors of Mr. Sayre in Talca have not been in vain.

Romish Dissensions in Peru.—The Lima correspondent of a foreign journal writes:—"The Bishop of Puno, before leaving for Rome to attend the Council, had put in practice the greatest of all powers assumed by his Church, and had excommunicated a portion of his diocese.—The churches were all closed, and no services performed, and on leaving he gave injunction to his subordinate, the vicar, not to withdraw the excommunication.—The civil authorities then appeared upon the scene, and countermanded this order, and as the vicar persisted, the district authorities appealed to the Executive, who immediately ordered the vicar to be arrested and remitted to Lima for trial.—The fanatics are highly incensed at this action on the part of Government, and the priests are using all their efforts to counteract the effects of these proceedings, but all lovers of independence, freedom, law, and order, have ranged themselves on the side of the Government.—The result will doubtless be a severe blow to the arbitrary power of the priests."

Mexico.

ZACATECAS.

Extract from No. 43 of the "Autorcha Evangelica" (Evangelical Light,) published in the Village of Cas, State of Zacatecas, Mexico.

DEDICATION OF A PROTESTANT CHURCH.

The congregation of this village dedicated on the 12th of June, 1870, the oratory or chapel which they have erected to worship in it the heavenly Father according to the simple teachings of the Gospel. The little edifice is built on a street running between the two principal squares (plazes) of the town. It faces the North, is 72 feet in depth, 25 feet front and about 21 in height interior. The walls are of solid stone, with four ample windows on each side. The interior is of a pure white color, and there are neither painted nor sculptured images, such being prohibited by the second commandment. The congregation proper consists of about one hundred persons, and meets morning and evening, but on this occasion the afflux of strangers could not have been less than five hundred, filling completely the building, and crowding moreover the doors and windows and street in front. All maintained a perfectly respectful attitude and deportment, except one man, who endeavored to force an entry on horseback, who was immediately arrested by the police. This was the only interruption of the services—a most important fact in reference to the religious future of the country.

The congregation commenced the service with one of those tender and melodious hymns which deeply move the heart, as sung by the voices of the aged and the young—they seem an offering of love and praise to the Creator. One of the congregation read some chapters from the Bible in the native tongue, so that all could understand it, and in thus listening to the original teachings of the Divine

Master, one feels transported to those primitive times when Jesus addressed the listening multitudes by the shore of the Galilean sea. After the reading of the Scriptures in the morning, Don Luis Elias and Juan Amadoo made addresses, and in the evening Genaro R. de Chavez and Jose MaLeon Bravo explained distinctly the causes which had led to the religious Reformation, and the obligation resting on all to obey the laws of God as revealed in the Scriptures, and exhorting to true charity and toleration, and to the love even of our enemies, trusting always to the divine aid and protection for the further propagation of the true Gospel of Christ. Thus far all was grave and solemn : but what most profoundly affected the feelings of the bystanders was to see nine persons, some of whom were young women of notable candor and modesty of demeanor, separate themselves from the crowd to receive the baptism which was administered, by pouring the water on their heads, and also many mothers who presented their young children to be received into the membership of the new church. The assembled multitude witnessed these pathetic scenes in solemn silence and with evident emotion. There was nothing of ostentation—all was humble and simple, as if a ray of that celestial light which illumined the earlier days of Christianity had fallen on the little band congregated there with no other purpose, or interest, but to offer to God the tribute of their adoration, with the simple but profound faith inspired in their souls by the Holy One who invites "all who labor and are heavy laden to come unto him." Again songs of praise were sung by the congregation, and the services terminated by prayer, in which the Divine blessing was implored.

We have traced these lines under the influence of the solemn emotions occasioned by witnessing one of those spectacles which, hidden in their incipiency in the remoteness of some insignificant village, are destined to exercise a most potent influence over the future of the country.

Religious liberty is the source of that civil liberty of which the world boasts today. Religious liberty lies at the foundation of the prosperity of the great modern nations. Religious liberty has extinguished the fires of the stake, and diminished the malice and hatred between different peoples.

What may we not hope for Mexico when this liberty becomes truly developed—when it becomes a practical fact, through the study by all of the sublime pages of the Bible ! SEVERO COXIO.

[The above article was not written by a member of the congregation, but by one who has been a close observer of the movement, and is decidedly friendly towards it.]

Louisville.

REV. MR. SADD.

LAST week I attended the sick and dying bed of a Pole, who with his wife had been Roman Catholics, but having been ill treated by the priest, had lost their confidence in him, and then in the system. Last winter they came to our prayer meeting at our house. His wife could understand our language, but he could not.—She seemed to give up her heart and become a Christian. He was far from it, and drank to excess. He was kind to his family when drunk, and was ashamed when he became sober. About six months since they had a child born, and desired me to baptize it. I came to the house with Mrs. Sadd to hold a meeting and administer the ordinance, if proper, on her faith. I told him, with other words, he could have nothing to do with it himself in his present condition :—he must first come to Christ himself, then he could bring his child. He was struck with this, seemed overcome, and affected to tears. He said, after a little delay, "*I will go to Christ now.*" It was very difficult for him to talk to me in English. His wife told me what he said. I could say no more. I baptized the child on their united faith, giving it my own Christian name, as he requested. From this time he seemed a different man—gave up drinking almost entirely, took good care of his family, and so far as I could learn through his wife died a happy man. I visited him in his

sickness, but his disease and broken language made it impossible for me to wholly understand him. The widow now, with her two children, even in her affliction is happy on account of her hope of his peace and her own faith. Here is, I have reason to believe, a soul saved by Jesus Christ and a multitude of sins hidden forever!

I think I spoke of having engaged to some extent in open-air preaching on the Levee in my last report. For the last two Sabbaths, especially, there has been improved attention, and evidently good impressions made. Last Sabbath after the service, with the help of others, I commenced the organization of a Mission Sabbath-school, having obtained a room close to the preaching place. About sixty children came into the room, nearly all of R. C. families—a good number Italian.—The Irish children are the worst kind and the most rude. When books and papers were given them, they tore them up before our eyes—no doubt instructed so to do. It did not discourage us. We shall have a strong force of teachers next Sabbath. Pray for us.

Pray for the Missionaries.

With urgency do the missionaries write for the prayers of the Church. They have sown much seed. The truth has been brought into contact with many hearts. Many minds are convinced of the claims of Christianity, and of its Divine origin; but surrounded by heathenism, and affected by it in their social and civil relations, hampered by it in every movement, and dreading the severance of human ties that seem sacred to them, if they embrace the religion of the cross, they hesitate to take any decided step that will separate them from those to whom they are so closely allied.

To bring them out openly for Christ, and to give efficacy to past labor, the aid and almighty power of the Spirit must be sought. He only can re-create; He only can give life and strength. Missionaries may preach; thousands and tens of thousands may wait upon their ministry, and come under the influence of their evangelistic efforts; but until He quickens and renews, all is in vain to save. Let prayer then arise, let earnest, intense, believing petitions ascend for the outpouring of the Spirit, and especially at this juncture of the work, when so many of the laborers are appealing for prayer. Great and marvelous changes are going on in various parts of the world through the presence and power of Christianity; but these are preparatory for a reign of righteousness in the earth. Something more is needed for bringing men into living union with Jesus and turning communities to Him. The Spirit must vitalize these agencies and the work already accomplished, and make them glow with His presence and power. It is not enough that mountains are leveled, and valleys raised: the glory of the Lord must be revealed, that the nations may pass over the highway which has been made.—*Foreign Missions.*

What the Missionary cause needs above all, is that earnestness in prayer, that devotedness to God here in this country—that by calling on His name we may bring down His blessing on the mission work, and be the means of the release of thousands and thousands of captives who are now enthralled in the bondage of Satan and sin. I know that the truth has been spread throughout the land. I look forward to the time when God shall pour out His Spirit with His word, and make it a life-giving and quickening power, not only to one here and there, but to hundreds and thousands. This shall come in answer to prayer, and we shall have fellowship in the joy of the Lord. But let us all take care that we make it a matter of earnest prayer, and lay it seriously to heart. The true service of the Christian is to identify himself personally and individually with the Lord Jesus Christ, and to go forth daily, whatever his duty may be, prepared to be His missionary wherever he goes, wherever he dwells, not doubting that God's blessing will come down; and then there will be no deficiency in income; there will be only songs of praise, while the Church at home strengthens the hands of those who are bearing the heat and burden of the day. —*Colonel Field.*

Tell the Facts.

The great object must be kept before the minds of the people, and so far as opportunity shall serve, instruction and information given as to how the work is going on. And no one with the Acts of the Apostles before him, and the reports of our missionary societies in his hands, can want matter full of interest, and full of authority, and full of motive, to win the attention and the sympathy of his people to this work.

There is nothing like facts. I remember in Norfolk the use of a fact with a sensible man. Sensible men sometimes are prejudiced. I remember a very sensible man, a friend of mine, a gentleman in this country, some years ago when I asked him to give some support and to take an interest in the missionary work, spoke very coldly about it; he had no confidence in it: he did not believe in it at all. I did not argue the case with him. I said: 'Will you read a Report if I give you one?' 'Well,' he replied, 'I must after what I said; it is only fair.' I said: 'Well, I will say nothing about it myself; if you will read the Report honestly, I have nothing to say to you.' He did read that Report, and a fortnight afterwards he came back, and having read it honestly, he came with a cheque for £50 in his hand, and what pleased me a great deal more than the £50, he said: 'I feel ashamed as a member of the Church of England, to have spoken as I did, and to have been as ignorant as I was of such a work that has been going on in connection with the Church to which I belong.' Now, my dear friends, I would ask you to take a hint from this, and to bring facts before people who make these objections.—

Bishop of Norwich.

The Century of Missions.—The modern missionary enterprise dates back less than one hundred years, and what has been accomplished in saving the heathen during the time? There are now 86 missionary societies, supported by 40,000 missionaries, who preach the Gospel in 15,000 localities, and for the support of whom $5,000,000 are contributed annually. This is a most wonderful instrumentality created and sustained by the voluntary and cheerful offering of Christian people. In Asia and Africa, 1,400,000 converts from heathenism are enrolled—a glorious army to spread the truth and convert the heathen world to Christ.—What work in the 19th century so grand and noble as this! Let the Church give thanks and praise to God for such a wonderful triumph of truth!

The Brahmo Somaj Movement.

Whence on its human side comes this movement? As certainly from missionary teaching and from missionary influence as the waters of the earth come from the sea. It is past conjecture. All things rise in proof. Believe it or not as we may, it is a mission child, even though it disowns us. Many a child not overwise has in the pride of youth disowned an honored father; and while there may be blame on the part of the child, there need be neither folly nor temper on the side of the parent. Patience and prayer will do what controversy cannot touch. Whence proceeds, on its human side, the *vitality* of this movement? In my humble opinion, an opinion not born in a day, it is to be traced chiefly to the fact that it is conceived of as having grown up, and as having taken shape entirely apart from and independent of European help, lay or clerical. No foreigner has laid his hand on it. It is supposed to be national; and consequently, it is powerful. We may wish it to have been otherwise; but such is the fact, and what I consider to be its explanation. To explain all that this view of the movement involves, its bearing on the converts of all our missions in India, and on missionary enterprise in the future, would require another letter. This is too long already. Perhaps I may be permitted to say, it appears to me not exceedingly wise to be too dogmatic as to the type of the Church of the future in India. The results are sure. The Father hath promised to the Son that he will give to him the heathen for his inheritance, and the uttermost parts of the earth for his possession; but the *perils* of the struggle are unknown, and without a doubt they are to be very great. Long has it been night in India—the night of dreary, weary superstition; but there are indications on all sides of us that changes are at hand.—We are in the darkness before the dawn. It will soon be day.—*Edinburgh Pres.*

A Free Gospel for Europe.

A MEETING, called by the American and Foreign Christian Union to consider the wonderful openings which the providence of God is making in Europe for the work of the Society, was held, on Sunday evening, Oct. 2d, at Association Hall. A large assembly was present, and manifested the deepest interest in the object of the meeting, and in the statements which were made by the several speakers. Wm. A. Booth, Esq., President of the Union, occupied the chair. Rev. Dr. Sutphen read a portion of Scripture and led in prayer.

Rev. J. G. BUTLER, D.D., then addressed the meeting. He said :—The American and Foreign Christian Union is an organization for carrying the Gospel among the Roman Catholics of Europe, South America, and to some extent of this country. It is the only missionary organization that ever distinctly undertook evangelical work among the Roman Catholics of the world. It is remarkable that the Christians of America and England have been content to leave this vast field comparatively untouched, save for the small efforts of this Society, and they were small because of the small means afforded them. The Mohammedans and Pagans have been sought by almost all denominations of Christians here and in Europe ; our home heathens have to some extent been sought after and served with the Gospel, but the two hundred and seventy millions of the Romish and Greek churches have not had any organization among Christians for the purpose, except this which is represented here to-night, for the purpose of carrying the simple, pure Gospel among those millions. To-day God has opened in His providence all the Romish world. In Mexico and South America the pathway of the Gospel is freely opened ; it was done, not by the intervention of Christian forces, but by Providence using political events—the uprisings of the peoples for larger liberty, freer and more untrammelled exercise of their God-ordained rights. To the shame of our American Christianity, not a hand was lent by this Christian nation to Mexico ; but God placed elements there, which, with a few Bibles, wrought the wonderful revolution which prepared the way of the Gospel ; and so he has done in Europe. Now, God in his marvelous providence opens all Catholic Europe to us, and demands that we should carry the Gospel of His kingdom to those lands. First Italy was opened, then Austria, then Spain, and in these last days God has opened the city of Rome. The last closed citadel to the influence of the Gospel is now open, and we can bear the Bible there to-day. This meeting is called to consider these facts, and to determine whether we shall do what God calls us to do.

Rev. S. Irenæus Prime, D.D., having replied to some criticisms in a newspaper of this city, proceeded : "Is there a living freeman upon this earth who does not rejoice before God that that hoary despotism—the Papal sovereignty—is gone down? That the most oppressive, tyrannical government, the most opposed to railways, to telegraphs, to Bibles, to free schools—that such a government has fallen, like Lucifer, never to rise again? Four years ago I was in Rome, and was pleasantly associated with a Scotch clergyman, who was holding every Sabbath day a religious service in his own hired house, with a few British and American Christians. But while I was there, an order came to this Scotch preacher, telling him that he was violating the law of the city, and exposed himself to the *Inquisition ;* he must stop that preaching, or the *Inquisition* would put its loving arms about him and crush him in its fatal hug. The Inquisition was an existing institution in Rome three weeks ago ; and is it nothing to thank God for that it exists no longer? In 1848, when for a brief hour the Republicans held Rome, during the flight of this Pope, the dungeons and pit of that infernal Inquisition were opened, and out of the depths were drawn up remnants of clothing, and human bones, and long locks of human hair—woman's hair—the ghastly

relics of hapless victims of religious persecution and hate in the nineteenth century of Christ's era.

"That is what is meant by the Pope's temporal power. It was wrecked on the shoals of Infallibility. In the pride of his heart, the Pope called his captains and counsellors and mighty men together from the four winds of heaven, and feasted them in his palace, and they became drunk with pride and vain glory, and cried out, 'He is infallible!' God only is Infallible—the Pope is infallible—the Pope is God. That same night was written on the walls of the Vatican in flaming characters, *Mene, Mene, Tekel Upharsin.* The next day the Emperor of France proclaimed war against the great Protestant power of the North; he hurled his legions against the Prussians, and sank like Pharaoh and his hosts before the Lord. The surrender at Sedan tolled the knell of Rome's temporal power. The Gospel is free in all Italy. It is free in Rome. Praised be God! There should be a Protestant Church in Rome. All over Italy they are springing into existence. The American and Foreign Christian Union is doing a great work. It ought to have $100,000 *now*, this very moment, for Italy. It will spend it wisely and well among the Italians. They want the Gospel; they are hungering for the Word; they are free of the Pope's accursed temporal despotism; give them the Gospel, and they will be free indeed. And in spite of the Roman Catholic power in New York, the Protestants of Christendom will yet sit in council in Rome, and we will pray for the conversion of the Pope, for while there is life there is hope."

Rev. H. C. Riley, missionary to Mexico, said: "Rome for some time back has been trying to take the Bible from New York, but to-night New York is giving the Bible to Rome. This was well done; they were returning good for evil. He had seen the Italians when the name of Garibaldi was on every tongue, yet they were not satisfied. They had received liberty, but it did not come up to their expectations. Liberty to follow error was a mockery and a delusion. Rome has political liberty now, but, as good Christians, we wish to associate with it the liberty of a pure Gospel. When freedom of religion was discussed in the Spanish Assembly, one of the most powerful advocates in the Assembly spoke in favor of the blessedness of Catholic unity, when, in reply, a member exhibited some ashes and hair which had been dug up in the place of the Inquisition that day. This, the speaker said, was an appeal unanswerable, and to which none made a response. He referred to young Matamoras, who was imprisoned in Spain for reading the Bible, and compared that time with the present, when the Queen is in exile, and a congregation of one thousand Protestants openly worship in the Spanish capital. Another young man, a graduate of a Romish college, was banished for reading the Bible, but after Prim's revolution he returned to Seville, and in the face of more than five hundred priests, he preached the Gospel. He appealed to those present to sustain those men who have braved persecution and death for the cause of religious freedom.—There is no danger from Rome now, he concluded; it is a thing of the past, but the deep abyss into which the people are now liable to fall is the present danger. Let Christians, therefore, step forth and help those people to attain that liberty wherewith Christ doth make his people free, and thus show them that we are their friends and not enemies."

Rev. Wm. J. Budington, D.D., said: "If the Pope is uncrowned to-day it is to be cause American institutions have proved successful. He had no quarrel with the Pope personally, nor with any Roman Catholic. On the contrary, as he gave the right hand of fellowship to Father Hyacinthe, so he gave the right hand of fellowship to those learned German prelates who so manfully withstood the assumption of infallibility of the Pope, to all members and clergy of that Church who are seeking to bring their Church into line with ours, and in conformity with the enlightened ideas

of the nineteenth century. It is very easy, through the Society under whose auspices the meeting was held, to perfect the work which has been so happily inaugurated in Europe. America must lend a hand at the present crisis, and, by exhibiting the union of personal liberty and evangelical religion, as seen in this country, stem the torrent of infidelity which is following in the wake of red republicanism, and the present generation will witness the triumph of Protestantism and of the republican form of government all over Europe."

Rev. H. D. Ganse said he wondered how American Christians could remain calm amid the tremendous changes which are now being wrought in Europe. True, there was a tendency in France and elsewhere toward infidelity ; but this was not strange. It is the result of a deep disgust engendered by the religion of Romanism—the only religion of which Frenchmen have had an opportunity to judge. It might be that spirit of infidelity would live for some time ; but it was our duty to provide the means, and in due time God would work out the great end.

Rev. Joseph P. Thompson, D.D., said the object of the meeting was to stir up our hearts anew in the mission work, especially that portion of the work which has been directed to Southern Europe. He could not and should not attempt to account for the cause of the great changes which now startle mankind, but would quote the words of a recent letter from a Frenchman educated in the bosom of the Romish Church. In that the writer says, when the news came of the fall of Sedan, he had seen the statue of Napoleon, with that mockery of truth upon it, "The Empire is peace," overturned, dragged into the gutter and cast into the river. Behold, the speaker continued, the judgment of God on the pride of France and Napoleon III. Look out next for the downfall of absolutism at Rome and Pio Nino. In France, Spain, Austria, and Italy, the Romish Church has used the civil and police authority to maintain her ecclesiastic sway ; but as soon as these supports are one by one removed, her power sinks to earth. Now Rome itself is open. The very day after Victor Emmanuel's army entered that city, newspapers began to be published and arrangements were made for holding public worship. But the influences which tend to relieve the Romish Church of its civil support, tend also to concentrate the ecclesiastical power of the Church. Then the Bishops had something to lean against in the civil Government, but now the high offices are concentrated in the gift of the Pope. Let us not mislead ourselves that victory is won. Ecclesiastically that Church is now as powerful as it ever was, and especially is it so in this country. It behooves us, therefore, to work energetically. He referred to a Mr. Lawrence, formerly a member of his church, who is now engaged in distributing the Bible in Spain, and urged that instead of one such man there should be twenty. There should be established a Christian college in Rome, for the dissemination of the Gospel throughout Italy. He was sure all present would wish to have a share in the establishment of such a college. Dr. Thompson recited instances of several persons being persecuted in France, Spain and Italy, for reading and teaching the Bible, and contrasted that time with the present, when perfect religious freedom exists in all those countries. In conclusion he urged that aid be liberally afforded the Society in their present efforts.

Rev. Joseph Mullens, D. D., of London, said Millions of copies of the Scriptures have, within a few years, been introduced into Spain and Austria. This was a quiet but sure preparation for the acceptance of the preaching of the Gospel. This course has met with acceptance from all save the priests. He advocated the employment of natives of Italy, Spain and France, in the efforts made in those countries, as they would be more acceptable to the people, and concluded with the hope that now the Gospel would have free course, run and be glorified in those countries.

The President gave notice that subscriptions could be sent to Room No. 27 Bible House, after which the meeting was concluded by singing and the benediction.

The Plebiscite in Rome. 50,000 votes for it to only 50 against.

Such is the verdict of the Roman people upon the Papal government. We have been told that it was a mild and paternal government; that the people "loved to have it so," and were happy under this benevolent rule. In vain we argued against it, since they had no opportunity to speak for themselves. At length their tongues are loosed, and they *can* speak, and this is *their* answer.

Thus the sceptre passes away from Pius IX. He is the last of the Popes to reign as a sovereign in Rome. The change has come so peacefully that we hardly realize how great it is. But it is indeed a Revolution. It makes an end of the Pope's temporal power, of that petty dominion over the States of the Church which he and his predecessors have held for over a thousand years. It is an end of his power to persecute; to arrest quiet and peaceful citizens by his secret police, to throw them into dungeons; to try, to judge, and to execute. It is an end to his power to interfere with the civil or religious liberty of the people; to shut up Protestant places of worship, or to drive them without the walls. Henceforth the Pope is simply a private individual. He can, if he will, make the proud old boast, I am a Roman citizen, but that is all. He cannot lay his hand on any man. He has no more power to enforce his decrees than Father Gavazzi. He is simply a high ecclesiastic, like the Archbishop of Canterbury, with only his spiritural authority, such as it is, over the minds and consciences of the faithful.—*N. Y. Evangelist.*

The Italian correspondent of the *New York Times*, "Angelico," writing from Rome, October 3, describes the proceedings attendant upon the *plebiscite*, and says that he visited most of the polling-places during the day. He can give the testimony of an eye-witness that a better and fairer plan than that adopted by the Municipal Council could not be desired. Every class of the population voted except the priests and those associated with them. Our correspondent adds: "I have seen the carnival in its best days, but I never saw in Rome a scene of so wild hilarity and spontaneous joy."

The process of changing the names of the streets, consequent on the revolution, has begun, and the Papal arms are fast disappearing from the public buildings. The Jesuits are leaving the city.

From the *Annuario Pontificio*, published in Rome, we learn that by the will of the Pope the Roman Catholic world is represented by 1,091 archbishops or bishops resident, and by 499 archbishops or bishops *in partibus infidelium*, *i.e.*, non-resident. The year-book of 1869 contains the list of these 1,590 seats of archbishops and bishops, many of whom have been created by the present Pope. In order to compute fairly we must make allowance for some bishops who hold several seats, and for others who have died, and whose successors have not yet been appointed—say 190. Then there remain 1,400 archbishops or bishops resident or *in partibus*, and, strange to say, having the same importance in the Council. Now, at the first vote on the definition of Infallibility—

450 said *placet* or yes;
88 said *non placet* or no;
862 took no part in the Council. Total 1,400

Will any candid Roman Catholic call that an Œcumenical or Universal Council in which 950 archbishops and bishops refuse their assent to the proposition, namely—Papal Infallibility?

The Latest and Greatest Chronology.

1870. July 14th, Infallibility proclaimed by the Pope and his Council against the Protestants.
July 15th, War proclaimed against the only Protestant power of the Continent of Europe, by Napoleon III, the Eldest Son of the Church.

Sept. 1st, This Eldest Son captured by the Protestant King.
Sept. 20th, The Pope and his capital captured by a King he has excommunicated.
Oct. 2d, The appreciation by the Roman people of the Pope's paternal rule expressed by 50,000 negatives to 50 affirmative.

Golden Text:—"This is the Lord's doing, and it is marvelous in our eyes."—*Zion's Herald.*

Communication from Dr. Spear.

[We cheerfully accede to the request of Dr. Spear in seeking to correct what he deems a misrepresentation of his statements in reference to the meeting at Cooper Institute. While thus according to him the unquestionable right to interpret his own meaning in the article referred to, we cannot but think it unfortunate that his reference to that meeting occurs in such immediate juxtaposition with, and his use of the meeting is so closely related to the arguments which follow, as to have honestly created a similar misapprehension in many other minds beside that of Dr. Clark. But we leave it to Dr. C., if he shall deem it necessary, to state the grounds of his impression respecting the matter in question.—Ed.]

To the Editor of the Christian World:

Dear Sir,—I observe in the "Christian World," for July, 1870, an article by Rev. R. W. Clark, D. D., entitled "Religion in the State," and specially devoted to a review of my position on the school question. So far as the argumentative part of the article is concerned, I am quite willing that it should speak for itself, without offering a single word of reply; but I am not willing to be misrepresented. Hence, as a simple tribute of justice, I ask the privilege of setting before your readers the truth, that they may judge for themselves, especially so in view of the fact that Dr. Clark's article, in connection with another subsequently published in the "Christian World," has been printed as a tract, and scattered broadcast through the land.

That your readers may distinctly see the injustice, for which I desire the remedy of a public correction, I shall take the liberty, in the first place, of reproducing the language of Dr. Clark, as found on page 198 of the "Christian World." It is as follows:

"In a violent attack upon a public meeting, held in New York, on the 30th of March, 1870, presided over by Mr. Cooper, and addressed by the Rev. Henry Ward Beecher, Hon. Wm. E. Dodge, Rev. Dr. Schenck, Wm. Hiram Ketchum, and the Rev. Drs. Thompson, Stewart, and Ganse,—a meeting held to defend our public school system against the Romanists,—Dr. Spear (Independent, May 5th, 1870,) says:

'Give us the constitution and the statutes, one or both, which invest either the Bible or its religion with legal authority, and then we will acknowledge the fact, whatever we may think of its nature. Till then we do not propose to take passage on an ocean of mere foam, made up of rounded periods and general phrases, which in the pending issue mean nothing for the want of precision in part, and of truth in part.'

"Without stopping to examine the charge here made, that the distinguished gentlemen who addressed that meeting, had a thought of constitutionally investing the Bible in its religion with a legal authority, we would simply reply, Give us the State Constitutions that agree with the U. S. Constitution, on the points we have under consideration, and we will acknowledge the fact."

Now, a reader of the above who had not seen the article from my pen referred to, would infer from Dr. Clark's representation the following things:—1. That I had made an "attack" upon the public meeting mentioned by him. 2. That the attack was a "violent" one. 3. That it was made in the "Independent," May 5th, 1870. 4. That the language which Dr. Clark quotes as mine, was by me used in reference to this said public meeting. 5. That I charged "the distinguished gentlemen who addressed that meeting" with the "thought of constitutionally investing the Bible in its religion with a legal authority."

My objection to the representation consists in the fact that it is untrue in every

one of the above particulars. It entirely mis-states my reference to the "public meeting" in question.

To show your readers that I do not over-state the point, I propose now to quote the language which I *did* use in reference to the "public meeting" named by Dr. Clark—the *whole* of it *totidem verbis*. It is as follows :

"At a public meeting held in New York, on the 30th of March, 1870, presided over by Mr. Peter Cooper, and addressed by the Rev. Henry Ward Beecher, Hon. Wm. E. Dodge, Rev. Dr. Schenck, Mr. Hiram Ketchum, and the Rev. Drs. Thompson, Stewart, and Ganse, a series of resolutions was adopted in respect to the school question, the first of which reads as follows :

'*Resolved*, That we enter our emphatic protest against the appropriation of public money or property by city, state, or national authorities for the establishment or support of sectarian schools or institutions.'

"The special object of the meeting was to denounce the fraud upon the public by which, under cover of law, more than $500,000 were, in 1869, taken from the treasury of the City of New York, and given to Catholic, Protestant, and Hebrew schools and institutions, of which the Catholics received $412,062.26, while all the other schools and institutions put together received but $115,680.21. The resolutions and the speeches make no reference to this inequality of distribution ; but protest against the principle of *any* such distribution 'for the support of *sectarian* schools and institutions,' and that too whether made 'by city, state, or national authorities.' Mr. Ketchum, who was one of the speakers, placed the point in the following forcible light :

'There is a class of citizens who now tell us that the State may and ought to raise her money for the education of children, but the Church ought to spend the money so raised. They say : The Church can give just as good secular instruction as the State, and can give religious instruction besides. The State replies : 'We have great respect for religion : we regard it as a conservative element of society, and will protect every citizen and every sect and denomination in the enjoyment of his and their religion and worship ; but we have no right to tax the people for the support of religion. It must derive its support from the voluntary contributions of its own disciples and votaries.' 'If the State pays for the support of religion, it would seem proper that it should regulate and prescribe the forms of religious worship, and doctrine. This interference would not be submitted to for an instant.'

"What then are these '*sectarian* schools,' and what is this 'religion,' for the support of neither of which has the State any 'right to tax the people,' and both of which, according to the doctrine of Mr. Ketchum, must be supported, if at all, by 'voluntary contributions,' and not *compulsory* taxation ! The 'schools' referred to are plainly *private* schools, originated and managed under Catholic, Protestant, and Hebrew auspices, in which religion, as these respective sects hold it, is made a part of the system of education. From all such schools the State is bound to turn away, and confine its patronage and management exclusively to public schools, authorized by itself, supported by general taxation, not sectarian in their character, and in which religious teaching is not included in the educational programme. The whole action of the meeting was a mere farce, and the speeches go for nothing, unless it meant to protest in good faith against any support being given by the State, not only to schools in which Catholicism is taught, but equally those in which Protestantism is made an element of school instruction."

"We propose, then, to take these positions, and candidly apply them to the school question as now pending at the bar of public opinion."

The above extract contains *every word*, without the slightest change of position or connection, in the article referred to by Dr. Clark, that has even the remotest relation to the meeting held in New York, and upon which, as he declares, I made a "violent attack," and then undertakes to prove the same by quoting a passage which occurs nearly at the close of my article, but which was by me placed in relations wholly different from those which Dr. Clark assigns to it. The quotation is correct in the language, but utterly incorrect in the reference. Whether I did or did not make "a violent attack upon a public meeting held in New York," is simply a *question of fact*, not to be determined by Dr. Clark's impressions or suppositions, (for which I certainly have no responsibility,) but by the language used in my article. Having no occasion to put in any disclaimers, or adopt any special pleading to show that I did not *mean* to make an "attack" upon the meeting in question, I resort to none. Dr. Clark's allegation of such an "attack" is upon the record, and has been widely published, uncorrected and unmodified after the lapse of months. My language is also upon the record, and I am willing to be held responsible for every word of it, but not willing to be publicly charged with an act of which there is not the faintest shadow of proof. That I did refer to the proceedings of the meeting in New York, as, in my judgment, a very suitable exordium with

which to open my article ; that so far from attacking this meeting, I did take one of the resolutions and the speech of Mr. Ketchum, and use them as high authority in support of my own position in respect to the school question ; and that I was gratified in being sustained by the doctrine laid down in the speech of so distinguished a lawyer as Hiram Ketchum—all this is quite true. But to call this a "violent attack" upon the meeting is a mistake which the facts do not justify.

Respectfully yours, SAMUEL T. SPEAR.

EDITORIAL NOTES.

WE ask a thoughtful reading of the *Facts concerning Mexico* which will be found on page 330. These facts, prepared with great care and labor, cannot fail to stir every true American heart, and to elicit a response of earnest prayer, and generous offering in behalf of that people so long misappreciated and unaided in their sublime and successful struggle with Romish despotism in Church and State. One most important and encouraging particular, omitted in the statement, we emphasize here. It is, that by the statute laws the use and control of all church edifices in the smaller towns is vested absolutely in the majority of the residents. By the force of this law, it is possible and probable therefore, if the evangelical work is vigorously sustained, that Protestant worship may speedily replace the Romish in the churches of the entire Republic.

THE spirited and successful meeting in this city, of which a brief account is given in preceding pages, was designed as a precursor to similar public meetings in all our large cities. Adopting one method in this respect, as well as in Tract publication, in Sunday-school organizations, and in continuous preaching services, the Romish priesthood are bestirring themselves with a vigor and zeal which may well be imitated by us. Only let the vast Protestant brotherhood of every name unite, through the pulpit, platform, and press, in diffusing information among the people respecting the doctrines and practices of Romanism as it is, setting over against these the truths and facts of a pure Biblical Christianity, and the Providence and Spirit of God will peacefully and happily decide the issue in this generation.

IN the order of God's Providence, the heathen nations have been opened to the Gospel in advance of those nominally Christian. And in the order of the same Providence among Roman Catholic nations, most notable is the fact that the fragmentary State of the Pope is the last principality, and his capital city, Rome, the last place upon the face of the earth in which the Word of God has found entrance. Now, let that Word have free course in Rome, that it may become henceforth a centre of light and blessing to the surrounding darkness!

Literary Notices deferred.

We are constrained to defer for this number the usual notices of Books and Magazines. To these we shall give special attention in an early issue for December.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 30th September, 1870.

MAINE.

Biddeford. 2d Cong. Ch. and Soc'y		$10 00

MASSACHUSETTS.

Hatfield Cong. Church and Soc'y, John A Billings, Tr	65 55	
Reading. Clinton Emerson	5 00	
Pittsfield. Mrs. Chs. H. Bigelow	5 00	
Boxford. From a friend	2 00	
Sunderland Cong. Ch. and Soc'y	32 25	
Bernardstown. " " "	3 50	
Montague " " "	9 50	
Northampton. United contribution of the 1st Church and the Edwards Church	183 51	
Marshfield. Cong. Ch and Soc'y, by hand of Rev. E. Alden	25 35	
Franklin. Mrs. Lucy F. Adams	25 00	
Brookfield Cong. Ch. and Soc'y	50 00	
North Bridgewater. 1st Ch. and Soc'y	50 00	
" Porter Cong. Ch. and Soc'y	39 25	
West Brookfield. Cong Church and Soc'y	17 00	
Sudbury. Union Evan. Cong. Ch. and Soc'y, for L.M. of Rev. P. Thurston	24 68	
Boston Perry Trust Fund	250 00	
Cambridgeport. E. D. Goodrich, for Hungarian Mission	642 79	
Chesterfield. Two friends, for Central Mexico	5 00	
		1,435 38

RHODE ISLAND.

Little Compton. United Cong., by F. R. Brownell, Tr.		8 25

CONNECTICUT.

Hanover. Rev. L. H. Barbour	18 65	
Birmingham. Geo. W. Shelton	80 00	
Willington. Rev J. B. Griswold	5 00	
Hartford. Rev. Alpheus Winter	10 00	
" Pearl street Church, to make John B. Eldridge a L.D.	168 53	
New Haven College street Ch, to make Carlos Smith a L.M.	48 19	
Lisbon. Cong. Church	2 50	
Coventry. 1st Ch., in part, to make Rev. J. P. Hawley a L.M.	15 50	
Whitneysville. Cong. Church	24 34	
Morris. Cong Church	4 72	
Thomaston. Cong. Church	117 20	
		494 63

NEW YORK.

New York City. Ch. of Covenant, Amicus	1,000 00	
" Geo. W. Cooper	15 00	
" Madison sq. Mis. Ch., for Central Mexico, Rev. Chas. H. Payson, S. T. Williams, and D. Wetmore L M's	100 00	
N. Y. City. H. D. Wade	100 00	
" Cash	35 00	
" W. W. S.	100 00	
Deposit. 1st Pres. Society, J. M. Smith, Tr	8 77	
Fonda. Ref'd Ch., S. J. Veeder, Tr.	7 00	
Yonkers. The Constant Workers 1st Mission Sabbath School, per Miss A. E Kirkwood	5 00	
Binghampton. Edw'd K. Clark	4 00	
Lansingburg. Olivet Church, to constitute Walter Buckley a L. M.	35 00	
Waterford. Two families in Pres. Church	10 00	
Waverly Pres. Church, on L.D. for Rev. J. B. Beaumont	20 00	
Poughkeepsie. Mrs. M. J. Myers, for Central Mexico	10 00	
Jourdan. Geo. Barnes' annuity	20 00	
Pompey. Alvin Cooper $5; Miss Jane Cooper $5	10 00	
Johnston. Pres. Church, to make Mrs. G. Gilbert a L.M.	30 21	
N. Y. City. Wm A. Hall	100 00	
Nunda. M. E. Church	2 00	
Wellsborough M. E Church	2 00	
Newburgh. J. L. Sloate	5 00	
East Canton. M. E. Church	2 00	
Far Rockaway. " "	15 80	
Foster's Meadows M. E Church	20 45	
Hempstead. M. E. Church	25 81	
Jamaica. M. E. Ch.	22 00	
" John Brinkerhoff	5 00	
Fonda. Rev. H. Stark	5 00	
Brooklyn. Sands street M E Ch, to make Rev J F. Ketteil L.D.	130 00	
N. Y. City. 7th street M. E. Ch.	59 50	
" Duane street M. E. Church, in part	17 54	
" 18th street M. E Ch, add.	21 00	
Springfield M. E. Church	22 08	
Sparrowbush. " "	16 51	
		1,981 67

NEW JERSEY.

Harlingen. Ref'd Church	49 00	
Blackwoodstown. Pres. Ch, which is in full of L.D. for Rev. F. R. Brace	70 00	
" Special for Mexico	5 00	
Beverly. Pres. Church	10 00	
Elizabeth. F. W. Hotchkin, for Central Mexico	100 00	
		234 00

PENNSYLVANIA.

Pittsburgh. Sab. Sch'l of 1st Cumb. Presb Church, 2d instalment, for education of Mexican boy in Miss Rankin's School	25 00	

PENNSYLVANIA—*Continued.*

Carbondale. Welch Cong. Church, per D D. Lewis 10 50
Alleghany City. Central Pres. Ch., per G. W. Campbell 10 50
Pittsburgh. W. G. Johnson 10 00
" G. A. Berry 5 00
Johnstown. Pres. Ch., to constitute Rev. W. A. Fleming L.M. 30 00
Hollidaysburgh. Pres. Ch., add., Miss Sadie Milliken 4 00
Lawrenceville. 7th U. P. Church, to constitute Rev. W. H. Andrews a L.M. 43 08
Alleghany City. Pres. Church, to constitute Rev. Mr. Hayes a L.M. 50 77
Pottsville. Rev. F. M. F. Maize, L.M., in part 15 00
" Messrs. Haywood, Sheafer, Wren, $10 ea.; Allen, Zimmerman, Foster, Beck, Derr, Beck, $5 ea.; others $18 ..... 78 00
Port Carbon. Cash 2 00
Tamaqua. Mr. Abbott 2 00
Lock Haven. Mr. Mackey $10; Mrs. Mackey $5—towards L M. 15 00
Harrisburgh. The Church of God, in part 10 25
Philadelphia. Fortieth street M. E. Church 13 23
Milford. M. E. Church 10 50
334 83

MARYLAND.

Waverly. A few friends 8 00
Baltimore. Proceeds of Jewelry donated by a young lady 10 00
" Caroline street M. E. Church, add. 35 00
" Huntingdon Av. M. E. Ch. 11 73
Easton. M. E. Church 18 27
83 00

DELAWARE.

White Clay Creek. Pres. Ch. add., R Simons 5 00
Wilmington. M. E Church, add. 1 00
Smyrna. M. E. Church 14 90
20 90

KENTUCKY.

Louisville. Messrs. Robinson and Bradley, $5 ea.; Mrs. Halbut $2, 12 00

ILLINOIS.

Shawneetown. Pres Church 40 20
" Meth Church 6 40
Urbana. Meth. Church 3 90
Geneseo. Ladies Missionary Circle, per Mrs. M. H. Pierce 8 43
Danville. Saml. Dobbins 50 00
Chicago. Olivet Pres. Ch., E. H. Dennison, Tr 39 86
" " Rev. J. H. Trowbridge 10 00
Aurora. 1st Cong. Church, in part, 17 25
" 1st Pres. Church, in part 5 00
18 04

INDIANA.

Evansville. W. M. Morgan, to constitute Mrs. Jane Morgan a L.M. 30 00
" S. Orr $10; J. Shanklin, C. Kellogg, H. Wells, D. H. Lamphere, P. C. Decker, F. M. Sellman, J. Keener, $5 ea.; J. Davidson $2.50; C. Rabb $2; Mr. Powers $1 ..... 50 50

INDIANA—*Continued.*

Madison. 2d Pres. Church, Hon. J. Sullivan $25; E. G. Whitney $10; Elvin and Craig, $5 ea; Buchanan, Lanier, Cravens $2 ea.; Duning, Little, Craig, Thomas, Mrs. Heberhard, Kunkler, Heberhard, Geiling, $1 ea.; others $19 ..... 78 00
" 2d Pres. Sab. School infant class, for Mexico 2 52
" 1st Pres. Church, J. H. Cunningham $5 each for Mexico, South America, Spain and Italy, and $1 for Home; Messrs. King, Tilton, Weyer, $5 ea.; S. S. Moffatt $3; Clements, Allen, $1.50 ea.; Cochran, Walker, Allison, Moffatt, $1 ea; Mrs. Brown 50c.—which constitutes Rev. Mr. Young a L.M. 46 50
Evansville. J. L. Orr, Mrs. S. M. M., C. Butterfield, C. K. Drew, H. F. Blount Jas. Swanson, J. H. Cutler, John Weymond, A. Johnson, Vickery Bros., J. M. Foster, M. Sherwood, P. S. Geissler, T. Scantlin, T. E. Garvin, $5 ea.; Erastus, Morris, $4 ea.; E. Bixby, M. Dalzell, $3 ea.; Ivison, Hayhurst, Turner, Bohee, Bitroif, Sawyer, Moffett, Cook, Chubb, Scantlin, Gow, Woolsey, Johnson, $2 ea; Gorse. Smith, Browneller, Green, Lawrence, $1 ea; a friend 50c. 116 50
Vincennes. A lady friend 5 00
Lafayette. Robt. Stockwell 25 00
Mitchell. 1st Pres. Church, bal. per Rev. T. Steel 8 00
362 02

OHIO.

Chillicothe. L. W. Foulke, M.D., bal. of support for Mexican Colporteur 125 00
Piqua. St. James P. E. Sab. Sch'l, for education of Mexican youth 17 00
Glendale. C. A. B. Kemper 5 00
Bloomingburgh. Pres Church 45 50
Cincinnati. 1st Cong. Church, third instalment of support for a Mexican Colporteur $125; C. Woodward, M.D., for L.M., $30; White, Loudon, Armel & Co., $20 ea.; Marsh & Co. $10; Plaff, Breed, Orr, Herrick, Mrs. Wunder, Emerson, Gray, Bates, $5 ea.; Hale, Southworth, Mrs. Holmes, $3 ea.; Stearns & Co. $2.75; Mrs. Thomas $2; Mrs. Blundell $1 ..... 279 75
Pomeroy. Mrs. J. McN. Wright, for Spain 100 00
Newburgh. A. S. Hardy, to constitute Miss Eliza T. Wilbor a L.M. 30 00
602 25

SANDWICH ISLANDS.

Hilo. Hilo Sab. School Association, $50 gold for Chili So. Am.; First Foreign Church, $50 gold for Central Mexico, per Dr. Chas. H. Wetmore 114 60

Total $5,873 97

THE CHRISTIAN WORLD.

Vol. XXI. DECEMBER, 1870. No. 12.

Where Shall we Place Rome?

BY REV. JOHN HALL, D.D.

"SHE calls herself Christian, and holds an immense amount of Christian truth." That is true, in part; and it suggests a very striking dualism that runs through history, and of which Cain and Abel—children of the same parents, and in many things doubtless alike, yet so opposed that the one hated and slew the other—may be regarded as an early illustration. Purposely we omit references that might be supposed open to question or obscure, and only rely on those which verify themselves.

Abraham and his household constitute the germ of the Church. But over against them we have Sodom and Gomorrah, drawing into partnership and punishment those who were too loosely attached to Abraham's side. Later, the Church is increased to hundreds and thousands, but it is at deadly feud with Egypt. These two foes of the godly party are never forgotten in Scripture. Even in Rev. 11 : 8, the slain witnesses "lie in the streets of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified." That is to say, 'the professing Church of God, now corrupt as Sodom was, and as oppressive of God's people as Egypt was, shall hate and kill Christ's people just as men did Christ himself in Jerusalem.' For, we may remark here, a name is little; the Jewish Church had all the outward marks and honors of a Church when rejecting Christ and provoking divine anger.

The people of God enter the land, but the Canaanite is there also.—He should not have been, of course; but Israel's failure in duty left him there, and Israel is punished in the way of his sin. His defection from God may be measured by the ascendancy of these watchful neighbors.

Meantime, God was giving to men his "holy oracles." But there is a mysterious power ready with their counterpart. There are heathen oracles also, claiming to come from the divine, and to unfold the unknown. Israel, delivered from the foes in the land by the prowess of David, and the wisdom of Solomon—jointly representing the power and

wisdom of the Captain of Salvation who sits on David's throne—soon encounters a new foe in Babylon, of whose rage and relentless fierceness we need not speak. The cries, and tears, and imprecations "by Babel's stream," tell the story. How long was the struggle, ere the Church came out, reduced indeed in apparent strength, but poorer than before!

All this time there were prophets and seers from God; but there were prophets and seers on the other side. Did not Homer and all his tribe chant the deeds of the Dæmons to which "the Gentiles sacrifice and not to God?" (1st Cor. 10: 20.) True prophets called men to worship God. All heathen poetry and mythology inculcated as religion, true atheism. The reader who would see the proof of this may consult Whateley's annotation of Bacon's "Atheism."

Then came our Lord's incarnation. The enemy is not to be outdone. We have his incarnation too, in the demoniacal possession of the Gospels, and an adroit attempt of the *demons* (correct rendering in Mark 1: 34 and other passages) to fraternize with Christ by endorsing Him, "Crying out and saying, thou art Christ, the Son of God. And He, rebuking them, suffered them not to speak, for they knew that He was Christ." (Luke 4: 41.)

Christ meant to set up a kingdom not of this world, not of this *cosmos* which knew Him not—even against it—in antagonism to it. But the devil has a readier, an easier plan, which he proposes: "All the kingdoms of this world (cosmos) will I give thee, if thou wilt worship me." 'Let me get the worship, and I will give thee the name and the kingdom.' The Redeemer—to whom be all glory! spurns it away, and the devil "departed from him *for a season*." (Luke 4: 13). Did he come back on this errand?

In Matt. 16: 21, Jesus tells his disciples of His coming death—His way of founding the kingdom—and Peter took Him and began to rebuke Him: "Be it far from thee, Lord; this shall not be unto thee." (There is fitness in putting Peter at the head of a world-kingdom, with a Christian name, in which Christ's death shall be as nothing.) And our blessed Redeemer, recognizing the tempter by the temptation—even though a disciple is the organ—throws it off again with the indignant reproof (like the sentence on the serpent, through which the devil spoke) "Get thee behind me, Satan; thou art an offence unto me, for thou savorest not of the things that be of God, but those that be of men."—(Matthew 16: 23.)

The whole work of redemption is the "mystery of godliness," (1st Tim. 3: 16) in Paul's language. But in the same apostle's language there is a "mystery of iniquity" (2d Thess. 2: 7) which was kept down by something that "let" or hindered, but on the taking of which away it would come out—full blown—as "that Wicked." But 'that Wicked' is in the early part of the same chapter described as "that man of sin,"

and his growth is identical with "*the* falling away," as it ought to be (apostasia). But of this apostacy, the leading characteristic is to be that some one, or something, called the "man of sin," will sit in the temple of God, showing himself that he is God. (2d Thess. 2: 4).—Whatever this may be, it is Paul's account of the "mystery of iniquity," which it is fair to take as the very opposite of the "mystery of godliness."

But the parallel does not end here. There is the *Christ;* and there is (in 1st John 2: 18) the *antichrist.* In Lange's Commentary, edited by Dr. Schaff, it is argued, we think, conclusively, that as the antichrists came out from Christians, so would the Antichrist. "The antichrist is pre-eminently the instrument and tool of Satan." Comparing John's antichrist with Paul's "man of sin," this Commentary says, and we invite attention to the language—the expression of opinion of the best critics of the Fatherland and of ours: "The name antichrist" (we anglicise the word for English readers) "used by John corresponds with the description given by Paul: 'who opposeth and exalteth himself above all that is called God or that is worshiped,' to denote his hostility with reference to his pretended ability to supply the place of God. So that he as God sitteth in the temple of God, shewing himself that he is God." (Braune on 1st John 2: 18).

Again, the same high authority rejects all applications of this term to individuals; (Luther thought the Pope was meant, and the Romanists think Luther,) and declares this statement to be "a prophecy of a Church-historical fact." So we regard it. Rome pagan held sway over the world, but her day was waning. The apostle did not write that down; it would have put one more obstacle in the Gospel's path to do so, but he told it to the Thessalonians: (2d Thess. 2: 2, 3.) "Remember ye not that while I was yet with you I told you these things, and now ye know what withholdeth," &c. On the ruins of Rome pagan, serving itself heir to its glory and traditions, adopting its dignities, baptizing its heathenism with Christian names, and getting firmest hold of the nations that were most under old Rome, and loosing soonest those who were last conquered and least under her sway—the Germans and the Britons—there arose this great Rome Papal, which claims to be the "one true, holy, Catholic Church, out of which is no salvation."

Who shall say but the assumption of infallibility for its organ on earth may be the last link in the chain of evidences, critical and historical, by which the identification of this organization with "the man of sin," enthroned in God's temple, is to be completed?

But the parallel is not yet run out. The New Testament Israel has a Babylon, no less than the old; "Catholic" in a sense, for "all nations have drunk of the wine of the wrath of her fornication;" and powerful, for the kings of the earth have committed "fornication with her;" and boastful enough, for "how much she glorified herself." (Rev. 18: 7.)

And ever and ever, the angel "with great power and whose glory lightens the earth," cries mightily with a strong voice, "Babylon the great is fallen, and become the habitation of demons;" and another voice from heaven says, "Come out of her my people, that ye be not partakers of her plagues," not necessarily physical woe and ruin, but the darkness and hardness which are the sure precursors of irreversible perdition!

That the Christian name is retained by Rome counts for nothing with us in view of the historical policy of Satan, the vile and malignant "ape of the Almighty." Nor do we set any store by the fact of the true doctrines entombed in her creed. It was to respectable Jews in Jerusalem that Isaiah—calling things what they are, not what they call themselves—said: (Isa. 1 : 10) "Hear the word of the Lord, ye rulers of Sodom; give ear to the law of our God, ye people of Gomorrah." What is it to a Church that it holds the Trinity, if it make the Virgin Mary in practice more to its people than a person of the Godhead? What is it to a Church that it hold the doctrine of the Spirit, if one rite regenerates and others sanctify? What, that it holds the Word, like the corn in the mummy's hand, if practically the people have it not? What, that it speaks of Christ, if it ignores every one of His offices? What, that it calls Him Priest, if its *Pontifex maximus* is at Rome? What that it calls Him Prophet, if that Pontiff is infallible? What, that it calls Him King, if it fill His place with another? Of what avail is it to talk of His completed sacrifice, if it be renewed daily by men? Where is the glory of the Incarnation, when you have taught Transubstantiation? Where is the honor of His priesthood, if a thousand intercessors stand between Him and the soul? What dignity is left to that name that Scripture makes the exclusive name in which God saves, when it is bracketed thus: "Jesus, Mary, and Joseph?" What has Christ "finished," if indefinite ages and sacerdotal interference, and inconceivable sufferings may intervene, and do, between the believing soul and life eternal? In a word, what leading doctrine of the Gospel has not here been caricatured? what rite not corrupted? what commandment not perverted? What sacrament is untouched? what ministry is left in its simplicity? what doctrine is soundly taught by her doctors? Sin? Pardon? Regeneration? Justification? Repentance? Faith? Of what part of the moral law is she the safe interpreter? Where is she reliable? In directing the living, or describing the dead?

What avails it that a community arrogate to itself high-sounding titles, and call itself the "bride of Christ," if its falseness and deceit and impurity belong to and identify the "mother of harlots?" What avails it that a community speaks of faith and justification and the high things of the Supreme, if its teaching on every one of them be a travestry, a caricature of the things as they come from God? The voice is Jacob's, but the hands are Esau's.

Nor does it avail to tell us of Blaise Pascal, and Thomas a Kempis, and Fenelon, and the Jansenists. When we forget history, and have unlearned the story of the persecutions and overthrow of the Jansenists by Rome, we shall count these types of her teaching, and not suspected exceptions. Nor, finally, does it affect one in the least to say, "If these things are so, is it not strange that so many enlightened and intelligent persons regard this system with favor and embrace it?" It is not surprising to any one who knows the Bible and the human heart. The fact is only one more illustration of Satan's mimicry of the Supreme.—He who redeemed us is "Wonderful;" (Isa. 9 : 6.) and the usurper of his rights on earth "doeth great wonders in the sight of men." (Rev. 13 : 13.) The reference in the Bible points us for illustration thereof to 2d Thess. 2 : 9 : "Even him whose coming is after the working of Satan, with all power and signs, and lying wonders."

Disregarding, therefore, such special pleas, in loyal and reverent submission to Scripture, we cannot place the Church of Rome among the tribes of Israel. Her successes give her no joy, as Christian triumphs do. Nor do they inspire us with any fear. If anything is certain from prophecy, whoever may rise or fall, her ruin as an organization is certain. God forbid that we should say this of her adherents, of whom many devoutly believe in Christ in ignorance or in despite of the system. There may be a development of evil more signal than we have seen; there may be features in the man of sin, not traceable in Antichrist, and *vice versa*, the Germans of the present day may be in part right as against the earlier and sounder Germans, or not; there are, no doubt, other communities partaking of anti-Christian traits, as Greeks and Mohammedans; but, after all, a falling away in Christendom is intended: already in its principles at work in St. Paul's time; opposing lying wonders to true miracles; not with a *person* opposed to Christ's *person* (the only ground the modern Germans can logically hold), but a community opposed to "the body of Christ," and among the enemies that shall be placed under his feet.—*N. Y. Obs.*

The Bishop of Aire and Dax addressed a pastoral to his flock, in which he thus speaks of the infallibility of the Pope:

"When the Immaculate Virgin shall have prepared, together with the angels, the crown of glory which she destines for her Gabriel, she will herself place it on the infallible Pontiff seated on his throne. And the four and twenty elders who surround the throne shall fall on their faces and worship Him who liveth for ever and ever. They shall cast their crowns before the throne, saying: We give thee thanks, Lord God Almighty, because Thou hast taken to Thyself great power and hast reigned."—*Tablet*, May 14th, 1870.

Personal Testimonials and Opinions respecting our Work in Mexico.

We ask a thoughtful perusal of these statements confirming and impressing so effectively the facts we have previously given. A gentleman writing from Mexico City to a prominent merchant of New-York deeply interested in the work, says :

"The scene presented to me of a large congregation of Mexicans, both men and women with their little ones, worshiping an *actual* God in simplicity and in truth, contrasted strangely with all that I had before seen in Catholic Mexico. Through the indefatigable efforts of Messrs. Riley and Romero, and others, against a fierce and relentless opposition, Protestantism is firmly planted in our sister Republic, so long benighted. And I know personally the Government of Mexico is desirous that success shall follow the work, as a means of advancing her people in civilization and the knowledge of their duties as citizens. * * * Since Mexico has been in name a Republic, the power of Catholicism has decreased, and extensive nunneries and immense churches have been converted into stables and shops, while thousands of the people, with confidence lost in their priests, have abjured their ancient faith, and are now groping in darkness for the truth. In my judgment there is no field so promising as that for missionary work. To Mexico the cause is everything, and to our own country (with its probabilities of the future) an incalculable benefit, while to humanity it is Christianity, and civilization with all attendant blessings."

Another, a prominent citizen of the State of New York, writes as follows :

"I have remained in this city nearly a month, after visiting the old churches and convents on our way hither, and observing the manners, customs, and superstitions of the people. Catholicism is loathed and despised by the better class of educated men. The native Indian population, who constitute three-fourths of the population, or say 6,000,000, are poor in the extreme, and retain much of the old Aztec superstitions, mixed up with the forms of Roman Catholicism, which is no better. But the power of the Church is broken, and the opening for Christian missionary labor is in my judgment unparalleled. I had supposed the people must run through a course of infidelity for a long time before the Gospel would be successfully introduced, but I find the Rev. Mr. Riley has made great progress within a short time. He has already established several congregations in this city, and has many helpers in the good work. I believe that this city can be benefitted more, with a less amount of money, than any city on the Mexican continent."

Mr. J. H. Brown speaks thus, in the *N. Y. Observer*, of the work in detail :

"To get some idea of the work of Reformation now going on in and around the city of Mexico, come with me. Pass along the street of San Francisco, the Broadway of the city. Look in at this beautiful little room, No. 41. See these Spanish Bibles, Testaments, religious books and tracts, peering through these large glass windows ! This is the Bible Depository. Walk with me to the second street above —turn to the left : this is the street of San Juan de Letran—we enter No. 12, pass up stairs, and find ourselves in a large, neatly furnished room, used as an Evangelical hall of worship. Look ! do you not see those Mexican preachers on the platform—Romero and Islas—and this attentive audience of nearly three hundred. Do you not

enjoy the strains of this congregational vocal music? Look! Romero rises! What stillness! what attention to every word, as he discourses of Jesus Christ, of salvation by faith and of the duties of Christian life! Hear his solemn warnings against superstition, idolatry, violation of the Sabbath, vice in all its forms, and as he appeals to parents to rear their little ones in the fear and love of God, see the tears trickling down so many cheeks.

Let us continue the rounds to ten rooms, chiefly in private dwellings for the want of church buildings, and we shall find in each from forty to one hundred worshipers engaged in prayer, singing, reading the Scriptures, exhorting or listening to preaching. Leave the city, and traverse the surrounding country, dotted with many villages, in fifteen or twenty of which we shall find similar congregations. Go north, and there too we shall see others.

Let us call on Mr. Riley at his room, the self-sacrificing missionary, who has accomplished so much, in conjunction with the Mexican preachers, in so short a time and with means so inadequate. He will show you letters from all parts of the country—from men in high places—from tradesmen, and, more than all, from the poor, appealing to have God's word, religious books and missionaries to enlighten the people, sent among them. He and his co-laborers will give you overwhelming evidence that such an opening for good works—such an opportunity, under God's providence, for reclaiming, elevating and saving a whole people, was probably never seen before. But alas! alas! he will tell you in sorrow, he will tell you he has not the means to send the books nor the missionaries. That though God has opened the way, man's aid is a necessary instrumentality. That if he had the means to establish a seminary to train pious youths for the ministry, another to educate pious young men and women as teachers of common schools, to publish religious publications, and sufficient to sustain and press forward the present work, he nor his friends have the least doubt but that within five or six years Evangelical religion would control Mexico, and would be prepared to send its missionaries into South America.

But you must understand that the country is prostrate. Business, industry, and wealth have fallen before devouring flames of revolution so long fostered by the friends of the old double-headed despotism. The multitude are poor in the extreme. They cannot see the light at an early period of time, but through foreign and fraternal assistance; and if left to grope in darkness at such an auspicious time, they may relapse into the inertia of despair. One of their number said to the writer—'It was necessary for these calamities to come upon us as a sinful people, in order to prepare our minds and hearts to trample superstition, priestcraft and idolatry under foot, and to accept the meek and lovely Jesus as our only hope and refuge.'

For one, as an American citizen, earnestly praying that every foot of this continent may be consecrated to virtuous liberty; and as one believing in the promises of the Saviour of men, though not a missionary, nor a minister of the Gospel, the writer would appeal to his Christian countrymen to come manfully, generously up to the support of this blessed work. He has seen it in person and knows whereof he speaks."

What is Doing in Mexico.—Mexico is our neighbor. She has been unfortunate. The centuries of Spanish rule left her in the condition of the man who went down from Jerusalem to Jericho and fell among thieves. The Maximilian dynasty, designed to retain her in civil and religious thraldom, was the finishing blow of foreign usurpation. Since its overthrow Mexico has been returning to consciousness; has been striving to become a nation. Great changes have already been effected for the better. Greater still remain to be effected, and to secure these she appeals to us by her mute misery, and by the lips of her most patriotic and eloquent sons, for help. We are interested in her welfare. She shares the continent with us. Her destiny is

ultimately to be associated, if not identified, with ours. She is a sister Republic, feeble, burdened with heterogeneous and debased elements, largely a prey to ignorance and civil anarchy, yet striving on the whole nobly to assume a proper position among the nations. Her natural resources and enterprise are steadily inviting the investment of our capital and enterprise. Their importance is conceded, and sagacious statesmen cannot but recognize the claims to national sympathy which the nation presents. **** The truth has been spreading. Christian institutions have been springing up. Revivals have taken place which give assurance that even Mexico may be transformed by the power of the Gospel. She is in some respects in a condition not unlike that of the nations of Europe at the dawn of the Reformation. Her own bitter past is full of instruction and warning. She is not disposed to go back to the experience of subjection to that spiritual domination which has cursed her so long. She is accessible, as never before, to the enlightenment of the age, to the enterprise of the century. The present seems the hopeful spring-time of her regeneration.—*N. Y. Evangelist.*

The Gospel in Mexico.—A work of surprising extent, and quite marvellous in the quietness and thoroughness with which it advances, is the work of evangelization in Mexico. The people of our land have been accustomed to think of the people of that land as wholly given over to the idolatry of Rome, and as the consequence of this, that they are ignorant, superstitious, and immoral. The political history of the land has been a sad one, and all hope of a stable and beneficent government seems to have died out of the hearts of those who have been watching the course of events in that unhappy country. But while man has been doing evil, and contention and strife have been rending the nation, God's Spirit has followed the instructions of some faithful and self-denying men and women, and the fact is now evident that out of the midst of this people God has for years been calling many into his kingdom, and preparing the way for a wider sowing of the good seed and a more abundant harvest of precious truth. We believe that the work is the more genuine because of its quietness. It seems to have opened spontaneously, and so silently has it been conducted that most of our readers would be astonished to find what proportions it is assuming, and how clearly it seems to be a true work of God. Perhaps it is better that it should continue to be conducted without many outward demonstrations; so that by the circulation of the Scriptures and the quiet labors of those who have given themselves to this work, the fruits that have already been made visible may be increased an hundred fold.—*Presbyterian.*

The following is taken from a recently published work entitled "Our Sister Republic," by Col. S. A. Evans:

"The Protestant movement in Mexico is something which I cannot fully understand, and which particularly surprised, and I may say astonished me, more than anything else I witnessed. I am not a member of any church, and profess no special creed, but as an enemy of every form of slavery and oppression, I cannot but regard this Protestant movement with interest and sympathy. I must bear testimony to the earnestness and devotion of these 'Evangelical Christians' of Mexico and their wonderful success."

An occasional correspondent of the "N. Y. World," writing at length about the religious movement inaugurated by our Missionaries there, speaks of the "organized bodies and places in the capital," and the congregations in the valley of Mexico; of the character of their meetings, which he attended several times, as solemn, beautiful and deeply

interesting, and of the men conducting the work as "reputed to be pure, spotless and zealous." He says further, "The work being strictly Mexican, is the more remarkable and interesting. *It is the infancy of a great move, by men deeply in earnest, that seems destined to sweep over this country.*"

To these statements we add:

"Twenty years ago, in a circle of friends, some of whom expressed fears of national difficulties to grow out of the unsettled northeastern and northwestern boundaries, Daniel Webster said, 'No, gentlemen, nothing serious will come of this. Our great national difficulty lies not in that direction. Our greatest danger is, that we have a sister Republic on our Southern border, almost in mortal agony, and no one amongst us seems willing to lend it a helping hand.'"

Now for the first time a helping hand is extended, and it is received with welcome. Only let American citizens and Christians continue a generous and adequate aid, and the fruit of blessing will soon be abundantly realized in an enfranchised Christian nation.

The Home Missionary Work.

BY REV. M. M. G. DANA.

In the claims it has upon American churches, in the urgency with which it appeals, in its inestimable importance, it has no rival. It does not admit of being moderately prosecuted, or of receiving only a fair support. Its nature is such, the relations it sustains to the present development and future character of the country are such, that it must be pushed with a most determined energy, and must command the unparalleled benefactions of all Christians and patriots. It is, moreover, a work which cannot be left to the future, for what that future is to be, depends upon what the churches can be incited now to do in the home field. "Five hundred years of time in the process of this world's salvation may depend," said Professor Phelps of Andover, "on *the next twenty years of United States history.*" Therefore is it necessary to be in haste with such an enterprise as this, for the swelling tide of emigration is every day making more difficult the task of imbuing the nation with Christian faith. If, through the spread of scepticism and the upspringing forms of irreligion, the newer States and Territories are preoccupied, then will the entrance and sway of a pure Christianity be longer delayed, and the possession of them by the Gospel of Christ be possibly prevented. A work which is to keep pace with the moral needs of a country like ours, which is to compete with the tireless energies of evil, must be urged onward with all the speed ever augmenting laborers and means will permit. "Opportunity is the flower of time," and if we would not see the devil drive his pre-emption stakes in our frontier settlements,

and where young cities are starting into being, we must get before him with the institutions of religion. If we cannot with evangelizing influences keep abreast of the "Star of Empire" in its westward march, we shall be left behind, and the forces of sin will have time to consolidate and establish their sway in the new centres of trade and population, before their position is assailed by a Gospel which should have gained first possession.

The Bible does no Good.

THE ISSUE FAIRLY MADE.

The Roman Catholic *Tablet* of this city devotes some space to reflections upon the work of our Bible and Tract Societies, during the past year. It says:

"The three-quarters of a million of dollars received by the Society during the year resulted in the printing and scattering abroad of a vast number of copies of the Protestant Scriptures, with not the slightest certainty that even a soul was converted to God, or made to abandon the ways of iniquity, because of these books! Tens of thousands of these we know are never read by any one, and of those that are read how many produce effects the very opposite to what God desires of his creatures? What fruits of holiness are visible in any country under heaven from the mere reading of the Bible? The fact is, and the Bible Society and the Tract Society know it well—that no permanent results are effected in any country, or amongst any people, by the enormous expenditure of their missions. The traces of their missionary labors pass away with the oceans of Bibles and Tracts wherewith they inundate the world. It is only the Catholic missionary with the Cross of Christ in his hand, and the Word of Christ in his mouth, that really converts nations and tribes and peoples, and builds up churches, and plants Christianity deep in the soil. He teaches and preaches as did our Lord and His Apostles—he baptises with his own hand, tens and thousands, it may be hundreds and thousands of pagans, as did the Jesuit, St. Francis Xavier; he hears confessions, he administers the Sacraments of the Church, establishing everywhere the high morality of the Gospel—he gathers the children into orphanages, he inaugurates various works of charity wherever he goes, and braves every day and every hour in heathen lands the cruel death that often closes his career by martyrdom. He preaches the Word of God to the people and teaches its precepts and its counsels by his own example. Poor he lives, and poor he dies, and his life is a continual sermon. Hence it is that Catholic Missions with comparatively little expenditure are every where and always successful, while Protestant Missions are a mere 'sham.' All the pretentious doings and sayings of the Bible and Tract 'Agents,' all the millions of dollars spent, all the millions and billions of Bibles and Tracts poured from their presses year after year, do little for the real extension of Christ's kingdom on earth."

The great assumption in this criticism of the *Tablet* is absurdly incorrect. It makes the difference between Protestants and Romanists to be in the one using the Bible only, and the other in preaching and teaching

the Word of God. But here is the great, conspicuous, world-wide, irreconcilable difference—Protestants use the Bible only, preach and teach the Bible only, by reading, sending, explaining, exhorting ; in any and every way, endeavoring to make known *directly to the mind and heart* God's own Word. But Romanists preach, teach, labor, establish orphanages, secure large sums for every variety of permanent institutions, and do all this without exalting, explaining, or, in any way, *bringing directly to the mind and heart* God's own Word. They are jealous of its most incidental use, its most casual influence, even of a mere nominal position in our public schools. The *Tablet* says that the Bibles are wasted—thousands are never read—no permanent benefit results from them—"oceans of Bibles and tracts, wherewith they inundate the world." But if they are so useless and harmless, why is it that we are not allowed to inundate Roman Catholic countries until the people have fought some successful battles for freedom and progress and opened the way for the Bible by the spirit of liberty? Why is it that South America is lying in ignorance and degradation, and mobs in her chief cities welcome, with stones and curses, the colporteur with Bibles from North America the free, prosperous, and enlightened?

An inundation in Egypt is a blessing, and in Holland a disaster ; and the difference is, that in one they desire the water and have arrangements to provide for it and make it useful. In the other they do not want it, and make their arrangements to keep it out. So with the Bible: it is an unspeakable blessing and moral renovator, where it is welcomed and obeyed, and it is a disaster only where it is not wanted, and where its coming is an inundation that sweeps away the decaying fabrics of hoary ignorance and superstition. Mexico will become as prosperous and as free as Massachusetts or Michigan, when the Bible is once known and read and reverenced there, as it is in the United States.

Centuries of Bible reading, Bible teaching, Bible circulation, have left a glorious impression on the heart and life of souls and nations. One glance of the map of the world is enough to reveal the character of this Bible work and Bible Christianity. It seemed, in the darkness of his time, like a vast discovery, when Wycliffe said :

"All truth is contained in Scripture. We should admit of no conclusion not approved there. There is no court besides the court of heaven. Though there were an hundred Popes, and though all the friars in the world were turned into cardinals, yet we would learn more from the Bible than from that vast multitude."

The Council that burned John Huss, decreed that the ashes of the man who wrote these words should be taken from consecrated ground and scattered to the winds. They were thrown into the river Swift, which bore them to the Avon and this into the Severn, and the Severn to the great deep ; and thus they became "the emblem of his doctrine, which now is dispersed all over the world."—*N. Y. Observer.*

Exclusiveness, its Source of Power.

There is for a time, at least, an element of power as well as of weakness, in exclusiveness. It confirms sentiment within the circle, ministers to self-complacence, secures unity and incites to aggression, while it often impresses the outsiders with a certain mysterious awe and superstitious veneration. If a great deal is claimed, there are those who will be credulous enough to think the claim well founded. To those who claim little, little will be conceded.

To build a denomination on the peculiarities of a single ordinance would, at first, seem hopeless—like making a pyramid stand on its apex : but such a view overlooks the weakness of human nature, which finds a positive charm in this exclusiveness. How fond the thought would naturally be to many, that they only, of all the millions of professed Christians, have obeyed the command of Christ, received the initiatory ordinance, organized a Church of believers, and spread a properly guarded communion table! If others declare the idea absurd, and the claim preposterous, and the restricted communion contrary to the spirit of Christianity, that declaration, regarded as persecution for righteousness' sake, will only intensify the self-complacency. Ritual zeal begets a curious conscientiousness, which thrives on opposition, and becomes stubborn in proportion to the insignificance of the occasion. It has, therefore, a certain kind of strength, and would work permanent wonders did the world but stand still in its ideas. Close communion has been as rigidly practiced by a sect of Scotch Presbyterians, on the basis of excluding all who sing uninspired hymns ; and the day of its power is only just departing. The same fact appears in the Episcopal High-Church exclusiveness. It may disgust us and many more. The lofty airs may excite our ridicule, and the solemn gravity of baseless pretensions may produce, by turn, wonder, amusement, and indignation. Nevertheless, the exclusiveness has been a power in a given direction. The idea of an apostolical succession through the prelates, of grace and authority conferred by their hands in ordination and confirmation, and of "the church" on a divine platform, to dissent from which is to be schismatic, impresses a multitude with awe, and clothes hierarchical claims, millinery arrangements, and calisthenics with dignity and importance. And we need not tell our readers that the very essence of the Romish ecclesiasticism is its exclusiveness. That it alone is the true Church, has a lawful priesthood, ministers the genuine sacraments, can give assurance of salvation, is infallible in doctrine, is supreme in authority, and is destined to triumph over all opposition,—this is the thought which has built up that compacted system of colossal proportions, has held in control its millions of members, has supplied it in every age with an army of devotees, and has even enabled it to point to a longer roll of martyrs than any existing organization.

All exclusiveness resting on fundamental differences will abide, and will possess enduring power; for truth is necessarily exclusive of falsehood, and the gospel must deny heretical error. But exclusiveness which separates those who are in essential harmony is unnatural, and must vanish as so much moral darkness before the light of a fast coming Christian noonday. All whom Christ plainly acknowledges will then openly acknowledge one another personally and ecclesiastically.—*Advance.*

The True Church.

The church of Christ consists of all true believers of every land, age, complexion, and tribe. This structure is bounded by no narrow ecclesiastical limits. It is greater than any titled organization. It cannot be fully represented by theological views; nor can its census be taken from denominational statistics. No sect can justly claim, however correct its orthodoxy or high its standard of spiritual proprieties, to be the only church of Christ. The New Testament knows of no exclusive community organized as the alone visible Church. No society of kindred believers can arrogate to itself the ministry, the means of grace, and the sacraments. The foundation is Christ, the apostles, and the prophets: Jesus Christ being the chief, the corner-stone, binding the old and the new dispensations into one. The church of God is the purchase of his blood—not a company united under a human head or by a human bond. The base and boundary of all believers are broad as the Bible, Christ, the apostles, and the prophets. The Lamb's Book of Life is the only correct register of believers. The Church of the First Born is not Roman nor Protestant, Greek nor Anglican, Episcopal nor Presbyterian, Baptist nor Methodist, although it includes members in all these branches. It is no national church, for no nation under heaven is big enough to give it name. It is nothing less nor lower than the great multitude which no man can number, of all kindreds and peoples and tongues. The foundation laid in Zion is immensely broad—broader than Plymouth Rock—broader than all the Augsburgs in Germany—broader than the seven hills by the Tiber. The corner-stone in Zion is firm enough for an immortal superstructure that shall rise above the sun. —*Workday Christianity.*

The Future of Italy.

[From an address by Rev. H. J. Piggott, Superintendent of English Wesleyan Missions in Italy.]

He did most sincerely believe that they were seeing the last days of Popery in Italy, not simply as a system of temporal dominion, but as a system of religious belief. He said this with a fuller conviction of the

power that Popery still retained than any one who had not been in Italy could experience. He believed this partly on theoretic grounds, for falsehood once exploded never dominated in the same form over minds in which it dominated before. What error in science that had been once exploded had come to be believed by the minds that formerly believed it? Where was there any system that had been met and overthrown by Christianity that had come back again to dominate? Where were the deities of ancient Paganism? Where were the temples of Mars and Jupiter and Juno? They could not find them. Once stricken down in the arena in fair combat with Christianity, those gods of the old world had never risen again. And thus it was and would be with Popery.

Over those minds, over those classes of the country where it had ceased to dominate it would never return to dominate. And which were these classes? They were those classes which set the fashions of belief to the country; they were these classes that educated the people, from which opinion circulated and radiated through the length and breadth of the population. When he saw the large majority of educated and cultured men in Italy bitter opponents of Popery as a system; when he saw the popular journalism of the country enlisted on the same side; when he found that no broadsheet of caricature was so popular as when the joke was made at the expense of the Pope or the priests; when no story was scurrilous to be believed when it was against those ministers of religion; when he found that those who occupied the most popular chairs in the universities, as well as the students in those universities, were among the first to cry, "Down with the priests!" then he thought he had reason to say they were seeing at all events the beginning of the end. The end they might not see in their time, but he believed they were on the way to that end. The days of Popery as a religious belief in Italy were numbered.

The question arose, Where would Italy go when she abandoned Popery? Would she drift rudderless and pilotless over the ocean of infidelity, or accept Truth for her pole-star, God for her pilot, and sail on to the destinies to which in God's good providence she was called? That was the question of questions for Italy. What solution Italy would give to that question, he could not answer. He could only say that he had a deep and strong hope for Italy.

He hoped for Italy because of the very marked and wonderful proofs of God's providential guidance, especially in the recent past. She owed much to her Cavour, to Garibaldi, and to her monarch for his fidelity to constitutional engagement; she owed very much to the iron will of Ricasoli; and very much also to the invincible tenacity of that inveterate plotter and dreamer, Mazini, who kept before her the idea of Italy free and united when nobody else would believe it. But Italy owed all to God. Those men were but instruments in the hands of a Providence

which they did not recognize. Sometimes God had so guided and blessed the nation that the men at the head of the nation had been astonished at their own good fortune and success. It seemed as though the winds and waves had undertaken to guide the vessel of the State, leaving the pilots nothing to do but to look on and wonder.

And there was another wonderful thing: the way in which Almighty God had made the interests of other peoples subserve the interests of Italy. Italy stood in need of a helping hand that she might start on her career of independence and unity. What came about? Imperial France felt the necessity of going to war. She combated Austria and the result was the release of Lombardy and the commencement of unification. Then Prussia and Austria came to arms. The alliance of Italy became precious to Prussia, and the result was—notwithstanding disasters and nothing but disasters to the Italian arms—that Venice was free. And then there was Rome. Italy dared not touch her, because round about her was a girdle of anathemas and imperial eagles. What did God do for her? Imperial France rushed to war; Italy arose, and Rome was free! Now, when he remembered that the God of providence was the God of grace—that it was one God who worked in the kingdom of grace, and who worked among the kingdoms of the earth: and when he remembered that that God of providence had ever in view the establishment and universal extension of the kingdom of his Son, he could not but hope that God was calling Italy to high and glorious destinies; that God had a purpose for Italy, a work for Italy to achieve, and that this was for Italy a day of grace, a time of visitation.

A Protest on Sight.

BY REV. G. W. GARDNER, D. D.

I HAVE seen Romanism where it is in its glory, and the glory of it is the glory of the world. It would do every week-kneed Protestant good to witness High Mass on Whitsunday in St. Peter's, with the pomp and glitter and consequence of the great Roman Œcumenical to add to the imposing ceremonial. If I had never before been a Protestant, I must have been made one to-day. I protest, with every part of my being, against the unrighteous and blasphemous system. We who are termed *acatolici* are too much inclined to be patronizing to the Romish Church, and seeing it only on its better side, as I had done when I slept in its hospitable convents and ate at its charitable tables, in lands hostile to the name of Christ, we sometimes get a leaning towards it that makes us crooked men ever after. But I have to-day seen the logical conclusion of the whole matter, and I am a Protestant of the Luther type.—

"The just shall live by faith," thought he, as he was creeping up the *scala sancta* on his penitential knees, and he turned and went down like a man.

I leave Rome to-morrow, and as I leave it I bow reverently to the old Rome, "lone mother of dead empires." I remember with delight the repast of art which I have feasted on. I carry away with me vivid impressions of what is grand, what is beautiful, what is devotional in both the old and the new; but I shake off the dust of my feet against the idolatries and absurdities of a religious system that exalts the few and crushes the many; that treats man as though he were God, and God as though he were man.

I protest against the idolatry of Rome, the superstition of Rome, the assumption of Rome. I protest in the name of God, who has said, "Thou shalt not make unto thee any graven image." I protest in the name of Christ, who has said, "My kingdom is not of this world." I protest in the name of the Holy Ghost, whose work in the soul, creating it anew, is foreclosed and made unnecessary by the dogma of baptismal regeneration. I protest in the name of manhood, which, while it is exalted in the priestly functions, is crucified in the sweetest affections of our nature. I protest in the name of womanhood, which, while it is adored in virginity, is pronounced, in effect, less worthy in the highest function of her being,—maternity. I protest in the name of childhood, which, while it is made the ideal of art in the painted Christ, is taught a falsehood in real life, in the unscriptural rite of pedobaptism. I protest in the name of a lost humanity, which is crying for salvation in the form of the true bread of Christ, and is receiving from the hand of Rome only the cold and nurtureless stone of naked rites and imposing ceremonies. Let Americans not be deceived; Rome is working as a system. The free Bible of our dear old Protestantism must never be given up, nor banished from the eyes of the people, at the behest of a system that at best has no sympathy, in theory or practice, with our democratic institutions. Such a ceremonial as I have witnessed to-day is at war with the whole spirit of our free American life. It would not be possible in Boston—or else, Boston would not be possible with it. I would wage no aggressive warfare on Rome, and I would allow Rome to wage none on us. We will stand on the defensive. We will face the questions that agitate the public mind, and say to Rome, "Hands off from our Bible, hands off from our common schools, hands off from our Lord's day, hands off from our consciences."—*Watchman and Reflector.*

Two items come over the ocean from Rome: one, that the Jesuits have left in various disguises, having secured their movable possessions, and the other, that Gen. Marmora renews the Pope's decree against Protestant chapels or services within the city. **The latter will not stand long.**

Papa and the Dogma.

It must be, indeed, sweet to the old Pope to feel that, although he has failed in everything else, the dogma of his infallibility is safe. France, who has been his long-time champion, recalls from his capital the troops that have protected him from his own subjects, and bites the bitter dust at the feet of a Protestant power. The King of Italy, whom he hates, rides into Rome as the French troops march out; but he is too late to interfere with the dogma, even should he think it of the slightest consequence. The powers that dictate the policy of Europe to-day are powers that have no respect for his Holiness. They are powers born of Protestantism. Education and freedom from priestly domination have made them great, while an infallible church has so sucked the life and manhood out of the other States, that they all sink into second and third rate powers. France, Spain, Italy, Portugal, Austria—how much influence have they in the affairs of Europe? Just as much as they get by breaking away from the traditional policy and the proscriptive authority of Rome, and no more. The Pope has failed to make his subjects happy, failed to make them prosperous, failed to secure their affection, failed to educate them, failed to hold his capital, failed to enlighten the masses under his influence in all the Catholic countries of Europe, failed to make them moral and religious, failed to secure their unity against the aggressions of Protestant power, failed to do anything for human progress, failed utterly as a temporal ruler; but he can congratulate himself that the dogma of his infallibility is safe. Happy man!—and so easily pleased.—*Dr. Holland in Scribner's Monthly.*

Republicanism in Europe.

We trust that the friends of popular government in America will build no high hope and expectation of the establishment of their principles and practice in Europe upon the changes that for several weeks have been in progress there. There are two causes working powerfully throughout Continental Europe—powerfully and effectually—to bind its people to monarchical institutions. The first is the interests and prejudices of the educated and powerful classes, and the second is the low intelligence and low morals of the masses. France, even if her leading men were sincere Republicans, is entirely unable to maintain a Republic. Such a Government can only be permanent in a country where intelligence is universal, where thought is free from priestly domination, and where men have faith in God and in each other. It is a sad and hard thing to say of any country, but it is true, that there is not enough of intelligence, principle, and virtue in France to sustain a Republic. A French peasant, who does not know a letter of the alphabet, and who takes his law from his priest, is a very different person from the American farmer or mechanic, who takes his newspaper and magazine, and reads and judges for himself. In America, men trust each other; in France, there is no faith in men; and none, for that matter, in women. Without this faith, a Republic is not possible. Without it, no people can govern themselves; and it is not best that they have the opportunity to do so.

What can justly be said of France in this matter can be said as justly of the other great peoples of Europe. Republican institutions are as impossible in Spain and Italy as in France. Both countries are cursed by a priest-ridden peasantry, of whom it is not possible to make the material of a Republic. Why should Americans rejoice to witness these popular uprisings for free institutions, when they know that their only result will be the closer enslavement of the masses, and the martyrdom

of the few who have the intelligence to know the right, and the faith and heroism to give their lives to it? Before a permanent Republic, there must come education, morality, religion. The old ideas of military glory, of government pomp and pageantry, and of caste and class distinctions, must be superseded by an intelligent apprehension of the glory of peace, a healthful love of simplicity, and a thoroughly practical recognition of the equality of men.—*Ibid.*

The French Republic.

WHAT we talk of as the "French Republic" is in reality nothing more than a number of men trying to establish one. Whether they will succeed or fail depends not on what they call themselves, or call the state of things which they are trying to bring about, but on the mental, moral, and material condition of the people of France.

A Republic is a governmental contrivance suited to people who have reached a certain stage of development through a certain process of training. To say that a people has not reached this stage is no more a sign of hostility to Republican government than doubting a man's fitness to take charge of an observatory is a sign of hostility to the study of astronomy, and of want of sympathy with his desire to better his condition. The French have, unfortunately, not passed through any process of training for a Republic, except such as they got in the brief reign of Louis Philippe. As a general rule, it may be said that a people's success in carrying on a government will depend on their truthfulness; and by truthfulness we do not mean simply the habit of speaking the truth in the transaction of the ordinary business of life, but readiness to face facts just as they stand, without blinking them, arranging drapery about them, or throwing artificial light on them. It cannot be denied that the attempts the French have hitherto made to govern themselves have been characterized by a strong dislike of facts, and a sort of desperate determination not to be governed by them, but by some ideal with which the formation of facts had nothing to do.

Another thing necessary to a Republic is, that the people should have something in the nature of reverence for a certain order of ideas, or certain legal formulæ—should, in short, strongly incline to and be accustomed to one kind of government rather than another; should, for instance, possess more respect for the acts of a legislature than for the decrees of a monarch, or for the process of a court of law than for a military order. Now, to the great body of the French people, all these things possess about equal value and equal claims to obedience. But the French not only have no faith in any set of political ideas, or any particular form of government, but have no attachment, even through the imagination, to any of the proposed plans of government. There are three things possible in France—a legitimist monarchy, an Orleanist monarchy, and a republic. There is not one of them to which any considerable or influential portion of the people is attached. There is not one of them which has not seen overthrown with indifference or approval. There is probably no sentiment more completely dead in French hearts than the sentiment of loyalty. There is one thing, and one thing only, which the majority of Frenchmen ardently desire in the matter of government, and that is security. Any government which can supply this in combination with a fair share of "glory" may be pretty sure of everything in the shape of devotion which the Frenchmen of this generation are capable of feeling towards the powers that be; but security they will have, and they will sacrifice everything else for it.—*The Nation.*

The Occupation of Rome.

The Pope and his friends are sadly perplexed, and from all parts of the Roman Catholic world there come the sounds of lamentation and woe. The Italian occupation of Rome is, we need not say, the cause of this. The Pope himself varies in his moods. One correspondent represents him as quite pleased with the appearance of the Italian soldiers, thinking them a great improvement of his late Zouaves. He calls them his dear children, and says they are the most religious soldiers he has ever seen. Another writer, however, says that the old man "has lost his usual calm; that he goes from one room to the other, profits by the fine weather, and walks round his gardens, asking whether any messenger has returned from either Austria, Belgium, or Portugal, and stamps his feet with indignation, crying against the indifference shown by European States towards him and his cause. He has given orders that all the windows looking towards the square of St. Peter and the Angelina Gate should be shut up, and whenever he hears the drums of the 3rd Grenadiers, quartered near the Vatican, beat, he puts his fingers to his ears." The Italians are meanwhile in ecstacies with the occupation; and an amnesty has been granted to persons for certain political crimes and offences. According to the latest telegrams, tranquillity reigns everywhere, and what is most surprising of all, the Pope and his prelates have accepted the King's enlistment money. When at the end of the month the prelates and priests looked (writes a Rome correspondent) into each other's faces, as much as to say, "Where are we to go for our money?" to their utter astonishment they beheld an employe of the Italian Government present himself to the Vatican and disburse the sum due to each of them. The sums paid amounted to fifty thousand scudi. In this special circumstance neither the Pontiff nor his ministers thought proper to protest against the usurping invader. If this be not a descent from the sublime to the ridiculous, we know not what is. At all events, we regard it as a recognition of the logic of events, from which the members of their community in other lands might learn a lesson in moderating their wrath.—*The Christian World* (London).

Recent Aspects of Popery.

Cardinal Cullen, of Ireland, has fulminated a denunciatory letter against Victor Emmanuel for taking Rome from the Pope, and has startled all Ireland by the Hibernian furore of its eloquence. Archbishop Manning has also sent a sensation through London, if not all England, by an equally vigorous attack on the Italian King, in a recent sermon. He characterizes Emmanuel as a "Judas Iscariot," and declares Rome to be "in the hands of a mob." The Archbishop, being a renegade from Protestantism, is naturally over-zealous for his adopted faith. It is characteristic of such converts to be truckingly ardent; they are so in this country, as well as in England; Father Hecker, Dr. Brownson, and their class are generally noticeable, not to say amusing examples. They gulp down without a grimace the extremest follies of the Vatican and its late Council—follies at which veteran French, German, and Hungarian Catholics—men of the highest standing for erudition and official position—recoil with alarm, seeing in them absurdities which cannot fail to compromise the prospects of the Church before the civilization of our age, and challenge to new vigor the skepticism of the educated classes generally.

Manning's oratory for the Pope, in London, can hardly fail to excite ridicule. His zealous allegations are indisputably false; Rome is not in the hands of a mob;

her people, though opposed to the Pope, did not rise at the approach of the Italian troops; they knew that it would not be necessary to do so, and that orderly patience would suffice for their deliverance. The Pope's foreign, hireling troops alone made any disturbance in the city by attempting a brief fight against the liberating troops. Rome, then, came into the hands, not even of Garibaldian volunteers, but of the regular troops of Italy, welcomed by the people, not with violence against their old oppressors, but with grateful vivas. The conduct of the people was one of the most noteworthy examples of self-control and good sense in the history of revolutions. They waited patiently for the orderly expression of their own will regarding the change by the "Plebiscite." And how emphatically they then spoke by the voiced, and to them novel right of the ballot. They gave 50,000 votes against the Pope to 50 for him. Even the section in which the Pope resides, and is still quietly ensconced—the Leonine city, as it is called—gave 1,499 against him, and but one for him. Such, in brief, is the history of this overthrow of the oldest throne in Europe, and in many respects the worst one; such the conduct of the "mob" of the London palatial apostate from the religion of his country. They set an example for all the liberalists of Europe.

The partisans of the Pope, in England and America, may well be mortified by such a result. It shows how profound and pervasive is the anti-Papal sentiment there under the very shadow of St. Peter's, and all around to the very periphery of the "Apostolic patrimony." The Plebiscite of the 2nd of October is tearfully ominous. The immediate subjects of the Popedom, the population which is most familiar with the central administration of the Church, sweep away in one day the "throne" of that long consecrated domination. Its more than imperial dictation to the civil throne of Europe is silenced for ever. Its diplomatic relations with the civil system of the Continent, complicated for ages with the most powerful courts, are quietly rent away like meshes of cobwebs. The Cabinet, the army, the navy of the Vatican disappear between the rising and the setting of a single sun. A political nightmare has been dispelled from the life of Europe; for whatever moral or ecclesiastical influence the Roman prelate may yet wield, it can never again seriously interfere with the civil system of the Continent. It will be more and more ignored in the policy and diplomacy of courts, and the political career of Europe will henceforth be open, clear of the most formidable interference that has obstructed it for a thousand years. This great revolution, though ostensibly brought about by the Italian troops, has been really effected by the ballot of the people; for to their discretion was it submitted by the Italian Government. And by them was it thus effected almost immediately after the Pope and his Ecumenical Council had pronounced the once terrible "Anathema" against any one who should attempt the alienation of the territorial and civil rights of his Court. That the Church may gain, spiritually, by this revolution is the conjecture of many good thinkers. It is a doubtful hope, however; it will depend upon not only the common sense, but the moral sense of her leaders, and they have not shown themselves to be the men for such a crisis. There are signs of coming schism in France, Germany, and Hungary. They may come to nothing; but all impartial students of the times must see that if Romanism does not effectively reform itself and put itself in better relations with civilization it must go down, swept under by the surges of modern progress.—*Zion's Herald.*

Roman Catholic.—The *Gazette of Cologne*, of October 10th, publishes a third list of Roman Catholics who protest against Papal Infallibility. The list comprises about one hundred and fifty names, from nineteen places. The Central Committee at Cologne, urges its friends to hasten the collection of signatures in all Germany.

SPECIAL MISSIONARY INTELLIGENCE.

Work Begun in Rome.

Mr. Clark writes under date of October 24th :

Help is wanted for commencing at once a work in Rome. Many exiled Romans, who have been for years scattered among the other cities of Italy, have returned, and others are soon to go. Among these there is a number who have embraced the Gospel, and are members of evangelical churches. These will form a nucleus for a church in Rome and constitute a center for an important work of evangelization.

Two evangelists from Milan, both Romans, are already at work in their native city. One writes that the prospects for a great evangelical work in Rome are magnificent. The other, in a letter I have just received, writes as follows :

" Thanks to God, there is every reason to hope, if I am not deceived in respect to the spirit and tendencies of this people, that very soon we shall see planted here a Church of Christ. We have great difficulty in finding just now a hall for worship. The smallest shops are rented at a thousand francs a year.—Yesterday I saw an apartment of ten rooms, for which the proprietor asks 3,000 francs a year. It is upon the first floor, and well adapted for a place of meeting. But we are poor, and the price is too high.—Yet we are not discouraged. The Lord I believe will send us friends to help us."

We wish to sustain two evangelists, several colporteurs, and hire a place of worship. It is also contemplated to remove our Theological School as soon as possible from Milan to Rome, but to do this we are in absolute need of assistance. For want of funds we have been compelled for the present to suspend it. There are now ten students who have completed a three years' course, and who with another year of study would be well qualified to labor as preachers of the Gospel. These young men we cannot afford to lose —they are greatly needed for the work, and they are men of piety, training and experience. There are many places in North Italy where such laborers are wanted to-day to respond to the urgent calls made us. Can we not have help to put these men into the field, by sustaining them another year in a Theological School at Rome ?

The Catholics of the United States last year contributed more than $170,000 to the American Catholic College at Rome, and the city of New-York itself $44,000,—while all the Protestant Christians of America, for the work of evangelization throughout the whole of Italy, contributed only about $15,000.

Now when Rome is entirely opened to the truth, the time is most favorable and opportune to establish there a Protestant Theological School, where pious Italian young men may be trained for the work of evangelizing Italy.

Chili.

VALPARAISO—MR. MERWIN.

Our Protestant day school for Chilians is becoming more and more a success.—It was opened July 15th, with three pupils, and at the beginning of Sept. numbered twenty-two. We had provided seats for only twelve scholars, thinking that such accommodations would suffice for a few months, but here we are at the end of a month and a half, with a crowded room and a few more children seeking admittance. Several families who will not attend our place of worship, are glad to improve the opportunity of sending their little ones to this elementary school. All who enter it as pupils have the fundamental principles of the Gospel brought within their reach. The Preceptor continues enthusiastic in his labors, and occupies most of his time in oral lessons. Several Chilians have spoken to me about the importance of establishing another school of the same nature in another quarter of the city. Had we the funds for such an object, there is no doubt but that many more children might be saved from ignorance, vice and priestcraft. A teacher of a private school, well recommended, has signified his willingness to transfer his present relations as soon as we can make it convenient to give him a trial.

A fortnight since I spent several pleasant hours with one of our church members who lives in an inland town. Through his efforts and prayers a little circle of Bible Christians has been formed, which promises to be a blessing to that community. They meet together on the Lord's day for worship in a private house, and during the week they often gather together to read the Scriptures and other religious books. At present this little congregation consists of only six individuals. A few days ago one of these visited Valparaiso for the purpose of purchasing a Bible, and to apply for admission to our Church. After a long and satisfactory conversation with him about personal religion, I inquired as to his manner of spending the Sabbath. He informed me that he was the owner of a retail store, a grocery, and according to the custom of the country, this was always kept open on the Lord's day. A few suggestions on my part in regard to the meaning of the fourth commandment, led him to say that he would have no hesitation henceforth in closing his store on Sunday, although it would certainly be contrary to his pecuniary interests. As his application for membership will not be voted upon until at the expiration of three months, we shall have an opportunity of knowing before then whether his practice squares with his theory.

Sept. 18th is the anniversary of Chili's Independence, and our native church in this city will celebrate that event (D. V.) with appropriate religious exercises. Dr. T's. congregation have kindly loaned us the use of their commodious place of worship for that occasion. The principal address will be delivered by Mr. Ibanez, the Chilian who is preparing for the ministry.

Truly yours, A. M. Merwin.

VALPARAISO—DR. TRUMBULL.

The information from Santiago is encouraging; the preaching of Mr. Christen meets with acceptance. At the close of this month he is to commence a service in German. To-morrow answers to the 4th of July, and Mr. Merwin is to hold appropriate services in our new church, aided by a young Chilian, Mr. Ibanez.

Enclosed are some of our items, which I select for your Magazine from the last number of our Record. Of the Spanish paper, the Corner Stone, we print now four thousand copies, and issue twice a month.

Talca.

The attendance in the school maintained by Mr. and Mrs. Sayre numbers fifteen. These are instructed in the various branches of primary education. Mrs. Sayre writes of her satisfaction in hearing her little pupils repeat their hymns and try to sing them to time and tune; the little girls usually sing while engaged in their sewing-class. She mentions how acceptable some clothing would be for some of them, for three especially, whose parents

are in straitened circumstances. Should any of our readers be disposed to respond to this invitation and aid this noble lady in her endeavor to educate and elevate the little ones, the editors of the *Record* will take pleasure in seeing that the gifts reach their destination promptly.

The Rev. Mr. Sayre preaches regularly in Spanish on the Lord's day to audiences of Chilians ranging from twenty-five to forty persons. While his task is beset with difficulties and discouragements, he still is animated to persevere. Some hear the word of truth from him with interest and gladness: among his congregation there are persons who manifest their grasp of Gospel doctrine in its rational value and moral power, in the articles they have prepared and forwarded, in Spanish, for publication in the *Piedra*. We are encouraged when thus our native friends boldly avow their convictions and seek to set their testimony to the Gospel before their countrymen. As foreigners it is but little we can accomplish beyond setting the truth before them; if ever it is to be disseminated in Chili, and the blessings of the Reformation to be extended to all the inhabitants of the land, it must be through the exertions of the nation's own sons.—Heaven grant we may live to see the day when great shall be the company of those that publish here in their own tongue the emancipating word of life.

The friends of the Gospel will feel, we are sure, an interest in any tokens of right thinking that may emanate from the people themselves—accordingly we subjoin a translation of a communication to the *Piedra* from a native friend in the interior, who desired it should be published over his name.

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Is Mary the Mother of God?

In common with all the members of the Roman Church, I was taught to believe so. . . . In consequence of this doctrine it is that Mary occupies a position so exalted in Heaven, and that her position gives her power to intercede for us sinners. Although I accepted this belief ormerly, and although it is received by almost all my countrymen, my ideas are now radically changed in this respect. With the Bible in hand it is impossible to receive such reasoning, and if we reflect a moment, it is likewise a most illogical deduction from the fundamental doctrines of the Church of Rome.

The Sacred Scriptures teach that there is one God; that He exists in three persons—the Father, the Son, and the Holy Spirit; that He is without beginning or end; and now, since the second person in the Trinity, the Son, is God, it is evident that He had no beginning, and consequently had no mother.

Jesus Christ, who is likewise called Immanuel (which signifies God with us) is God, existed from eternity, had no beginning, and hence had not a mother. When our Saviour appeared among us, He came as a man. He was a man, because from that period forward He assumed another nature, even the human, which nature had a beginning in the womb of Mary, by the power of the Holy Ghost; and of *this* nature she was the mother.

Throughout the life of Christ we see plainly that He did not cease to be God while He was on the earth, and at the same time that He was a man; consequently that He was God and man. Two natures He had, the one divine and the other human: of this latter Mary was the mother, but not of the former. Hence it is clear that Mary was the mother of Jesus Christ the man, but not of Jesus Christ the God; so that Mary was not the mother of God. Louis Daroch.

Talca, Aug. 18, 1870.

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The editors of the Record would lay before their friends the following encouraging correspondence:

From an inland one writes August 27th: "The English papers come regularly, as do *Las Piedras*, and these latter are distributed within an hour after their being received by me; they are not only distributed but *read* by the recipients, as I can testify. One of the strongest admirers of the *Piedra* is the owner of the principal shop . . . . and on the evening after getting his number of the paper, he

reads it aloud—to a motley crowd indeed; and as he has been until lately a schoolmaster, and possesses all the air and authoritative manner of a pedagogue, you can imagine the effect among a crowd of *peons* (laborers), &c. But he reads excellently, and gives a running commentary of explanation: and really he has done good. I send a copy to the boys' school here, and another to the district school in * * * *; the remainder of the copies have claimants in the town.

"The *Obrero* has been a noble success here, and daily I regret not having purchased more copies. They have been read and re-read, and are now posted on the walls side by side with the usual crucifix, medallions, &c. Yesterday visiting the house of ——, I found his bed-room papered with *Oberos*. I had given him two copies of each number, and he had bought the rest in Valparaiso. The girls' school remains hermetically sealed, the teacher refusing to permit the children to speak of our heretical publications; but even this will come to an end soon. An evening or two since our curate told me that the Infallibility doctrine will alienate numbers of Chilians from the Church.—He says orders have come from headquarters to make a belief in Papal Infallibility a *sine qua non* in confession and absolution; and that not a single penitent has acknowledged belief in the matter. I know from the lips of an elderly lady that she and her sisters have been somewhat roughly turned out of the confessional for having declared their entire unbelief in the absurdity.

"I could give you many other evidences that matters are progressing with us here—trivial enough at first sight, but indicative of movement in the right direction; and when I receive Dr. Trumbull's tracts I will write again and fully."

Later in the same day, this correspondent writes again:—"I wrote you this morning, and at 4 p. m. the carter delivered the packet with the tracts. . . . . It being our market-day, I availed myself of the opportunity, and as my various friends came, I distributed no less than 168 of the tracts. . . You may rest assured that not one will be given away without the certainty that it will be received and appreciated."

Incidents in Valparaiso.

An officer purchased a Spanish Bible. Orders had been given not to permit the distribution of our papers or tracts among the native prisoners. Another officer asked to have the *Piedra* brought to him regularly.

Two Chilian ladies expressed the delight with which they attended the Spanish Bible-class held by Mr. Merwin on Thursday evening. The elder of them said she had long desired to hear Spanish preaching by a Protestant, and become acquainted with true Christians.

A native, to whom a copy of the *Piedra* was given a few days ago, sought to defend the Bible Society and to convince his companions that its aim is to enlighten their countrymen.

The *Piedra* is read with interest; some express their gratitude to the editor. Many asked for the fifth number. A number of copies were distributed among the soldiers in one of the barracks.

An unusual number of Chilian families and persons, during the last month, have entered with interest into religious conversation; several said Christ is the sole Mediator; that neither Mary nor the saints can save us.

Santiago.

The distribution of the Word of God goes forward in Santiago under great opposition. During the month of August nine copies of Holy Scripture in Spanish were sold there, one in German, and one in English. Of other volumes 30 were sold, of which 28 were in Spanish. Fifteen copies of the *Pope and Council* were disposed of. Of the *Piedra* 900 copies were distributed.

Two young men asked for Spanish tracts, and a University student enquired for the *Piedra*.

A clerk in a dry-goods store, who had read some tracts and the *Piedra*, purchased a copy of the Bible.

In one day seven copies of the *Pope and Council*, by *Janus*, were sold to young men of education and respectability.

A Spanish Testament in large print was sold to a young man, a clerk, who for more than a year had been plied with tracts, but hitherto without success.

A cigar maker bought a Bible, having read some of our tracts.

In the lobby of Congress, one evening, 34 copies of the *Piedra* were given and accepted.

A carpenter not only received the *Piedra* with a warm and hearty welcome, as a blessing for himself and his countrymen, but gave a donation of a dollar, voluntarily, to aid in printing it for the future.

A cigar maker gave ten cents for the *Piedra:* a grocer gave twenty-five. Two merchants asked to have copies of every number left for them.

Two Protestant Chilians lamented the want of a concordance of the Scriptures in Spanish, as also of a good commentary.

A cigar maker bought, in Spanish, Nelson's "Cause and Cure of Infidelity," and another Seymour's "Evenings with Romanists;" these had purchased Bibles recently and attended our Spanish preaching.

WHAT HAS BEEN DONE IN HUNGARY, AND BY WHOM.—BY PASTOR KOENIG.

It is a very remarkable circumstance, that Christians in more favored lands directed their attention to Hungary just at the moment when the Hungarian nation had reached a turning point in their history. At the time preceding the conbict waged by the Hungarians in 1848, 1849, there was an evident intellectual awakening in the mind of the nation, there was a fresh patriotic impulse, and as regards the Church, the traditional faith had then lost its hold, and was rapidly dissolving under the influence of an increasingly bold and avowed Rationalism. The minds of many were weary of the dead forms, and now empty formulas of the past, and knew not where to turn in the search for reality.

The Free Church of Scotland took the lead by sending missionaries to Pesth, in 1841. By their unobtrusive labors, to which reference was made in a former article, a new life sprang up under their very eyes. A spark was kindled, which has burned ever since, and subsequent events, though they threatened to quench it, have only extended the rage of its influence.—The British and Foreign Bible Society followed with this noble work of disseminating the Word of God in all the languages spoken in the country, and the National Bible Society of Scotland joined hands with her elder sister in the diffusion of the sacred volume. Next came the American and Foreign Christian Union. Just at the time when our trans-atlantic brethren generously offered to support an Evangelist in Hungary, we had a young man, familiar with the Hungarian language, fully equipped and prepared for this work.—This Society has during the last four years also supported two other laborers, a Bible-woman and a colporteur; the latter worked with much success for three years in Transylvania, where no colporteur had ever been before him, and now fills the post of City Missionary in Pesth. I ought also to mention, that many Christian friends in the United States have during the last eight years privately assisted our evangelistic operations with their benefactions. The German Gustav Adolf Society has exerted itself likewise for Hungary, by granting liberal aid towards building churches and schools in room of those which were taken away by the Papists in the seventeenth century.

And last, not least, the London Religious Tract Society has made the most praiseworthy efforts in creating a religious literature for the various nationalities of that interesting country. In free countries, one of the most important means of religious education is the religious press. We all know what an efficient means of good this is in Protestant lands, how the numerous tracts, books and periodicals which convey religious thought and intelligence to the several denominations, contribute to the enlightenment and edification of each household. What share had Hungary in these powerful means of instruction? We must say, with regret, that this great field of labor was

entirely uncultivated. Aside from a few stray copies of religious books, dating back to the happier days of the Reformation, not a leaf even of a religious tract existed, until the London Tract Society took this work in hand.

Missions Not a Failure.

Look over the earth, and survey various institutions, and the various forms of society and of faith, which are in antagonism to the Gospel of Christ. There is hardly one which does not tremble from base to entablature. Hoariness and decrepitude have fallen on every religion that names not Christ. Some of them already bear the character of a relic, and others have been actually supplanted by the Gospel. Both the empire and the Faith of the False Prophet are confessedly toppling to the fall.

Does any man say that nothing has been done towards the conversion of the world to Christ? Then blot out all these from the record. Roll back the years, and restore the last century! Suppose, at the moment the tidings should dart along the telegraph across the seas that the missionary work was brought to a sudden pause throughout the world—that China had cast out the missionaries, burnt her Bibles and rebuilt her walls: and then another telegram that Buddhism had grown young again, and the wheel-tracks of Juggernaut were bowing with a sea of fresh red blood; and then a third, that the thousands of baptized Christians had apostatized and gone back to idols; and another that Ethiopia was hugging the chains again, and resting in congenial night; and the Isles of the Sea, where a nation had been born in a day, had gone back to their vomit and sensuality; that every Missionary Society had shut its doors and dismissed its agents, and recalled its preachers and physicians and teachers; that the thousand religious printing-presses were broken into pieces; the hundreds of thousands of Bibles, and the million of religious tracts were as if they had never been; that the bloody horrors of the slave trade were revived; the asylums for the widow and the orphan and the prostitute and the inebriate were razed to the ground; that multitudes of wretches who had been brought to the feet of Jesus Christ through the agency of Christian men and women, were all lost forever; that the names of Schwartz, and Heber, and Martin, and Wilberforce, and Clarkson, and of the long retinue who had been baptized with the world's spirit of benevolence, had become only as by-words of cursing and reproach throughout the world. As all this budget of vicious tidings was emptied before us what would a skeptic say? His moral sensibilities might impel him to exclaim, "What arch-demon of woe has been let loose upon the world? It is the withholding of God's arm. It is the boiling over of the bottomless pit!" But the logic of his skepticism would oblige him to say, in cold-bloodedness, "It is only the undoing of the mighty nothing which has sprung from the missionary benevolence of the age—better undone than done." This skeptical question of missionary facts brings its own refutation.—*N. A. Vinton.*

If we had spiritual standards of value, as well understood and as easily applied as those by which material interests are judged of, and if we could reduce the cost and the gain of Missionary effort to some accurate estimate, it would be found that the return has equalled the outlay—nay, that the benefit we have ourselves received has very much exceeded the price that we have paid for it. Why, among other things, it has greatly enlarged the sphere of our observation and the sphere of our general knowledge; it has made us familiar with climes, with countries, with languages, with forms of individual, and social, and national life, of which we should otherwise have remained ignorant; it has enriched our own literature with some of the noblest productions of sanctified genius and learning; it has furnished for the admiration and delight of mankind examples of self-denying piety and moral heroism that are almost without parallel since the days of the Apostles; it has linked us in conscious brotherhood to

those who dwell in the uttermost parts of the earth, and given us to feel what before we professed to believe, but never thoroughly realized, that God hath made of one blood all nations of men, and that in every nation "he that feareth God and worketh righteousness is accepted of Him." Christianity has the power, and is destined, in the providence of God, to loosen and displace the foundations of idolatry, and superstition, and infidelity. We know not what forces have been generated by the preaching of the Cross and the circulation of the Holy Scriptures abroad, or at least we know not to what extent they are now fermenting and spreading below the point to which actual observation can go. But we do know that they are there, and will one day appear in a revelation of redeeming mercy that will change the whole face of heathen society. We have to be patient whilst we have to be hopeful. A vast continent of idolatry cannot easily be brought down and resolved into soil in which the seed of life shall take root; yet as the great agencies of physical nature are in many places disintegrating and reducing the solid rock to a condition fit for the future ploughman and vine-dresser, and as in many other places where the sea now rolls are depositing layer after layer of sand and silt and soil over which harvests shall hereafter wave in the summer breeze, so the breezes of Divine truth and grace are at work among the seemingly compact formations of ancient and modern superstition; and shall in due time reduce them to a kind of practical soil, in the cultivation of which the ploughman shall overtake the vine-dresser, and the trader of grapes him that soweth the seed.—Dr. Stacey.

Of the prospects of Christian Missions generally, Bishop Thompson says:

Missions are planted all over the world. There are now 86 missionary societies, and 40,000 missionaries in the field; the word of God is preached in 15,000 localities in the heathen world; 5,000,000 are annually collected to sustain them; 687,000 converts are enrolled in Africa, and 713,000 in Asia.

The most important parts of the world are taken and manned. 100 missionaries witness the downfall of Fetichism in Madagascar. 800 native preachers and 20,000 communicants confront it in the South Seas, 20,000 in South Africa, and 15,000 in West Africa. 100 native churches confront Mohammedanism in Turkey and Persia, 600 missionaries assail Brahminism in India, and 174 missionaries attack Buddhism in its strongholds in China.

China.

This vast empire is feeling deeply the divine influence of the Gospel. The way is preparing rapidly for the conversion to Christianity of its millions of people. The celebrated Dr. Morrison arrived there in 1807, since which time 338 Protestant missionaries have labored in the empire. Among the results of these labors, 490 works have been printed in Chinese, of which 28 were translations of Scripture, or portions of Scripture. 30 commentaries on portions of the Bible, 232 theological works, 74 educational or scientific works, 231 were printed in English, 9 in Malay, 8 in German, 6 in Dutch, 2 in Japanese, 1 in Mongolian, and 1 in Siamese. Eleven of the missionaries published more than twenty volumes, each in Chinese, English, and other languages, the entire number being 432.

South Sea Islands.

The report of the London Missionary Society shows the marvelous triumphs of the Gospel in the South Sea Islands. The following from the report will be read with interest:

"In no part of the world have the triumphs of Christianity been more marked than in the Islands of Polynesia. It would be difficult, probably impossible, to find any chapter in the history of the Church describing an overthrow of idolatry so rapid and so complete as that which has taken place in the South Sea Islands. Sixty years ago there was not a solitary native Christian in Polynesia;

now, it would be difficult to find a professed idolater in those islands of Eastern or Central Polynesia where Christian missionaries have been established. The hideous rites of their forefathers have ceased to be practiced. Their heathen legends and war-songs are forgotten. Their cruel and desolating tribal wars, which were rapidly destroying the population, appear to be at an end. They are gathered together in peaceful village communities. They live under recognized codes of law. They are constructing roads, cultivating their fertile lands, and engaging in commerce. On the return of the Sabbath, a very large proportion of the population attend the worship of God, and in some instances more than half the adult population are recognized members of Christian churches. They educate their children, endeavoring to train them for usefulness in after life. They sustain their native ministers, and send their noblest sons as missionaries to the heathen lands which lie farther west. There may not be the culture, the wealth, the refinement of the older lands of Christendom. These things are the slow growth of ages. But these lands must no longer be regarded as a part of heathendom. In God's faithfulness and mercy, they have been won from the domains of heathendom, and have been added to the domains of Christendom."

When I was travelling a short time ago, I met a native man, and seeing he was a Christian, I inquired his history. It seemed he was a great man, and had in his home great riches and much power. He heard the preaching of some one, I have forgotten whom, and became a Christian. After he learned to read his Bible, he said he saw the words, "Son of man, I have set thee a watchman. If I say unto the wicked, Thou shalt surely die, and thou giveth him not warning, nor speaketh to warn the wicked from his wicked way to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thy hand." This made him see that he could not settle down quietly and leave his people untaught. His friends surrounded him, urged, begged, and even tried to force him to remain at home. He said "No" to all, and went his way. He forfeited his power, his wealth, his joys and home, and taking his Bible he went forth.

You may smile at his sacrifice, and say it is nothing compared to what one gives up who leaves America. Say so, if you choose. In my mind he gave up more than any of us did, or could. He went far and wide, and hundreds believed through his teachings; and he is traveling still and teaching still, eating such food as is given him, and forgetting all things in his love for God and his fellowmen.—*Christian Work in Zulu Land.*

From the report of the Waldensian Missions in Italy, which has just been published, we learn that there are now thirty stations in connection with that Church, where either a pastor, evangelist, or teacher is laboring; and that from twenty-five to thirty other places are periodically visited, some of which give every prospect of becoming important churches, were it possible to place an evangelist to labor there. Sixteen of the stations possess buildings for churches and schools; in the remainder it is necessary to hire rooms. The number of laborers in connection with this mission amounts to eighty-nine, namely, twenty pastors, fifteen evangelists, and fifty-four teachers. The services in the different stations are attended by about three thousand three hundred and thirty-five regular hearers, while a large number of persons attend occasionally, being attracted by curiosity. From three hundred and twenty-five persons who have attended during the past year classes for catechumens, one hundred and seventy have been admitted to the Lord's Table. About two thousand persons are now regular members of the church.

The Gospel in Spain.

"The Church of the Martyrs"—such is the name accepted by the congregation in Valladolid, a city where, three centuries ago, so much precious blood was shed of "those that were slain for the word of God and for the testimony which they held." The cry has gone up from beneath the altar, "How long, O Lord, holy and true?" And now the martyr-blood is being avenged in the free proclamation of that same Gospel on the very spot where

the flame extinguished the voice of the witnesses, only to give efficacy to their testimony. Glorious it is to see the resurrection of truth divine! "That which thou sowest is not quickened, except it die; but if it die, it bringeth forth much fruit."

The public services in Valladolid, so happily inaugurated a month ago, have continued to give evidence of large and uninterrupted blessing. Each Sunday morning the devoted young evangelist has his Sunday-school; the same in the afternoon, the public service; the same on the evenings of Tuesday and Thursday; whilst on the other evenings, except Saturday, he conducts a class for singing, which, in his hands, comes to be an active and efficient means of propagating the Gospel. The school is already attended by some eighty or ninety boys and girls. The public services are crowded; the room holding about 1,000 persons.

Dublin Schools.—A clergyman who recently visited Ireland for the purpose of helping in our missions gives the following:

"A lady had said to me, 'The children in the *Irish Church Missions* have the Bible at their fingers' ends, but it is a question whether they are taught the need of having it written in their hearts by the Holy Ghost.'"

This led me to ask a child of about six years old in the "Bird's Nest," "Will head knowledge save you?" "No," answered the child, "we must get the Word of God in our hearts." "And who can put it there?" "Only the Holy Ghost," was the reply.

Another child in the same school, in answer to this question which I put to her, "Can a sinner go *straight* to the Father?" replied, "No, sir, Jesus said (quoting chapter and verse), I am the way, no man cometh unto the Father but by me."

This answer was given by another little girl to one of the Dublin clergy, who asked, "What is faith?" She answered, "The Spirit of God moving the soul to *lean upon Jesus*, and to trust Him for salvation."

Sunday Schools.—On Manhattan Island the Roman Catholics have 24,258 scholars in their Sabbath schools, the Episcopalians 20,373, Presbyterians 18,673, Methodists 16,581, Baptists 9,963, Union schools 7,392, Reformed (Dutch) 5,731, Lutheran 5,169, Congregational 1,537. The denominations generally called evangelical have 356 schools and 88,237 pupils, the Roman Catholic 39 schools and 24,258 scholars; the remaining bodies, 23 schools and 3,331 scholars.

ITEMS WORTHY OF NOTE.

Romanism and the School Moneys.—The school moneys of New York city were recently distributed. The Hebrew societies received $6,000; the Protestant schools, $32,000; the Roman Catholics, $180,000. Three Catholic schools received $32,500, or nearly as much as all the Protestant schools together. It will be remembered that the mass of Romanists pay but a moiety of the public taxes, and that the $180,000 which the Catholic schools receive is the money contributed by Protestants. This is sectarian appropriation of funds.

Movement amongst Montreal French Canadians.—One hundred and seventy French Roman Catholics here have sent in a document over their own signatures to M. Rousselot, the parish priest of Montreal, in which they boldly denounce the errors of Rome, and proclaim themselves Protestant Christians. The document is published in the *Montreal Witness* of Saturday, the 27th of August, duly attested. It commences:

Monsieur le Cure : We, the undersigned, herewith inform you that the God of the Gospel, in His infinite mercy, has opened our eyes to the errors of the Church of Rome, and has given us grace to enable us to abandon them.

It is not the name of saints, of angels, or of the Virgin—it is the name of Jesus only that we will in the future call upon, in order to be saved ; for it is written in he Word of God that "there is no other name given among men by which we can be saved ;" and Jesus himself has said, "Believe in me, call upon me, and you shall be saved."

We cannot but regard the mass as a sacrilege, and you deceive people when you say that you renew the sacrifice of Calvary in your mass. An *imperfect* thing alone can be renewed—that which has deteriorated, which is worn out or destroyed by time. But the sacrifice by Calvary is *perfect;* it cannot be deteriorated, nor lose its virtue and efficacy. And this sacrifice being always present to the mind and eye of God the Father can never be effaced from His memory. The great God, having once for all accepted this sacrifice as the payment of the debt of every sinner who will accept Jesus Christ, follow Him and love Him, does not require the mass purchased by money in order to bestow grace upon the guilty. It is written that this sacrifice ought not and cannot be offered more than once (Heb. ix. : 25-28). An imaginary purgatory may add to your wealth on earth, but it cannot purify our souls. It is written that the "blood of Jesus Christ alone can take away sins."

It is not the apostle Peter, but it is Jesus Christ, the Son of the living God, who is the foundation-stone of the Church.

It is not to the apostles only, but to all the disciples, that Jesus Christ has given the power, and also the command, to forgive trespasses committed one against another, which is clearly proved in the xviiith chapter of St. Matthew, from the 18th verse to the end.

Be good enough, therefore, to consider us as no longer belonging to the Church of Rome, for we have decided to leave the religion of the Pope in order to follow Jesus Christ, and to serve Him alone.

Sixty of the Roman Catholic clergy of Madrid have left Rome, and formed a new Free Church. The infallibility question has helped on this movement. A priest in Madrid, of Jewish blood, has joined the Protestants, and is reported to be a very eloquent man. He went six weeks ago to Avilla, a town where there is a seminary of Catholic priests, and his preaching drew such crowds that the theatres were shut up, except on Sundays, when some foolhardy player on the stage undertook to abuse the Protestants. He was immediately whistled at and hooted by the audience, who insisted upon his reappearing to retract all he had said. The result is a new church in Avilla. It is stated that a priest of Estramuda has renounced Papal supremacy, and that fourteen parishes have followed his example.

The Rev. Father Smith, of St. Mary's Church, Jersey City, in a discourse on the 18th of September, said that "notwithstanding the warning and advice given to many Catholic parents, they still continue to send their children to the public schools, thus endangering their morals, and leading them to follow the examples of others whom they meet at those institutions. They knew that the clergy were hostile to those schools, the Pope and the bishops were opposed to them, and yet some fathers and mothers sent their little ones to be educated in them, instead of letting them be taught in the schools of the Brothers and Sisters of the Church." He added, by way of further intimidation, "that the Right Rev. Bishop Bayley would officiate in the sacrament of confirmation in St. Mary's next Sunday ; and that the pastor, the Rev. Father Senez, would probably be informed by the bishop what he should do in the cases of parents who, despite repeated warning, continue to send their children to the public schools."

The *Catholic Family Almanac* for 1871, though singularly barren in general denominational statistics, has some curious information regarding the new tractarian movement of the Roman Church in America. "The first Catholic tract of the Catholic Publication Society," we are told, "was issued in May, 1866," and was con-

tributed by Archbishop Spalding, of Baltimore. Since that time the society has issued, at intervals more or less apart, forty-five tracts. Of these tracts there have been *two and one-quarter millions* (2,250,000) printed by the society, and tens of thousands have been distributed gratis in the city prisons, in the penitentiary, work-house, hospitals, and other places in this city; and in the State prisons at Sing Sing and Clinton, in this State. Besides these, the society supplies tracts to the Brooklyn Navy Yard, for the school-ships, and all the Government vessels departing for the various sqadrons. A large number of tracts have have been sent to stations of the army in South Carolina, Texas, New Mexico, and to some of the 'soldiers' homes,' where wounded and disabled or infirm soldiers are taken care of, many of whom, in fact the majority, are Catholics."

An Impostor Denounced.—*The Christian Union* publishes a card by E. A. Saxton, Prof. G. Auffray, James H. Grovestein, Crammond Kennedy, and another by Dr. W. R. Gordon, charging T. O. R. Keatinge with having been detected in various crimes, including lying, false witnecs, unchastity and swindling. In an editorial, Mr. Beecher says "explicitly":—"We are fully convinced, upon the amplest evidence, that Keatinge is an impostor and utterly unworthy of trust."

Dr. Clark's Reply to Dr. Spear.

Editor of The Christian World.

DEAR SIR—In the last number of *The Christian World*, Dr. Spear charges me with doing him injustice, not in relation to any arguments he has used on the School Question, but on a merely side issue, namely, in regard to what he said of the Cooper Institute meeting.

The simple point, therefore, for me to consider is the grounds of my impression that Dr. Spear attacked that meeting—an impression that was distinctly made upon other minds beside my own.

After giving the names of the speakers at the meeting, quoting one of the resolutions and some of the statements made by Mr. Hiram Ketchum, and remarking thereupon, Dr. Spear makes this declaration: "The whole action of the meeting was a mere farce, and the *speeches* go for nothing unless it meant to protest in good faith against any support being given by the State, not only to schools in which Catholicism is taught, but equally those in which Protestantism is made an element of school instruction."

The schools here referred to are public schools; for Dr. Spear, after speaking of the private schools, to which he says the doctrine of Mr. Ketchum refers, adds this sentence, which immediately precedes the one we have quoted. "From all such schools the State is bound to turn away, and confine its patronage and management exclusively *to public schools*, authorized by itself, supported by general taxation, not sectarian in their character, and in which religious teaching is not included in the educational programme." Then follow the words we have quoted.

This meeting was called to protest against the appropriations made by the City of New York for private schools, a very large share of which the Roman Catholics obtained, and to preserve and protect our system of public education. Mr. Peter Cooper, in his opening address (as reported March 31, 1870, in the *New York Tribune*) said: "The subject for our consideration will be the means necessary to preserve, protect, and perpetuate in purity our glorious system of public and general education. What interest is there, my friends, that can compare in importance with a system that provides instruction for every class of the community in all those branches of knowledge that are indispensable to enable the rising generation to know their rights, and perform those duties that devolve upon every American citizen!"

Now, did it enter into Mr. Cooper's mind when he and others were at this meeting for the distinct and avowed purpose of preserviug our school system as it now exists, to protest in good faith, or in any kind of faith, "against any support being given by the State to schools in which Protestantism is made an elemcnt of school instruction?" Does any one imagine that such an idea was entertained for a moment by such a man as the Hon. Hiram Ketchum, who has so long been the champion of the Protestantism of the Bible in our public schools?

Now, until Dr. Spear can prove that the meeting meant to protest against any support being given by the State to schools in which Protestantism is made an element of school instruction, he stands before the public as pronouncing the whole action of the meeting *a mere farce, and the speeches as going for nothing*. Observe, this is his judgment of the *whole* action of the meeting, and not a part of it. He adds: "The *speeches* go for nothing," unless a certain condition is met, which condition, we believe, is not met; and in this belief we must remain until Dr. Spear shall prove the contrary. When he shall cite the evidences that the meeting "meant to protest in good faith against any support being given by the State, not only to schools in which Catholicism is taught, but equally those in which Protestantism is made an element of school instruction," we will acknowledge that his article made a false impression upon our mind.

Dr. Spear also complains that I misapply the quotation that I made in my review. It is as follows, with a single sentence that precedes it: "The law of the land is what constitutions and statutes say, and not the remarks of *private* individuals, however learned or eminent they may be. Give us the constitutions and the statutes, one or both, which invest either the Bible or its religion with legal authority, and then we will acknowledge the fact, whatever we may think of its nature. Till then we do not propose to

take passage on an ocean of mere *foam*, made up of rounded periods and general phrases, which in the pending issue mean nothing for the want of precision in part and of truth in part."

Receiving an impression for reasons already assigned, that the drift of the article was hostile to the meeting, we naturally inferred that the "ocean of mere foam" was raised in Cooper Institute. These rounded periods and general phrases we supposed were uttered at the Cooper Institute meeting. But Dr. Spear tells us that we do him great injustice by such suppositions. He ought to know; and if we have misjudged him, we are willing to stand corrected.

Yours very truly, RUFUS W. CLARK.

EDITORIAL NOTES.

Secretary for the New-York Field.—With peculiar gratification our friends will receive the announcement that the Rev. Horace James has accepted the appointment to this most important Field, which has been unanimously and cordially tendered by the Board of Directors. With eminent abilities for pulpit and platform ministries, and a rare courtesy and geniality of personal address, we believe Mr. James will honor the great cause he represents, and create for it a new interest and more generous support among the intelligent Christian laymen of the New York churches. From the pastors of these churches especially we bespeak for him a cordial welcome and co-operation.

A Word about the Contents of this Number.—Dr. Hall's admirable paper will well repay careful perusal, and is of permanent value.—The testimony to our great work now in healthy progress in Mexico, furnishing confirmation of previous statements, we trust will not be overlooked.—The Missionary Intelligence has been carefully prepared, and will, we believe, be found interesting and useful.—Special attention is asked to the statement of the work already begun in Rome. In addition to this, we are happy to state, that a Waldensian preacher is established there, and that the British and Scottish Bible Societies, and the Italian Publication Society, have colporteurs busily employed in selling and distributing Bibles and religious books, even in the Leonine City.—In calling attention, finally, to the contents of this Volume (1870) on the last page, we desire to say that all the Numbers can be supplied at the price of publication, and will be sent post-paid to any address.

Several of the larger Eastern Synods of the Presbyterian Church, and one in the West, have cordially endorsed the work of this Society, especially in Mexico and Southern Europe, after listening to statements by Secretaries or friends of the cause. We cite only the action of the venerable Synod of Philadelphia:

In view of the wonderful opportunities recently opened for the introduction of the evangelical faith in the Roman Catholic countries, particularly in Mexico, Spain, and now in the late Papal States, the last opened, and the last which remained to be opened: Also,

In view of the work of the *American and Foreign Christian Union* upon the first two of those fields, and the progress of its arrangements for entering the last named: And also,

In view of the encouraging reports which come from the fields occupied, it is hereby

Resolved, That this Synod recognizes the "American and Foreign Christian Union" as an agency in the work of Christian evangelization, owned by God, and worthy of the practical sympathy of the friends of the true Christian faith.

In view of the general practice of arranging the Church Schedules of Benevolence at the beginning of the year, we earnestly beg of pastors and churches a place for the great and momentous work of this Society. Surely the record of results achieved and of blessed effects in progress in Mexico, South America, Italy and elsewhere, warrants us at this juncture in urging this request in the name of the Master.

Forty-five out of sixty Home Conferences of the Methodist E. Church, including all before whom the subject has been brought, have warmly approved and commended to the confidence and aid of their churches the work of the American and Foreign Christian Union. We trust that at least the larger Methodist churches will respond to this strong commendation, and answer the fervent and wise appeals of Dr. Wm. Butler with offerings commensurate with the needs and value of the work.

There is a peculiarity in Missionary work among Romanists, as distinguished from other foreign missions, which ought to be specially noted. It is that while both aim at the salvation of men, the work among Papists has, to American Christians, the additional feature of a self-defensive enterprise. The South African does not bring his Fetish rites into Christian lands, nor even the Chinese immigrant his Joss-worship into actual conflict with Christian institutions. But Romanism sends its forces and uses its system for a life and death warfare upon our evangelical faith. And this, which is confessedly our greatest peril at the present hour, is *now* directly met and counteracted by this Society alone. For this reason, until the several Church organizations undertake this work for themselves, they should unite to make this Union effective.

Our Female Visitors and Bible-readers in Cincinnati are greatly encouraged in their labors among Roman Catholics at the Hospital and Prison, in their schools for sewing, and their visits to families of the poor. The last month's report speaks of two converts (adults) received into Protestant churches, and three others as gladly welcoming the pure truths of the Gospel. Patient, persevering, and Christ-like devotion is bringing fruit even in so unpromising and hard a soil as that upon which they labor.

The "*Christian World*," of London, a wisely, fairly, and ably edited weekly Journal of immense circulation, speaks of the actual working and results of the new Education Bill in England as follows:

The school boards, about whose constitution and powers there were such hot and eager debates, only supplement the deficiencies that remain after denominational zeal had done its utmost. Fresh inducements are held out to those who desire to train the young generation in the narrowest principles of sectarianism. All the professions of liberality from Mr. Forster have ended in giving a larger premium to the clergy, who desire to cover the land with schools in which the Church Catechism is taught, and their own influence is supreme. Hence the meetings of diocesan boards of education, hence the stirring appeals of archbishops and bishops to their flocks, hence the zeal in getting up subscription lists for new schools. So far as they succeed, they will not only increase school accommodation of their own, but they will prevent the establishment of schools of the more national and liberal character provided in the Bill.

LITERARY NOTICES.

BOOKS.

Immanuel: or, The Life of Jesus Christ our Lord. By Zachary Eddy, D.D. With an Introduction, by R. S. Storrs, Jr., D.D. pp. 756, with Illustrations. Springfield, Mass.: W. J. Holland & Co.

This book, intended for the mass of intelligent and thoughtful Christian readers, while intelligibly and compactly refuting the arguments and cavils of rationalistic assailants of Christianity, aims rather to set forth in clear and graphic style the great events of our Lord's earthly history, and the scope and substance of His wondrous sayings and discourses. It is justly characterized in the admirable introduction as "the fruit of much thought, and of many judicious and enlighten

ing studies, written in a spirit most loyal and reverential toward him it would represent, and presenting in an emphatic and animated style the results of a scholarly and sympathetic investigation of the primitive documents which portray his life, as well as of what in later days has been written about them."

Thus adapted by its intrinsic excellence and charm of style to inform and interest thoughtful readers, we add that the book is especially attractive by the fair and beautiful form in which it is presented by the publishers. For this, but more for its rich and rewarding substance, we commend it to place among the few choice volumes of the Christian household table.

SERMONS PREACHED AT BRIGHTON. By the late Rev. Frederick W. Robertson. With Portrait on Steel. Large 12mo, 838 pages.

LIFE, LETTERS, LECTURES ON CORINTHIANS, and Addresses of the late Frederick W. Robertson, M.A. Large 12mo, pp. 840. From the press of the Messrs. Harper of this city.

Few men have left so broad and deep an influence upon their own generation as this sensitive, suffering preacher of Brighton. Struggling life-long with disease, with opposition and misapprehension on almost every side, because of views which his manly, noble nature compelled him to advocate, he held steadfastly on to the end, and died at last under the sad conviction that his life-work was almost in vain. But the fruit of that life, garnered in these volumes, has enriched the intellectual and religious life of the English-speaking world. No mind that has read these discourses, and multitudes of preachers of every name have pondered them, but has been quickened and advantaged by the reading. To not a few they have furnished the seeds of thought for many a discourse, and always, when discriminatingly studied, with clear apprehension of questionable points in the author's scheme of faith, they have served to enrich the teachings of the pulpit.

We call attention to this tasteful, compact and uniform edition, and its very low price of $1.50 a volume.

THE ROB ROY ON THE JORDAN, NILE, RED SEA, AND GENNESARETH, etc. A canoe cruise in Palestine and Egypt, and the waters of Damascus. By J. Macgregor, M.A. With maps and illustrations. Harper & Brothers. Crown 8vo, pp. 464.

What a venturesome, educated, keenly observant, Christian Scotchman, with healthy mind and body, experienced, saw, and studied in his novel mode of travel, is graphically recounted in this beautiful volume.

With thorough information and appreciation of the points of interest in his route, with a readiness to adapt himself to the strange people and perilous experiences among which he is thrown, and with a useful aim and reverent spirit prompting and guiding all his explorations, his narrative of places and of scenes, and his investigations respecting various Scriptural localities, are fitted equally to fascinate and interest all classes of readers.

When we add, that the book is full of illustrations of like useful and attractive character, truthfully drawn, we cannot refrain from pronouncing the volume one of the most valuable as well as readable that has been written about the Sacred Land.

SCIENCE AND THE GOSPEL, or the Church and the Nations: a series of Essays on great Catholic Questions. pp. 600. London: Macmillan & Co.

We have in type, for the next number, a succinct resumé of these able discussions respecting Christian Moral Science in its principles and their practicable applications.

OUR SISTER REPUBLIC: Mexico in 1869–70. By Col. A. S. Evans. pp. 518, with numerous engravings. Published and sold by subscription only. (Agents wanted in every town.) Hartford, Conn.: Columbian Book Company.

Col. Evans was a member of Mr. Seward's party, and so enjoyed unusual facilities for actual study of the people with whose previous history he had been familiar, and in whose recent struggles he had warmly sympathized.

Graphic and picturesque in its descriptions of the country and its inhabitants, the book is attractive in style, interesting in incident, and instructive in matter. The author gives his impressions of our great mission work, and embodies a statement of that work by Mr. Riley. We need hardly say that in the interest of a progressive civilization and reformed Christianity, we deem its publication most timely, and heartily commend its perusal to all our countrymen. Of the book, Mr. Seward says in a letter to the author:

"Your details are full and accurate; your account of the resources of the country is not exaggerated; your style is attractive, the book is spirited, and I think it calculated to be useful."

ALMOST A PRIEST. By Mrs. J. McNair Wright, author of "Almost a Nun," "Priest and Nun," etc. Philadelphia: McKinney & Martin. pp. 432.

In this, as in her previous works, Mrs. Wright has done good service to the cause of truth by the exposure of the interior working of the subtle and ingenious machinery of the Romish church as it is now in operation among us. Dealing only with facts, writing in a chaste style, and using the story simply to bring out clearly and impressively the actual realities of the system, Mrs. W. has produced a book which will be read with profit, and which ought to find access to all our American households.

The American converts to Romanism, who have originated the Catholic Publication Society, are busily engaged in the production of volumes, similar in kind, in the interest of their system. Of these they have already published very many, in book form, as well as in the pages of the "Catholic World," skilfully designed to ensnare all classes of readers. To counteract these, we greatly need volumes in kind, and we know of none more useful to this end than the book before us and its predecessors.

QUARTET AND CHORUS CHOIR. By Joseph P. Holbrook. New York: A. S. Barnes & Co. pp. 224. $3.00.

A very choice book, admirably printed, for the Christian home as well as the choir. The

Publishers say: "The author and compiler, J. P. Holbrook, Esq., as is well known, composed, adopted, and arranged the very popular music in the "Songs for the Sanctuary." The author states that "it contains the matured results of many years of careful research and study in direct connection with an actual weekly demand by a cultivated choir."

Complete in itself as a collection, with a high, pure character of music, it needs only trial to commend itself to universal popularity. We believe that a large proportion of its compositions will abide the severest tests of our modern service of sacred song, and long contribute to the spiritual help and joy of Christian congregations and households.

PIANO AND MUSICAL MATTER. By Mme. Gabrielle de la Motte. 8vo. Boards and paper, $2; do., tinted paper, $2.50; do, $3.00. Boston: Lee & Shepard.

As a book for critical study and instruction, and as a compendium of information on musical matters, both technical and general, it has already attained a high position in standard musical literature.

LIGHT AT EVENTIDE. A compilation of Choice Religious Hymns and Poems. By the Editor of "Chimes for Childhood." etc. 16mo. Tinted paper. Cloth, $1 50. Boston: Lee & Shepard.

THE BOYS OF GRAND PRE SCHOOL. By the author of "The B. O. W. C." "The Dodge Club," etc. Illustrated. 16mo., pp. 348. Boston: Lee & Shepard.

Messrs. Lee & Shepard asked a professor in a Nova Scotia Academy to write them a book about boys for boys. The "B. O. W. C." was the result, the popularity of which was such that it has been constituted the first of a new series; the present volume is the second, and is a highly entertaining story of life in an academy of boys.

FROM the Presbyterian Board of Publication, Philadelphia, we have received the following books, illustrating points of Romish Church history, respecting the various persecutions of Christians in the middle ages, and the character of the methods still employed by her:—"Tales of the Persecuted." pp. 432. Exceedingly interesting. Sketches of prominent martyrs and scenes of martyrdom. "Chronicles of the Old Manor House." By G. E. Sargent. 576 pages. A story of the time of Henry VIII. "The Faith in Hungary." By author of "From Dawn to Dark in Italy." 176 pages. The origin, progress and decline of Christianity in that land. "The Huguenots of France," or the times of Henry IV. pp. 198. "Martyrs and Sufferers for the Truth." By W. S. Plummer, D.D. pp. 172. "Historical Tales for Young Protestants." 223 pages. "Sunday Evenings at Northcourt." 248 pages. "The Manuscript Man." By author of "Golden Hills." A story of the conversion of Irish peasants, and the methods used. All of these books we heartily commend as timely to our S. S. and Home Libraries.

HANDEL AND HAYDN. Being the second vol. of "The Tone Masters." A Musical Series for the Young. By Charles Barnard. 16mo. Illustrated. $1.25.

In this, as in many of their carefully-prepared books for the young, Lee & Shepard have made a great advance in one all-important particular of interesting the intelligence of youthful readers. And we may add here, in reference to all their juvenile literature, now becoming very extensive and varied (as the new books noticed here testify), that the tone, while not avowedly religious, is healthy and natural, unusually free from the sensationalism that disfigures and mars so many publications of the sort.

FROM Lee & Shepard, Boston. Lee, Shepard & Dillingham, New York:

WHY AND HOW. Why the Chinese Emigrate, and the Means they adopt for the Purpose of getting to America. With Sketches of Travel, Social Customs, Amusing Incidents," etc. By Col. Russell H. Conwell, ("Russell" of the Boston Traveller.) 16mo. Illustrated from original designs. $1.50. Col. Conwell has just returned from a journey round the world, during which he made a tour of observation in China for the purpose of satisfying himself on the question of Chinese emigration; well known as a newspaper correspondent and lecturer; his writings need no introduction to be appreciated by the reading public.

THE SOCIAL STAGE. Dramas, Comedies, Farces, Dialogues, etc, for Home and School. By Geo. M. Baker. 16mo. Illustrated. $1.50. Now ready.

FIELD AND FOREST: or, The Fortunes of a Farmer. By Oliver Optic. 16mo. 14 Illustrations. $1.25.

DOUBLE PLAY. By William Everett. Illustrated. A genine book for boys by the son of Edward Everett. In the Preface, which the publishers (Lee & Shepard) characterize as "worthy a place in any collection of literary curiosities," the author says: "The boys that I know, all have lessons to learn—Geography, Figures, and Latin, in turn; and if I'm to write about boys, and their ways, I prefer to describe how their actual days are passed, and the troubles they really go through, and not awful sensations to make you turn blue. And I ask nothing else than to have the brave boys, heedless, indolent, playful, and fond of a noise, but with warm loving hearts that are easily stirred to friendship and service by one kindly word." One good, healthy-minded boy of fourteen, after reading, says: "That's splendid! It's real boy life!" So say we.

THE HOUSE ON WHEELS: or, the Stolen Child. Translated from the French of Mme. de Stolz. By Miss E. F. Adams. With 20 illustrations from designs by Emile Bayard. 12mo. Tinted paper. Uniform with "Alice's Adventures." Cloth, $1.25. Gilt edges, $1.50; full gilt sides and edges, $2. The "House on Wheels" has had a large sale in French. In presenting the translation, embelished with the remarkably fine illustrations of Emile Bayard, great care has been taken to present the quaint humor and attractive style of the original.

LETTERS EVERYWHERE: or, Rhymes and Stories for Children." Twenty-eight full-page illustrations by Schuyler. 12mo. Tinted paper. Cloth, $1.25; gilt edges, $1.50; full gilt sides and edges, $2. Reprinted from the English edition. The size and style of the beautiful illustrations have been preserved, and the letter-press has been made to conform in size to "Alice's Adventures in Wonderland."

1. WHO WILL WIN? 2. GOING ON A MISSION. The first two volumes of six, entitled: "The Beckoning Series," by Paul Cobden, designed to show how the missionary spirit, that is, the helpful spirit, may find good to be done and do it, among every day scenes. Like all of Lee & Shepard's books these are beautiful to the eye and finely illustrated.

"Charley and Eva Roberts' Home in the West." The third in a series, preceded by "How Charley Roberts became a Man," and "How Eva Roberts gained an Education."

"Rosa Abbott." Last of a series, "Pinks and Blues," for younger readers.

"The Little Maid of Oxbow." Last of the "Helping Hand Series."

All of these, also, are tastefully illustrated.

RELIGIOUS QUARTERLIES.

THE October numbers come full-freighted with matter of great value, as appears by the following synopsis of these contents:

The Bibliotheca Sacra. (Fortieth year.) Andover: W. F. Draper. $4.00.—The Significance of the Jewish Sacrifices; The Favorable References to the Foreign Element in the Hebrew History; The Inscription of Mesha, King of Moab; Eschatological Studies; Theories of the Resurrection; Dr. Forbes on Rom. v. 12–21; Revelation and Inspiration; The Silence of Women in the Churches—Objections Considered; The Diaconate an Office; Note to Article Three; Notices of Recent Publications.

The American Presbyterian Review. New York: C. Scribner & Co. $3.50.—A New Analysis in Fundamental Morals; The Song of Songs; Papal Infallibility and the 10th Century, by Prof. Gillett, an interesting paper; Recent Works on Logic; Roman Letters on the Vatican Council, translated by Prof. H. B. Smith, from the celebrated "Romische Briefe vom Concil;" A Letter from Roger Sloan to Dr. Samuel Hopkins; Exegetical Study in the Gospel of John; Recent Unknown Developments; The Relation of Philosophy to Theology; Contemporary Literature; Theological and Literary Intelligence.

The Biblical Repertory and Princeton Review. New York: C. Scribner & Co. $3.00.—Articles: I. Renan's St. Paul; II. Training and Support of a Native Ministry in the Turkish Empire; III. Sinaitic Suscptions; IV. A Phase of the Church Question; V. Row's Jesus and the Evangelists; VI. China as Affected by Protestant Missions; VII. Methods of Liberal Education; VIII. Dr. Stone's Response to the Pope's Invitation; IX. Notices of Recent Publications; X. Literary Intelligence.—An unusually rich number. We commend especially II, IV, and VIII.

The Christian Quarterly. July, 1870. Cincinnati: R. W. Carroll & Co. $4.00.—Contains able artieles on: Confirmation; The Spirit of the Nineteenth Century, and Creeds; The Human Spirit and the Animal Soul—Is the Difference Between Them a Difference of Kind or Degree?; Sydney Smyth; Regeneration—the New Birth; Prophetic Inspiration; Naturalism.

The New Englander New Haven: W. L. Kingsley.—Has articles on President Fairchild's Moral Philosophy; The Study of English Literature; Yale College, some thoughts respecting its future; Modern Judaism; The Resources of the Church against Rationalism; Ruskin's New Liturgy on Art; A Voice from "Squashville," vindicating the policy of continuing the corporation of Yale College on its present basis, against the complaints of "Young Yale."

The Methodist Quarterly Review. New York: Carlton & Lanahan—Contains "DeGroot on Gnostic Testimonies to the New Testament," by Prof. Harmon; "The Muscovite and the Teuton," by Prof. Wells; "Our Spoken English," by Prof. Wheeler; "Otiental Influence on Western Thought and Civilization," by W. H. Withrow; "The Ethics of Latin Comedy," by Professor Harrington; and "Wuttke on Greek Ethics in their Golden Age," translated by Prof. Lacroix.

The Congregational Quarterly, Boston, has a biographical sketch, accompanied by a portrait of Rev. Isaac Parsons. Dr. Pond contributes a historical account of Bangor Theological Seminary. Other articles are: Ought our Present System of Public Education to be Sustained? God in the Old Testament; Ministerial Changes; Superiority of Congregational Churches.

The Congregational Review: Bi-monthly. Chicago: G. S. F. Savage. $3.00.—Contains "Education in its Relations to the Republic," by Hon. J. W. Patterson; "A Philosophy of the Voice," by Rev. J. E. Rankin, D.D.; "Dr. Hawes as a Preacher," by Rev. Edward A. Lawrence, D.D.; "Argyll's Reign of Law," by Rev. C. Caverno; "Modern Evangelists," by Rev. M. K. Cross; "Book Table;" "Round Table," containing terse racy discussions upon live religious topics.

MAGAZINES.

The North American Review, (*Quarterly*,) No. 228, for July. pp. 255. $6.00 a year. Boston: Fields, Osgood & Co.—For October contains: British Neutrality During the Civil War, by Montague Bernard, M.A.; Limits of Natural Selection, by Alfred Russell Wallace; The Method of History; Congressional Reform; English Aristocracy and English Labor; Pierre Bayle; France Under the Second Empire; Theodore Mommsen; Critical Notices.

Scribner's Monthly—an Illustrated Magazine for the People. New York: Scribner & Co.. $3.00 a year. The first number of the New Magazine which succeeds "Hours at Home" and "Putnam's Monthly," under the editorship of Dr. J. G. Holland. With wide double-columned pages, readable print and profuse illustrations of a high character. We give the contents in full: Jeremy Train—His Drive (with thirteen illustrations by Magrath), by an Old Fellow; The Bottom of the Sea (with eighteen illustrations,) by T. Edwards Clark; A Day with Dr. Brooks (with seventeen illustrations by the Waud Brothers and others), by Mary E. Dodge; Natasqua—Chapters I.–III.—by Rebecca Harding Davis; The Bondage of the Pulpit, by W. C. Wilkinson; Twice Alone—a Tale of the Babrador, by Dr. I. I. Hayes; Sonnet, by C. R. W.; The Writings of George MacDonald, by Samuel W. Duffield; Fair Weather and Foul, by William Morris; Wilfrid Cumbermede—an Auto-biographical Story—Chapters I.–V.—(illustrated), by George MacDonald, author of "Alec Forbes," "Robert Falconer," etc.; Topics of the Time; Books and Authors Abroad; Books and Authors at Home.

Harper's Magazine. New York: Harper & Bros. $4.00.—Harper's Magazine, beside furnishing its customary interesting varied and readable matter, is doing a noble and needed service for Protestantism,

by reproducing the leading facts of Rome's mediæval and modern history in a series of brilliant papers marked by thought and careful research, and admirably illustrated. The November number contains one of these papers on the Huguenots, reviewing the origin and progress of the Reformation in France, the counter influences and plots of the Romish Church, leaguing with and prompting the Court to various measures of persecution, crowned at last by the wide-spread massacres, beginning with St. Bartholomew's day in Paris, the subsequent exile and flight of the thousands who had escaped death, and the fearful consequences to the nation of Jesuit tyranny that have followed to the present time. This extended admirably-written sketch is most timely at the present juncture, when Romish writers are seeking unblushingly to deny facts which make so terribly against their church, and when the nation which acted as their instrument of slaughter is partaking, under the sure retribution of Providence, the baptism of blood long ago meted out to the faithful disciples of the Word and Spirit of God. "The mill of God grinds slowly but surely."

The Galaxy—for November. New York: Sheldon & Co. $4.00.—Contents: Lady Judith; A Tale of Two Continents; A Brazilian Poem; Reminiscences and Speculations, *apropos* of the Turning Point in the King of Prussia's Life; Dead and Born; Fort Sumter, by Gideon Welles; Overland; Nothing by Halves; The Reality of Medicine; Monsignore Capel; Shekh Abnal's Letter from Bagdad; Alexander Dumas; Pere; Last Houses; Galaxy Miscellany; Memoranda, by Mark Twain.

Old and New—for November. Boston: Roberts Brothers. $4.00.—Presents M. Laboulaye's remarkable paper on the medical practice in the French Army and in that of the United States; "The Science and Learning of the Vatican," by C. F. Winslow, discusses the spirit of the Romish Church toward science and literature, and its avowed purposes; Mrs. Harriet Beecher Stowe's "Pink and White Tyranny" continues with sustained interest; "Quack Chemists," by F. W. Clark, is suggestive; "Suffrage and Education," by S. F. McCleary, discusses a proposal to abolish even the slight educational restriction upon the suffrage in that State. The remaining contents of this number are varied and readable.

Littell's Living Age. Boston: Littell & Gay. After a thorough acquaintance with this weekly, we add cheerfully to previous communications the following:—"Littell's Living Age," being published in weekly numbers of sixty-four pages each, gives to its readers more than three thousand double-column octavo pages a year of the most valuable, instructive and entertaining reading of the day. "History, biography, fiction, poetry, wit, science, politics, criticism, art—what is not here!" It presents with a satisfactory completeness as well as freshness, the best literature of the almost innumerable and generally inaccessible European quarterlies, monthlies and weeklies—a literature embracing the productions of the ablest and most cultured writers living. It is therefore indispensable to every one who desires a "thorough compendium of all that is admirable and noteworthy in the literary world," who has a taste for the best literature, or desires to keep pace with the intellectual progress of the age. "The Living Age" is pronounced by high critical authority to be "the best of all our eclectic publications;" and we can do our readers no better service than by calling their careful attention to it.

The Eclectic Magazine of Foreign Literature. New York: E. R. Pelton. Yearly subscription $5.00. Contains fourteen choice selections from the English Reviews, including Earl Stanhope's "Queen Anne;" Episode of Convent Life; How the Egyptians Lived and Died; English Revolution of the 19th Century; and Literary, Scientific and Art Notices, etc., with a fine embellishment of Beranger.

Good Health, a Journal of Physical and Mental Culture. pp. 48. Boston. Yearly $2.00.—Articles of November: Gymnastics; Confectionery; The Nervous System and Vision; Leprosy of the Bible and its Present Existence in North America—first paper; More About Tea; Woman's Dress, showing Ancient Styles of Dress, What Women must Wear, Respiratory Movement of the Chest and Abdomen, The Weight Suspended from a Woman's Waist or Shoulder, etc.; The Kitchen Range; How to Bring up Babies, Part 2—Teething; Dreams; Ozone; Cities; The Spectroscope; Roses; together with several shorter articles on a variety of subjects.

The Manufacturer and Builder. New York: Western & Company. $1.50.—A careful perusal of the later numbers leads us heartily to commend this cheap but costly Magazine as an admirable adjunct to all other family reading. Of the various practical topics of which it treats, there are few that are not intelligible to children, and all are interesting and instructive to adults. Indeed, like the "American Agriculturist," of which it is the complement, its name conveys but a small part of its contents. We counsel heads of families, for the children's sake if not their own, to appropriate the small sum it costs for a year, and test its healthful interest and usefulness in promoting thought and conversation about practical matters that are worth thinking and talking about.

American Agriculturist. New York: A monthly, 28 pages, triple-columned, closely but clearly printed, profusely and beautifully illustrated without and within, and full of all useful matter pertaining to the household, garden, farm, etc. The counterpart and complement, for family reading, of the "Manufacturer and Builder."

Arthur's Home Magazine—November. $2 00. Philadelphia: T. S. Arthur.

JUVENILES.

The Riverside Magazine: for Young People. New York: Hurd & Houghton. $2.50.

Our Young Folks: an Illustrated Magazine for Boys and Girls. Boston: Fields, Osgood & Co. $2.

Oliver Optic's Magazine: Our Boys and Girls. Boston: Lee & Shepard. Weekly and Monthly, $2.50 per annum.

The Children's Hour, by L. S. Arthur. Philadelphia. $1.25.

The Nursery. Boston: J. L. Shorey. $1.50.—Abounding in just the right kind of pictures for the very little ones.

The Infant's Magazine—The Children's Friend, The British Workman, The Friendly Visitor. Published monthly, in London, and published to Subscribers in America at the reduced price of 50 cents per annum each. By Chas. F. Roper, 633 Broadway, New York.

Young Folks' News. Philadelphia: A. Martin. $1.00 per annum—Weekly.

The Bright Side. Chicago: Wilcox & Alden. Another "Paper for all Children," from the West. Weekly. $1 00.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 31*st October*, 1870.—*(In part.)*

MAINE.

Portland. Mrs. W. Oxnard, for Central Mexico $5 00
Bangor. From a friend 25 00
30 00

NEW HAMPSHIRE.

Haverhill. Perley Ayres 5 00

VERMONT.

Barnet. Cong. Church and Society, Dea. S. S. Clark, L.M. 30 00

MASSACHUSETTS.

Boston. A friend 30 00
Amherst. College Church, W. C. Esty, Tr 47 95
Fall River. New Boston S. School, C. V. S. Remington, Supt 8 10
Woburn. Mark Downs 5 00
Auburn. Cong. Church, Rev. E. Davis 22 48
Braintree. Miss R. A. Fapon 5 00
Lynn. Central Ch. and Society 23 40
" 1st Cong. Ch. and Society 32 09
Lynn. A friend 20 00
Newton Corner. Eliot Cong. Ch. and Soc., Alfred Ely, W. B. Ely and Chas. H. Wilcox, L.M's 249 09
West Newton. Mrs. B. C. C. Parker 20 00
Salem. S. Ch. and Soc., of which $30, from a friend, to make Mrs. S. Foster Quimby a L.M. 174 31
Harvard. Cong. Church and Soc. 26 30
Pepperell. " " " 5 00
" A friend, for Central Mexico 5 00
Sharon. Cong. Ch. and Soc. 32 37
Cambridgeport. Stearns Chapel 30 00
Fitchburg. Rolston Ch. and Soc. 23 00
" Cong. Ch. and Soc, Orin E. Lock, L. M. Miles, Alfred Miller, and Rodney Wallace, L.M's 139 00
Millbury. 2d Cong. Ch. and Soc. 13 01
Boston J. N. Denison, of Central Church 50 00
Oxford. Rev. Daniel Waite 5 00
E. Boston. Bapt. Church 9 07
Newton. Meth. " 4 79
Neponset. " " 3 00
Westmedway. Meth. Church 7 89
" Bapt. Church 7 88
Quincy Point. Meth. Church 5 10
Lynn. South street M. Church 20 00
Newburyport. Washington street Meth. Church 5 00
" Purchase street Meth. Church 1 67
Millbury. Meth. Church 7 23
" Bapt. Church 7 00
Woburn Centre. Meth. Church 12 57
Ipswich. Meth. Epis. Church 10 10
Chelsea. Walnut street Meth. Ch. 43 46
Hadley. 1st Church and Cong. 12 00
Williamsburg. John W. Hyde 1 00
1,124 55

RHODE ISLAND.

Providence. Elmwood Cong. Ch. and Soc'y 22 58
Central Falls. Cong. Ch. and Soc'y, Dea. G. E. Allen, L.M. 50 00
72 58

CONNECTICUT.

Norwalk. Miss M. Darling, for Central Mexico 3 00
Simsbury. Geo D. Phelps 250 00
New London. A Lady member of 1st Cong. Church 10 00
Colchester. 1st Cong. Sab. School. 8 00
Canterbury. Cong. Church 8 00
Unionville. 1st Church and Soc'y, T. P. Chamberlain, L.M. 45 25
Waterbury. A Friend 20 00
Hartford. Asylum Hill Ch 338 05
682 30

NEW YORK.

Brooklyn. B. W. DeLamater, annuity 20 00
N. Y. City. J. B. Hutchinson 100 00
LeRoy. Wm. Calvert 5 00
N. Y. City. Mrs. R. J. Brown $30 gold, for a Bible Reader, and $25 currency for Education in Miss Rankin's field, and to constitute Albanis Holley a L.M. 58 90
Cazenovia. Pres. Church 31 53
N. Y. City. H. I., for Central Mexico 25 00
Kingsboro. 1st Pres. Church, Rev. Geo. Harkness, L.M. 40 65
N. Y. City. Womans' U. M. Soc'y, for Miss Rankin's School, $30 gold 33 90
Avon. O. Comstock 30 00
Guilford. Dan'l Beebee 1 00
Auburn. E. C. Hull, for Central Mexico 5 00
New Berlin. J. L. Fuller 2 00
N. Y. City. Mrs Stephen Griggs. 35 00
Attica. Pres. Ch., per J Belden 22 18
Port Richmond. Ref'd Church, per A. W. Sexton 30 00
N. Y. City. Jos. Fayhs 15 00
Montgomery. Jas. Decker 5 00
Hudson. Mrs. A. Gillett 10 00
Brooklyn. Simpson M. E. Church. 50 00
N. Y. City. St. Luke's M. E. Ch., half year's support of Native Preacher in Central Mexico 125 00
" John street M. E Church 20 00
" Central M. E. Church, in part, 53 25
" 17th street M. E. Church, add. 5 00
" Gowanda M. E. Church 2 00
Brooklyn. Fleet street M. E. Ch., in part 79 05
N. Y. City. Willett street M. E. Church 25 00
Rochester. Mrs. H. Ely, for Miss Rankin 5 00
Batavia. Byron S. Cotes, for Central Mexico 1 00
N. Y. City. Wm. A. Booth, Esq. 250 00
1,085 46

NEW JERSEY.

Newark. So. Park Pres. Church, Geo. W. Howard, W. H. C. Dodd, Wm. Morehouse, L.M's, and F. W. Jackson, to constitute Mrs. Martha F. Patten L.M. 120 00
" So. Park Mission Sab. School, for Central Mexico 20 00
" Horace Alling, to constitute Jos. C. Alling a L.M. 30 00

(Concluded in next No.)

THE

Christian World.

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The Christian World.

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The Christian Element in the State.

BY REV. J. H. SEELYE.

The glory in which Moses and Elias appeared was the glory of Christ in His transfiguration. The giver of the law and the leader of the prophets were brought into light in His light. Law and prophecy were thus seen to have their meaning and fulfilment only in Him.

Moses and Elias, the fathers of the old covenant, may be taken as types of the lawgivers and teachers of mankind. The transfiguration itself is also a type, wherein is a truth of universal significance. Not simply Moses, with the law given on Mount Sinai for the children of Israel, and Elias, with the line of prophecy which declared God's word directly to His people, but every lawgiver and teacher, and all law and wisdom are brought into light, and become explained and fulfilled only in the transfigured presence of the incarnate and glorified Son of God. Christ's light is the only light in the world. This is the great truth of the transfiguration.

The history of the world would be the strangest of all riddles were it not the history of redemption. Nothing but the preparation for Christ's coming can explain the events before the incarnation, and nothing but a movement towards the final triumph of His kingdom can explain the history since He came. The events of all the ages find their light and law in Him. They centre in Him, and circle around Him. Like Moses and Elias in the transfiguration, they appear in His glory, and speak to Him of His decease. There is no other law of history than this, for there is no other philosophy of history which can expound the facts of history.

Government is a necessity. Law and authority are the inevitable conditions of human life, but they can never give any meaning or justification for themselves. The will of the majority, the will of a monarch or a legislature, our own will or consent to obey is, in itself, no reason why we should obey. Majorities and monarchs and legislatures, and we our-

selves sometimes, demand what is most unreasonable, but in this there is no authority, nor aught which can give us any sense of obligation.—Nor is the mere fact that government exists any reason why it should exist. Shall we accept it then as a necessity, an inevitable something which we can neither exclude nor explain? But this does not satisfy us. We still ask for the reason why, and nothing can prevent us from propounding the inquiry, however difficult, or even impossible to answer it.

But in the presence upon the earth of the Son of God as the Saviour of men, the difficult problem finds its adequate solution. For Christ came as a King. He is named "the Prince of the kings of the earth." He is predicted as "a King that shall reign and prosper, and shall execute judgment and justice in the earth." It is expressly said of Him that He "hath authority to execute judgment." He came to reveal and to actualize the true social state, to establish a kingdom in which all the relations of man to man could be perfectly adjusted. But He does this only by readjusting and establishing on their normal basis the relations of man to God. His kingdom is a fellowship of human souls, a brotherhood among men; but He looks upon men as brethren, not because they are of one blood, or one natural origin, but because of the spiritual endowment which they possess as children of the heavenly Father, and as made in the likeness of God. He seeks to reproduce this Divine image in human souls. They are members of God's family, however much they have lost the knowledge of it, or lack the power to recognize it, or fail to see the hopes and feel the motives which such a dignity contains. Though prodigals, who have wasted their substance in riotous living, they are the children of God, and Christ not only instructs them in the true knowledge of their Father, but inspires them with the wish and will to return from their estrangement to His embrace. By His all-perfect work—His teachings, His obedience, His death—He secures both their return and their acceptance.

When men thus return, they are, in Christ's own language, re-born. Their original relation to God as His children becomes their conscious possession, and they are then consciously brethren, separated by no conflicting interests, but bound in hope and joy and love to one another as truly as to God. This is the actual condition of that society where the Christian spirit reigns, and this is the normal condition of human society everywhere. In the Christian view, the human family is an organism, all whose parts are so connected that no blessing nor calamity, no deed of virtue or of vice, no birth nor death, though on another continent or in a distant isle of the sea, but that brings good or ill to every one of us, and every member of the race.

> "Man is one,
> And he hath one great heart. It is thus we feel,
> With a gigantic throb, athwart the sea
> Each other's rights and wrongs,—thus are we men."

But this grand connection, this organic unity, the unaided human intelligence and will has neither discovered nor created. The disturbed relations of society are as powerless to set themselves in order as would be chaos to evolve from itself the light and beauty and life of creation. The plans and strivings of human nature to bring human society into harmony, though numerous and earnest, have always failed. No philosopher has ever discovered the tie which should bind men in a long-continued agreement. Commerce, art, literature, natural kindness have not furnished such a bond. The common interests of men are wholly powerless to make men agree. Natural affection contributes nothing towards the union of nations. Intellectual culture isolates men, and separates, by impassable barriers, those who possess it from those who possess it not. To the old Greek, every one who was not a Greek was a barbarian. To the old Roman, every foreigner was a foe. The actual tendencies of human nature have been felt all through history in producing division, enmity and strife.

If it be the actual truth of human nature that the human family is an organism bound together in all its parts, like a living body, by a unity so vital that the eye cannot say to the hand, I have no need of thee, nor again, the head to the feet, I have no need of you, then every member of the great organism has his place, his work, his obligation unqualifiedly fixed by the principle of the organism itself. Civil law only affirms what place and work and obligations belong to men by virtue of this organic bond. If truly law, it does but represent and declare the principle of a brotherhood of human hearts. The principle of human fellowship and brotherhood which the law expresses is true and good in itself, and needs nothing back of itself to furnish it authority. Love is the fulfilling of the law, and love justifies itself. Does any one need to give a reason for loving, and is any reason possible, but that love is reason? The foundation of all government, the ground and authority of law, is in the principle that human souls are bound in an organism so perfect that each has a complete reciprocity with all, communicating to them something without which they would lack, and receiving from them something without which it would perish.

But this organic unity, though ideally true of human nature, was never known to be true till Christ had announced it, and it becomes actually fulfilled in history only through His kingdom. The Church is Christ's kingdom among men, and it is a kingdom of human fellowship, of brotherly union, of self-denying, self-forgetting love. And this is also the ideal state, and the actual source from which every government, not altogether dead, draws all its life, and every statute, which is not null and void, derives its whole authority.

Jesus Christ, the Son of God and Son of man, by the sacrifice which he accomplished for sin, has introduced a new force into history. He

has not only taught men to love one another, but, by the power of His love inspiring human hearts, has enabled them to obey the Divine precept. The interests of mankind are indissolubly joined to the appearance of Christ and the triumph of His kingdom. It is a truth, which, if superficial writers ignore, the profoundest students of history have clearly discerned, that in the central principle of the Gospel there is the only light and life for the world. Only in that brotherhood of human hearts which alone fills out the idea of the Christian church, in that organic unity wherein the different members of the human family form a body, of which Christian love is the indwelling soul and Christ Himself the ever-living Head, can any dawning hopes of human good find their perfect day.

Do we not discover thus how ill-judged would be any attempt to separate the state from the church, or the secular from the religious sphere of life? The truly enlightened state, the free and progressive state, finds its light and liberty and life only from the church. The secular interests of society are harmoniously and prosperously ordered only as they move obediently to a true and deep religious guidance. If we should undertake to separate these two, and fancy that we could maintain the well-being of the state without any aid from the church, or advance the secular interests of society by divorcing them from religion, it would be exactly the absurdity of separating the body from its beating heart, and expecting the currents of life to continue when the fountain of life was gone.

Whatever might be the case with a different constitution of human nature, or a different condition of society, it is the case that the great mass of men never can be made virtuous except through religion. And if it be of consequence to the State that virtue should prevail through all her borders, that her officers should be peace and her exactors righteousness, that all her citizens be pure and honest and temperate and true, let her make no unhallowed and destructive divorce between the secular and religious instruction with which she seeks to educate and elevate her people; but let a Christian State see that both science and morality be taught on the basis and under the guidance of Christian truth and faith, without which the science becomes an *ignis fatuus*, and the morality only an empty name.

Our common school system has a vigorous growth. "The hills are covered with the shadow of it, and the boughs thereof are like the goodly cedars." Every hamlet has the shelter of its spreading branches, every home the refreshment of its healing leaves. But it grows only on Christian soil. It never has had existence elsewhere. It draws its nourishment and strength from where its roots are planted, in Christian faith and Christian love. We may sever it from this connection! However foolish, however mad the attempt, it doubtless may be done; but to do

it is to sever the tree from the roots which support it, and to cover the ground with the cumbering branches in whose stately growth it now has adornment and defence, while the foliage and the flowers and the fruit, on which our eyes had feasted and our souls had taken delight, fall and wither and decay. As with education, so with other civil privileges—they have a Christian source. From this source springs the world's progress in liberty. Individual freedom was unknown till the Christian principle announced it. The Oriental world had no conception that man, as such, is of himself free. The Athenian knew that he was free, and the native Roman citizen knew that he was free-born ; but that it constituted the true and proper being of all men to be free—that man, as man, was free-born ; this knew neither Plato nor Aristotle, neither Cicero nor the teacher of Roman law. In the light of the principle of the brotherhood of all mankind, which Christ proclaimed and to which His life and death gave an illumination and an inspiration which not even his words could convey, is it seen that all men, the king and the peasant, the Greek and the barbarian, Jew and Gentile, bond and free, stand on equal terms before God, and have an equal right to freedom. Out of this grows the liberty which we possess. That which has gone before us as the pillar of cloud by day and of fire by night is liberty for all mankind. And of this the world has never caught a glimpse but through the Gospel. The cross is the true symbol of our liberty, and the church—not a sect, nor a denomination, nor a party—but the church which is Christ's kingdom among men, a kingdom of the organic fellowship and brotherhood of human souls—is the basis and the bulwark of all our free institutions, their sure support and strong defence.

The church and the state have their basis in the same principle. That organic unity of mankind which furnishes the ground of authority and the justification of law, and which, if exhibited in its completeness, would reveal to us the true and perfect state, does not simply represent the effect of Christ's kingdom, but is that kingdom itself in its depth and fulness. The state and the church are not two separate forces with independent spheres, to be mutually guarded against, but they are one and the same in their foundation principle and grand working.

There is much jealousy in some quarters about what is called the union of Church and State, and many fancy that great care is needed to prevent the encroachment of the one upon the other. But all this grows out of the confounding of civil government—Democratic, Republican, Monarchical,—but the government is not the State any more than the lightning or the thunderbolt are the electrical agency from which they have their power. The church has its polity,—Congregational, Presbyterian, Episcopal,—but the polity of the church is not the church any more than the movements of the spheres are the silent and majestic force which guides them all. Whether civil government and

ecclesiastical polity may or may not have different lines and fields of action is a question which will regulate itself when, in all civil and ecclesiastical affairs the Church and the State are seen to have each its completeness, and both their unity, in love to God and love to man.

A Signal to Christendom.

BY REV. B. B. HOTCHKIN.

There is nothing about the Papacy more storied, or in the past better understood, than the claim of the Pope to infallibility, and the acquiescence of his Church as a whole in the assumption. People whose moral sentiments could stand the Papacy of 1869, will find no new quality of repulsion in that of 1870. The Council leaves it as it found it—the vicegerency, the Papal infallibility, the third state after death, the sacrifice of the mass, Church teaching before the Bible, Mariolatry, inclusive of the immaculate conception, faith in saintly intercession, the confessional, the intrinsic efficacy of sacraments, with other materials for an artistically constructed paganism—all as it was.

But the vote of the Council and the subsequent proclamation have one point of significancy of the highest import. By formal action of its supreme authority the Romish Church has placed its seal of verity upon the prediction concerning itself (2 Thessalonians ii.), as "the man of sin, the son of perdition" to be revealed. The hitherto tacit article of faith which made the Pope to sit as God in the temple of God, showing himself that he is God, has passed from an implication to a written decretal, and now stands before the world a proclaimed assumption. The prerogative claimed is divine. The attributes essential to its exercise are divine attributes, belongings of God, without which no being is infallible. We are not forgetful of the subterfuge by which this result will seek to be hidden. We know all that may be said about imparted infallibility given out piece by piece as occasion arises, all resolving itself back into the infallibility of God. But the question is not one of abstract theology. The faith *actually begotten in the people* is the proper point of inquiry. And when does an implicit Romanist ever go back of the word of the Pope? When, for the Divine authority of a Pontifical decree, is it ever found necessary to sustain his authority by one word of testimony concerning God's authority in the case? As with the matter of Divine mediation, after all the play upon recondite distinctions between the official and the merely charitable intercessions, there is that said of Mary which will make the Romanist feel it enough that he has her for his intercessor; so with this doctrine of the infallibility, whatever logical intricacies may be woven around it to hide its blasphemy, it does come to the unquestioning believer in such shape as to make

the Pope virtually his God—in such shape that he thinks of his infallibility as an inhering of his person. The prelates were no dunces; they knew all this; knew it whether they observed what has been, or reasoned ahead, and knowing it, they, by solemn vote, told the Pope to sit as God in the temple of God, and show himself that he is God. The Pope knew it, and before the great assembly he made his proclamation, I sit as God in the temple of God. Paul in the first century said that the man of sin, the son of perdition, would do this. The Council, in the nineteenth century, said to Pio Nino, Do this—do it for yourself and for all the Pontifical race; and Pio Nino has done it.

Only one event in the Pauline prediction now remains for fulfillment—that of doom. "Whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." Those are vain theories which reckon upon coming wars as the chief agency which is to bring the Romish world over to the Evangelical faith. The convulsions of the political world will, as in Italy, Spain, and Mexico, open a wide door of access to the peaceful power of Christian effort. But those agencies of themselves will do no more then *dereligionize* such countries, and leave them to Atheism. Whatever hopelessness may exist for Popes and there abettors who, before heaven, throw down the glove of defiance, there are millions of the deluded upon whom Christian love must lay hold for salvation. Pope worship will by-and-by become changed for the simple worship of God as He is seen in the face of Christ Jesus, the only Mediator. But this Gospel must have the same law of working there as everywhere else—must be carried by the mouth of men under the great commission, furnished with the written word, and all fair instrumentalities for effort, and adopting as their supreme object of labor, not alone the alienation of men from Rome, but their conversion to Christ. Such agencies are in the field. *This last act of the Papacy, flinging rivalry into the face of God, is a signal to the Christian world to arise and mightily to augment their power.* The end cannot now be very far off.

How mortifying to thoughtful men is the fact that by far the greatest portion of Christendom (the world-wide Latin Church) holds to-day most reverently this supreme absurdity!—that men of the highest education, with a sort of fumbling, fetish superstition, bow before a "chair" where sits an old, superstitious man, with a trine crown on his head, muttering mediæval fiats which must be taken as infallible, as divine, as the awful utterances of the Holy Ghost on the greatest questions of the universe, the questions of the eternal blessedness or perdition of human souls! There sits that crowned old man, dictating fallacies and fables at which our common-school children grin; and verdicts on the great interests of humanity, which if adopted by modern society, would

turn back the clock of the world a thousand years, and belie all the science, all the daring of heroes and the self-sacrifice of martyrs, and all the hopes of humanity, and around him bow the majority of ecclesiastical heads in the civilized world of to-day! Alas, for poor human nature! When will it learn that it is a rational creation? that God only is its refuge? that he has given it reason and conscience, and that with these only can it work out its destiny—its destiny of travail, of search for truth, of self-emancipation and purification, of eternal redemption?—*Methodist.*

Cause of the Woes of Ireland.

[From a Speech by the Rev. Arthur Mursell, at the Annual Meeting of the British and Irish Missionary Society.]

The chain which galls our sister's limbs is locked upon them by the priesthood. The curse of Ireland is priestcraft. Set free religion, but have no peace with Rome. Ireland will be a troubled land until Irishmen claim their own consciences from the Pope. They are right enough in demanding liberty from the State to pawn their consciences, but they will not be the free, the noble, and the happy people nature fitted them to be, until they claim their conscience from the priest. Poetry, and wit, and music, seem to find in Ireland a chosen home; but the wit of priestcraft seems to curb the freedom of the mind, and some dark secret seems to fix its grim embargo on the lip. The harp which once in Tara's halls awoke to strains of poesy and song seems strung with beads, and turned into a penitential rosary. I have been in Ireland often from north to south, and all that I have seen in mountain and in lake,—all that I have heard in whirr of insect or in song of bird, seemed to say, "Be free!" And yet in every hamlet—scowling its shadow upon every squalid hut, and frowning its lie into one's very heart—was the Temple profaned by the crucifix, but not hallowed by the Cross,—the Temple which holds the eavesdropping machine where unanointed man steps in betwixt the suppliant and his God, and dares to speak with lips of clay the shrift which only fits the lips of fire. The voice of nature bounding back from those walls spoke not of freedom, but of slavery; and slavery it must be for Ireland till her sons not merely say to British rulers, "Give us our Church."

I travelled deep into the country, into those spots where the peasantry are poorest and most ignorant, and at every place at which the engine stopped there was a motley crowd. Old men were there, with big tears running through the furrows on their cheeks. Old women, too, were there, wringing their skinny hands in an anguish which was not feigned. Young men and girls were there—and these were dressed for travel—with bundles and boxes for a distant voyage. They were trying to look cheery as they bade adieu to father and to fatherland. Wild wailings, such as sunk into my very heart, broke from the groups of old people left behind, as they waved their ragged kerchiefs after the children they should never meet again. But all at once a voice, imperious and firm, hushes the wail into unnatural silence; and a whip—yes, a whip—I saw it—I heard its knotty crack, and I saw it laid with no

gentle hand upon the backs of the old white-headed men, and on the shoulders of mothers who had kissed their sons and daughters for the last time on earth—a whip flourished and whistled in the air. The owner of that voice and the wielder of that whip was the priest. Faithful to his functions to the last, he drove the young lambs from his flock, and drove the old sheep home again. There was religion of a certain kind in their submission; their was religion of a certain kind in his command. I believe they both meant well. "E'en the poor Pagan's homage to the sun I would not harshly scorn, least even there I spurn some element of the prayer." But, seeing this sight, and thinking of all that it suggested of vassalage on the one hand, and sacerdotal despotism on the other, I could no longer ask myself—Why is Ireland poor? Why are her sons unhappy?

John Calvin's Despotism.

BY REV. J. AMBROSE WIGHT.

A LATE article from the "Edinburgh Review," criticizing Guizot's Life of Calvin, gives a rehash of objections, which it would seem, it were time that time and common sense should begin to render much longer unnecessary. "Calvin was *morose* and *severe*. Calvin was arbitrary and despotic. Calvin was *persecuting*. Calvin *burned Servetus*."

Would it not be well to ask one question in this connection? Where did Calvin—and the Puritans too, if you please—learn to persecute? Did they get it of Protestantism? Did it come of their new doctrines, or of the old ones, out of which they were struggling? The Roman Catholic Church had been burning heretics for ages; and it burned them in Calvin's time, wherever it had the power, and wherever it could catch them. And Latimer and Melancthon, and Ford and Calvin, would have roasted together could that Church once put its hands on them. In that Church had they all been *trained*. Its teachings, venerable by the ages it had held sway, had proved their underlying opinions, and given color and tinge to the spirit that was in them. Is it a strange thing that something of persecution should crop out of their practices, in dealing with the oppositions they were called to meet?

True, they were *Reformers*, and had broken away from that Church, so far as their acknowledgment of allegiance went; but would you expect any set of men to be able to divest themselves, wholly and at once, of the *spirit* that had been infiltered into their very bones, with the nutriment on which they and their fathers had been fed for ages? The Roman Catholic Church is as truly responsible for the burning of Servetus, as for that of John Huss. And Calvin is responsible for it, subject to the conditions of his birth and training. The fact that he had got free, in part, from the doctrines of that Church, does not necessitate the inference that he had got free from its spirit. No man at once per-

ceives the full stretch and application of the new theories or principles he may have adopted. Calvin was struggling out from the masses of errors amid which he had been born ; but he was only partly out. And in beating down the errors with which he contended, he used the weapons he had learned to use. Yes, the reply is, " He partook of the spirit of his age." But that does not measure the case. It was the spirit of preceding *ages*. His own age was the one he was fighting with. But the ages before him had him yet partly in their grasp. And the full power of that grasp was what Calvin himself was not fully aware of.—He burned, therefore, one man ; while the Inquisition was burning ten thousand. And he ceased *with* one man : but the Inquisition kept on burning.

Our *Review* article alleges, too, as a part of its discussion, as Howe and Macaulay did before it, that Calvin and the Reformers were actuated by the Old Testament more than by the New. Very likely. But where did they get that? Did anything of the Old Testament cling to the Roman Catholic Church? What is that Church to-day but about an equal mixture of Judaism, Paganism, and Christianity? The items of the mixture need not be specified. Of course, if Judaism was conspicuous in the practices and spirit of the Roman Catholic Church, such as went out of it would be likely to carry more or less of the same thing with them, even though they went out to get clear of these very things. —*Interior.*

Bold Words of a French Abbe.

The position of the Church is no longer tenable. The impossible pretensions in which she persists create against her an implacable opposition in the lettered masses. Even the excitement of her believers, sometimes hurrying on to fanaticism, brings her into disrespect. The contrast between what she proclaims and what she realizes under her influence only makes more palpable the importance of the pretended means of social good which she proposes to the contemporary world. Theocracy, formalism, pharisaism, favoritism, intolerance, absolutism, the spirit of caste—all this crushes the Church and kills her. This situation of the Church has been slowly but long developing. As early as the twelfth century Saint Bernard declared, *Intestina et insanabilis plaga ecclesiæ* (Serm. xxxiii. in Cant.), " her wound lies in her vitals, and is incurable." He said that at an epoch which has been called the Great Age of the Church. Six long centuries of exhaustion and wretchedness, registered in history, have added their contingent to the irremediable evil. Myself among the latest of these religious scrutineers, and perhaps less discouraged then Saint Bernard, I am forced to say with grief that the disease has now attained its extremest limits. The remedy alone lies in an immediate transformation.

Let me, then, say to the priesthood :—What you call revolution, or modern culture, or progress, is against you. All these things will triumph over you, if you do not triumph over them. They will drive you out of Europe, and send you to seek disciples in another hemisphere,

if you do not conquer them. But they can not be conquered by material forces. In the contrary conviction lies your principal error. There is only one victory over them—the victory which makes them Christian. This, moreover, is the avowed mission of the Gospel ; and it is strange that you should seek for another. When you attempt to conquer the world by the power of the Cæsars, whose aid you demand, you fall into a pagan mistake. You act as men of the world, and Christ is no longer with you. You must, then, yield before the violent and unsparing tempest of revolution, or find in yourself a breeze so strong in Christian efficacy as to bring all the revolutions of modern thought into your arms, with the words—"I love you." A brutal triumph over men's minds by human means, by material forces such as were employed during six long centuries in the middle ages, with the dungeons of the Church, the *auto-da-fe* of inquisitors, with Saint Bartholomews, with the dragonnades of kings, the slaves of the priesthood—this is simple barbarism. On the day when, honesty changing your system, you shall cleave alone once for all to a truly evangelical mission over men's souls, then when accordingly you frankly accept and cordially welcome liberty as man's true way to God, on that day, but never before, you will begin to bring back the human race to the Church.

During the three centuries in which civilization has advanced so greatly in Europe you have instructed the world so well that now it knows nothing of religion. Your leaders make the admission. Accordingly, with the unconcern of a man who falls asleep at his fireside, the world has lapsed into that malady which was thrown into view by the illustrious Lamennais under the name of indifference to religion. In vain will you overload it with your anathemas. It cares not for them. There is but one thing against which it will be powerless—namely, your love full of tolerance which will draw it to the Church. Ye earnest and impartial men, such as there still are among the intelligent clergy, it is time, full time! Come over and help us, us the transformers, who, with Lacordaire, desire to *revive the Christianity which lies between the catacombs and Constantine*—to us who go forwards without fear towards a future of which we are sure, and with principles which are the purest substance of the Gospel!

To the school of free inquiry and modern thought, I say,—"It is in your power to give untold aid to the religious movement which is taking place in the midst of the indifference of the masses, and which ought to exert a capital influence on their future, by taking your part in the impartial labor of the contemplated transformation. Between you and us there arises the problem—a problem of supreme moment—Is the religious sentiment which has lived in the heart of the world since its commencement to become extinct?

If Christianity is true, it will triumph, even in spite of you and your shame. If it is false, it will, after its actual exhaustion, fall into decrepitude, which cannot be arrested either by the fury of its violent apologists or their adulation paid to the heads of the Church. Respect for yourselves, and for the truth, imposes upon you a great and noble reserve. We hold out to you the right hand of fellowship, in order that all, energetic pioneers along the road of the new world when duty bids advance, all of us—all alike may avoid being either servile accomplices of human superstitions, or insolent deniers of a Word thrown into the world, which is full of grace and truth, and destined to be the source of its true life to the end of the ages.

Christian Moral Science.

SCIENCE AND THE GOSPEL: Or, The Church and the Nations. A Series of Essays on Great Catholic Questions. London: Macmillan & Co.

THIS volume is intended to be the basis and symbol of the Christian Moral Science Association. From one of the introductory chapters of the fourth Essay we extract the following intelligent exhibition of a movement which has secured the co-operation of many leading minds among English Christians.

"Is a combination of resources and effort practicable under the Church's present denominational conditions? or, is there anything essential in her life or constitution that forbids the association desiderated? We have here first to show that all that is proposed is as practicable as it is Christian and necessary.

"Our scheme must proceed on the assumption that present ecclesiastical organizations, with their independent denominational life, must be accepted. It is required neither that these churches become amalgamated, nor that they unite themselves into a great federation. It is only required that the evangelical churches, with their members, recognize each other as 'Catholic fellow-churchmen,' unite in counsel, and co-operate in prosecuting their great work.

"We assume, again, that the sum of the evangelical churches is the visible body of Christ. Such a body must be in existence and visible; but where can it be found if these do not form it? Nor, again, would these be Churches of Christ were the reality and unity of His one Church inconsistent with present ecclesiastical conditions.—The basis of their oneness must therefore subsist in their common life of fellowship with their Lord, in their adhesion to Catholic truth, in their common possession of His Divine Spirit, and in the common work He has given them to do. But this unity is capable of being manifested in consistency with the ecclesiastical independency involved in present arrangements, and it would be successful in proportion to its freedom."

If these statements are true, then there is no bar to the constitution of the Christian Moral Science Association, while the necessity for it, and the greatness of its work, are most urgent reasons for its immediate formation.

Now the way has so far been cleared in the previous essays, the arrangement of which may, with advantage, be briefly reviewed:

1. The writer of the first shows that the Pentecostal Church adumbrated the Millennial Church of Christ, and that in neither its essential constitution nor its life is there anything to forbid the manifestation of its unity, although now existing as particular Churches, in mutual recognition and the prosecution of common work: that, in fine, the nature and claims of the visible Church are such as to necessitate that manifestation of oneness.

The writer commences by postulating the facts (1) that the world-community vaguely dreamed of by Zeno, the heathen, is the ideal of Christ in regard to His universal Church; (2) that the christian experience of the Church on a large scale is the exact counterpart of, as it is represented in, the life of the individual Christian; and (3) that the facts of the life of God in the soul present the true basis of Church union, though the creeds were not formed wholly without the Divine Spirit, and the Bible is without positive error. In view of his great object, then, he assumes further that in our search after principles we should return to the Church in her first state, whence we may readily anticipate the nature and constitution of the Church of the future. From these positions he concludes (1) that the great combining power or principle in the Church is not the creeds, nor any intellectual bond, but a vivid realization of Christ's real, continued presence in the Church of His Holy Spirit in personal trust and love; (2) that this realization will be the bond of the future Church, as of the Church in Apostolic times, though the Millennial Church will be characterised by maturity of life and knowledge.

In filling up this outline, in order to the perfecting of his argument, the author commences by a consideration of the relation of the matter and form in the Apostolic Church. The matter was her life or "mode of consciousness, feeling, and action derived from her head." That action, of course, was made in a particular mode; that life assumed necessarily an external form. What relation had these—life and form—to each other? The life was of Divine origin; were the external forms which it assumed, and in which it found expression, equally Divine? A careful examina-

tion of the New Testament records, leads to the conclusion that, although the forms flowed naturally from the life of the Apostalic Church, yet those forms were not divinely prescribed for all time. There was no uniform constitution. The Apostles exercised no legal restraint over the Churches. Manifestly Christ caused his disciples to be associated as a family vitally united to himself, in order to the evangelising of the nations. But he prescribed no immutable forms for the embodiment of its life and work. Accepting the use and mode of the synagogue he added the two Christian ordinances. But even these were not permitted to hamper the Church. The "two or three" with Christ were the normal form of Church existence. Still, this first form presented the Church in her bridal attire ; but that Church was preeminently utilitarian ; she had nothing about her that was unreal or useless. Accordingly the relation of matter and form in Christ's visible Church is such as leaves her free in every age and place to give suitable adequate expression to her real life.

In contemplating the Church in her life and essence, the writer elaborately shows that her life in all ages has been a life of faith—in Old Testament times, though restricted in Judaism, as in Christianity. This community of life is developed, as it is embodied, in the Holy Catholic Church—a life in, by, and with Christ, her head.—But even in the present state of that Church she is inchoate. The perfect man, after the pattern of Christ, has yet to be seen. Not less is it true, however, that Church life is the highest form of social existence ; that the communion of saints is necessary to the retention and impartation of that life ; and that the Holy Spirit in the Church, acting through the Word, operates on mankind in effecting human redemption.

The conditions of Church life are found to be such as secure at once the possession of the indwelling Spirit of Christ, her "edifying of herself in love," and her propagation of Christ's kingdom throughout the world as His great visible and outward organ.

The Church as a world-community was a clear conception of Apostolic times, though it arose amidst the contemporary particularisms of Jews and different nations. "In Christ Jesus neither circumcision availeth anything, nor uncircumcision ; but faith that worketh by love." This universal and spiritual religion was the leaven intended to work upwards, until those aspirations are realized which were presented in the pattern assumed by the New Testament Church. And accordingly we look for a higher unity to be manifested in the future.

But even in the first age the particular Churches assumed no one general uniformity —conformed, indeed, to the fundamental principles of Christian ecclesiastical life—a large margin was left to Christian wisdom and liberty. There was, however, essential unity under all their particularisms and diversity ; while the aim of the entire Church, as of each society, was ecclesiastical conservation and aggression upon the world. A review of the offices of the New Testament Church leads to kindred conclusions. The application of the essential principles of Church order were to be specially made by each Church in every age. But the real was always preferred to the formal office ; and there was ever in the Church a recognized body of rulers and teachers, apart from the general use of gifts by the entire society.

In prospect of a future unified Church, or the possibility of the Church's return to her first love, the writer points out that her principles are neither contingent, nor local, nor accidental ; but immediate, universal, and necessary. They are—charity, the central principle of Church life ; holiness, or holy love ; universality, or universal love ; and perseverance in spiritual freedom. Thus he concludes that the only course for the present Church in her isolated communions to pursue is, to practically embody her light and love through unity, universality, and freedom. She need not strive for uniformity. A federal union is possible, and ought to be kept in view. But such union is possible only through the Church's growth in holiness and love. Here, then, in the first essay we have the nature and claims of the visible Church so presented as to exhibit the practicability, and urge the formation, of the association whose claims we are advocating.

II. The writer of the second essay presents an argument well deserving attention, and leading to kindred conclusions with those we have just reviewed. After considering the essential principles of Church union, and the relation of the Mosaic to the Christian economy in regard to the elements of ecclesiastical constitution, he so exhibits the government and rites of the New Testament Church as to form an urgent plea for Church union. The doctrinal base for that union is found in the evangelical truths held in common by all the Churches : truths equally well known and undenominational. The unity of the visible Church can be efficiently manifested in the combined action of its evangelical sections ; while such combined action is possible in the cultivation of Christian ethics and in the endeavor to secure its practical application to the world, that is in the sphere presented by the Christian Moral Science Association. Finally, in contemplating the Church of the future, the essayist says

certain things will remain the same—(1) human nature and its depravity; (2) the known law of the Church's development previously considered; and (3) God's known purposes in regard to its advancement, and his past mode of effecting that growth. He infers, accordingly, that the foes of Christ may now be mustering for their final confusion, and that the Church's present longing for a manifestation of her unity may be in preparation for the final battle. He accordingly concludes that it is probable the ecclesiastical longing for oneness, and the necessity so imminent for meeting the foe, may operate for the modification of existing organizations; and that only those Churches will be permanent that possess the true Christian spirit of love and brotherhood, with zeal for the extension of Christ's kingdom.

Here, then, we have exhibited, in the existence of true Catholic unity and the possibility of its more perfect manifestation, satisfactory proof of the practicability of the association proposed.

III. The third essay, on Christian Moral Science, alone is sufficient to secure attention to the volume. One of the most valuable contributions to Christian ethics made in this country. Here we have presented to us an armory whence weapons may be drawn that no sophistical philosophy or heretical teaching can resist. In his introduction this skilful writer proposes so to discuss his subject as to place ethics outside current rationalism and scepticism.

Proceeding to define Christian ethics, he reminds us that there can only be one morality—that a science of comparative morality is impossible. The problems of the science admit of treatment (1) independently, *per se*, and out of all relation to the existence of sin; and (2) in relation to sin and the regeneration of man's moral life through redemption. Treated in the former method we have moral science; in the latter, Christian moral science. Accordingly, Christian ethics must cognize:— 1) The moral *per se*, without reference to sin: in its ideal form, that primordial morality which God, as the holy, wills and desires. (2) The lapse from the purely moral—sin; the culpable reversal of the ideal, that which man, as the unholy, wills and desires. (3) The moral in its renovation through redemption; that which God as gracious, and man as contrite, wills and desires. These three forms are conservative, and image a moral history of mankind. The first age is pre-historic; the second, pre-Christian; and the third, the history emanating from Christ enacted by those who appertain to him. The essayist proceeds next to determine the province and contents of Christian ethics. In order to do this he is required first to define the meaning of the term "law," in regard to the law of conduct. "Law," in this respect, must be distinguished from its typical use, which means only uniformities, as of nature, of art, etc. But "laws" are a species of commands, and included in commands.—Now every command comprehends (1) the projection of a wish on the part of a superior to an inferior; (2) its signification by words and signs; (3) its arming by sanctions (*i. e.*, by an evil to be inflicted in case of transgression, etc.): (4) the power to obey or disobey. Thus, 1 and 2 make up the popular idea of a command; 3, the being obliged; 4, being free. There are accordingly four concepts here, viz., command, obligation, sanction, and freedom of the will. All commands, however, are not "laws;" as *e. g.*, particular commands in regard to specific acts. All laws are commands, but not all are right, as *e. g.*, in jurisprudence. But in morals law must be right. All moral laws are therefore laws confirmed to right; and moral law may be defined as right formulated by an adequate authority. Right, then, is the ultimate, primordial norm-standard. This is the standard of right and wrong in thought, motives, actions, and relations. Hence arise the chief problems in ethical science. The ethicist has accordingly to treat of (1) theory of rectitude or right—a scheme of practical duties, or external obligation: (2) the theory of virtue, a scheme of virtuous motive, or internal obligation; and (3) the theory of happiness—a scheme of sanctions, or of external and internal rewards and punishments. This only moots the chief problems of ethical science. Ethics does not absolutely exclude theology, history, or psychology; though it is not to be confounded with them. Neander's dictum is accepted: "Christian moral science on the side of dogmatics is applied dogmatics." This dogma is fundamental to duty, faith to morals, and Christian faith to Christian morals. Therefore everything necessary to a sound dogmatic basis for morality is a part of moral science. Thus ethics has to do, on the one hand, with anthropology, psychology, and history; and, on the other, with theology, redemption, and eschatology. Here then, in the most satisfactory manner, the essayist determines the province and contents of Christian ethics.

This leads further to a definition of the implicates of moral law. The importance of considering these cannot be exaggerated in dealing with unbelief. For by working well this part of the argument every atheist who admits morality must be compelled, therefore, to give up atheism. The implicates of moral law are—(1) A per-

sonal lawgiver; (2) moral law as right postulates that lawgiver as knowing and having authority over interior and exterior life—*i. e.*, moral sovereignty, jurisdiction over thought, emotions, volitions, and consciences; and (3) his power to adjudicate to nicely graduate punishment, etc., and as precisely to apply it. But these three implicates are equivalent to the Christian idea of God. Again, moral law implies, on the other side, (1) a person as its terminus, moral and responsible; (2) sufficient notification of the law to that person; (3) revelation as its necessary, its only proper publication; 4 no suspension of sanctions except as extraordinary; yet 5 the infliction of sanctions certain. But these five implicates are the equivalent of man and his known circumstances and condition. Accordingly, moral law cannot be cognized at all without implying the chief concepts of religious belief.

All true morality, it is further shown, is necessarily theistic; since the moral lawgiver must be infinite in knowledge, wisdom, and power. He must be higher than the highest creature. This is the most conclusive argument in proof of the existence and attributes of God. Creation *may* imply a Creator, moral law *must*.

In the two preceding chapters this writer implies the task already indicated, with most damaging effect, to the chief systems of atheism and of pantheism. For the atheist or the pantheist there can be no ethics at all—at best there can only be an art. And thus Bacon's words are found to be true:—"A little philosophy inclineth man's heart to atheism; but depth in philosophy bringeth men's minds about to religion."

Next is shown the need of a revelation as a criterion of morality. For that which lacks proper notification cannot be a command, still less a law. But notification in this case proves the existence of the supernatural; also a revelation, or intercourse with the revealer. Revelation is thus supernaturally made: while that revelation which is implicated in moral law is equally necessary, to meet the spiritual and moral needs of man.

The essayist further treats of the suspension of moral sanctions, and gives its true explication. Sanctions are the chief constituent element of law. The notion of law is adverse to their suspension. If they are suspended, it cannot be for want of resources in regard to punishment, as in the escape of a criminal never detected.—Moral science has a historical basis. Now history teaches that the sanctions of moral law are neither promptly nor fully met in the present life; nor are they totally in abeyance, or men in a *prima facie* view might suppose there could be no moral governor. This stupendous and extraordinary fact, then, must have a sufficient reason—one commensurate in dignity and importance with what has happened. Now in the light of eternal redemption all is explained. This life is no ordinary, but a mediate, moral arena, in which men are not only being governed but saved. Hence, under the partial suspension of sanctions, men have the inevitable alternative of being saved or punished hereafter.

The essayist is at length prepared to answer the question, "What is Christian Moral Science?" And accordingly concludes by an elaborate definition of morality *per se*—morality in reference to the perversion of sin, and morality in regard to redemption.

In this most valuable essay, then, we have exhibited the magnitude and supreme importance of that moral science which it is the exalted privilege of the Christian Church to cultivate and to apply to the individual and to the nation.

Let us now occupy the ground cleared for us in the essays thus reviewed. Here, then, is the visible Church of Christ, with a nature that admits of her oneness existing in the midst of external diversity. That Church, although at present found in isolated communions, does nevertheless possess a real unity, which can be externally manifested in greater degree, in the mutual recognition by the members of all true particular Churches of one another as Catholic fellow-churchmen. That Church, further, has in charge the great commission given her by her Lord, to evangelise the nations, and the great means by which she is to achieve her work is, that moral science which is the result of the methodical and exhaustive study of the moral condition and responsibilities of all men in the light of Christian revelation.

The cultivation of this science, and its application to the moral amelioration of mankind, is thus seen to be a work of supreme necessity, as it is of inconceivable magnitude. And thus is the *magnum opus*—the great work among men of the one visible Church of Christ. When it shall be at all adequately achieved, the Christianising influence of the two forces—the Church and her ethical science—will be seen in the national elevation of the people, the intellectual and religious, the moral and physical condition of the masses.

This glorious result, however, can be hoped for only as the Church shall fully realise, and manifest her unity; while, under present conditions, this can only be

accomplished by means of an association consisting of the members of the several parts of the Church as Catholic fellow-churchmen. And that association must occupy itself exclusively with the discussion of Catholic Church questions, as distinguished from denominational and inter-denominational questions. For the consideration of these subjects there will be needed, too, the wisdom of the entire Church—the weight and worth of all her societies. But at present no provision is made for bringing into a focus the light and counsels of all sections of the Church.

In the Christian Moral Science Association such provision is offered. Its practicability is manifested in the arguments now reviewed. The greatness of its work—with the urgency alike of the national conditional and the Church's present failures—stimulates all Christians to its immediate formation. Then will the aspirations of many ardent Christian souls be realised, and Church congresses will be made up of men of various evangelical denominations, bent on finding common means of action for the salvation of the world.

Diverse Religious Drifts.

The religious world has its molecular movements, and just now they are in unwonted action. The crushed fragments of saltpeter may lie for any length of time side by side in closest contact, without the slightest tendency to combine in crystalline forms; but supply the appropriate conditions, and the action begins, as though it were a living process. God's spirit and Providence have supplied, in our day, the right conditions, for the normal action of the spiritual elements. The result is two movements in apparently opposite directions, but really in fullest harmony. On the one hand is the unifying movement in catholic Christianity. The old antagonisms of sect against sect are largely arrested. An all-embracing charity has been developed. Each learns important practical lessons from the other, while a process of mutual assimilation insensibly works through them all. Hearty co-operation obtains in many forms of Christian activity. All recognize their common relationship to their one Great Head. The points of agreement are seen to belittle the points of difference, and are felt to comprise the substantials of the Christian faith. Thus the church, no longer bands of contending Arabs, is coming out of the wilderness leaning on its Beloved, strong as an army with banners.

The other movement is that of denominations toward their own proper center. The various memberships are coming to feel a fuller responsibility toward the church to which they have bound themselves by covenant vows, and which is the truest representative of their personal convictions; and are acting more and more on the idea that a faith which is not worth defending and propagating is not worth having, and that the church relationship implies professed personal allegiance to truth. It shows itself in a more pronounced denominationalism, in a denominationalism more intelligent, more earnest, more devoted; but, at the same time, more charitable, and more disposed to recognize the conscientious allegiance of all alike to the common Master.

Denominationalism, in the present condition of things, is not an evil when balanced by a broad and generous Christian catholicity. It is best, if divisions must exist, that each tribe of Israel pitch by its own standard.

We hail both movements as evincing a healthier and more vigorous life of Christianity. The cry that Christianity is dying was never more untimely. It has ten-fold more life than it had a centuy ago, and it is a life which is working itself out to become the life of the world.—*Watchman and Reflector.*

A Hymn of Love.

BY RAY PALMER, D. D.

In Thee, O God! the hosts above
Forever live supremely blest;
And I, on earth, like them would love—
Like them, as on Thy bosom rest.

I may not know Thee as Thou art,
While here my darksome way I tread;
Yet thanks that now I know in part,
And hourly by Thy hand am led.

Unseen, Thou dost Thyself reveal,
In Thine own ways to sense unknown;
Thy hidden glories oft I feel
Come flowing o'er me from Thy throne.

All sweetest tenderness and grace,
Beauty and majesty divine,
Draw my charmed soul to Thine embrace,
And blend my mortal love with Thine.

In Thy pure light 'tis mine to bask,
Around me falls its noontide beam;
In calm content no more I ask,
While filled with Thee, my God, I seem.

The joy that through my being flows
New gladness lends to brightest days;
Morn fresher wakes, and evening glows
More lovely, while I breathe Thy praise.

The wide creation spreads more fair
As bright o'er all Thy smile I see;
And thousand voices, soft as air,
Seem whispering to my heart of Thee.

Thine image on each human brow
To nobler beauty seems to wake;
With warm embrace I welcome now
Each man a brother for Thy sake!

As past me fly the swift-winged years,
Thy mercies all their circuits fill;
Thy goodness, like the sun, appears
Throughout all time resplendent still.

Since once for sin the Lord hath died,
No more I fear that Thou wilt frown;
Come life, come death, whate'er betide,
Love floods my soul and fear shall drown!

As mounts the joyous lark on high,
To greet with songs the purple dawn,
So would I pierce yon azure sky,
And hail Heaven's brightly-breaking morn.

O God! the lustrous gates unfold;
Let Thy full glory on me fall;
Thine unveiled face I would behold,
And know Thee mine—my All in All!

MISSIONARY WORK, PROGRESS, Etc.

A Statement of the Religious Condition of Mexico,

BY A MEXICAN CHRISTIAN, ONE OF THE FOREMOST AGENTS IN THE WORK.

[We beg our readers to ponder and respond, with prayer and help, to this most earnest and touching appeal.]

THE monarchs of Spain, and the tyrants of Rome, unitedly held Mexico in the most cruel bondage for three hundred years.

The Roman Church favored despotism, while despotism in turn lent the Roman Church its support, and countenanced the Inquisition, that fed its fires with countless victims condemned for having ascertained that God ought to be obeyed before man. Three centuries of this double oppression degraded Mexico.

The political catechism of this blended tyranny taught that the King ought to be obeyed blindly, while the religious one declared that the "Pope" was infallible, and that whosoever did not obey him would be lost forever. Under that teaching men did not even dare to think, and morally, became abject slaves. Mexico, at the end of the last century, seemed closed to the Gospel, but fifty years of independence have completely changed the situation.

After our emancipation from Spain's tyrannical government, having to seek among ourselves for the true elements of political life, we keenly felt the sad prostration of our country, resulting from its former abject condition. Suddenly thrown upon our own strength, and not possessing the needed knowledge to enable us to act wisely, we were hardly able to move forward in the path of progress. We could realize our unfortunate condition, but knew not its cause. We wanted to progress, but would stumble and fall without knowing why. The veil of our inexperience hid from our view what ought to have been easily discerned. We longed to be free, but liberty, like a mirage, would vanish from us as we thought we approached it. The chains that had bound us to tyranny had not yet been wholly broken. We had achieved our independence from Spain's monarchs, but we had not yet obtained religious liberty. Rome had not yet released its prey.

At last, by sad experience, we found in the Roman Church the real cause of the impotence of our efforts to be free. Then commenced a gigantic war against the dark fanaticism caused by the errors of the Church of Rome. Multitudes among us wished to free Mexico from that Roman tyranny that in the course of three centuries had taken such deep root in our soil. We freed ourselves from Spain's monarchs after eleven years of war, but it has needed fifty years of contests, of heroism, and an army of martyrs, to shatter the political power of the Roman Church in Mexico, and even now she is again reorganizing her forces for one last, desperate effort to reconquer our native land. That contest, *in which no one extended to us a friendly hand, in which no Christian raised his voice to teach us the pure Gospel* with which we were unacquainted, has resulted in the religious indifference of the majority of the nation, and in the stupid fanaticism of those who have not had the courage to exercise their private judgment. But as many of us became indifferent in matters of religion, we could not but feel our immense want as we found ourselves without God and without prayer. Our condition was the more sad because the Mexican people are disposed to be religious, and in their temples would only find a religion marred by abuses and errors dark and many.

What could be expected of us, seeing that Rome had kept from us the Bible? The contest against Rome has been a long one, and the martyrs who have died for liberty in Mexico innumerable. But in seeking to escape from one evil we have been well nigh wrecked by another. For

three hundred years had Rome been saying to us, "Without me there is no Christ." No one preached the Gospel to us who were sickened by Roman abuses and errors, and we were deluded into answering Rome's falsehood by saying, "If without you there is no Christ, then there is no Christ." Thus to our deep sorrow, for we found nothing that would satisfy the longings of our souls, we became indifferent in matters of religion. But before reaching this most sad result, how much blood has been shed by the mercenary hordes of the Roman clergy; what treasures have they wasted, not in opposing impiety and infidelity, not in healing the wounds caused by the civil wars that they provoked, but in trying to retain their temporalities and their ill-gotten wealth and power. Had Mexico taken one step further in that dangerous path she would have plunged into the darkest abyss. But no! for God loves Mexico, and in His infinite mercy He has made her to listen to the Gospel, and multitudes of her people have joyously welcomed and accepted the message of Divine truth. The Lord in His wise plans had been preparing the men that should preach the Gospel in Mexico. They had not even known of each others existence, but when the time arrived that the Lord had appointed for the public preaching of the pure Christian faith in Mexico, those dispersed elements were providentially gathered, and gathered in so marvelous a way that the infidel who does not recognize Divine providences in the destinies of nations, must have, in the facts connected with the beginning of the Evangelical movement in Mexico, another opportunity in which to applaud the rare prodigies of chance. Since that solemn date in the history of Mexico, the history of the progress of the Gospel in our country can be followed step by step. It is the history of a most earnest struggle for the truth of Jesus against the blind fanaticism of some, the infidelity of others, and the indifference of the majority. This struggle in behalf of the truth of the Gospel has at times been accompanied by deep sufferings. But why speak of the sufferings of Christian men, who carry their humility to the degree of even wishing that their names and persons should be forgotten? In spite of the obstacles that the Gospel cause meets in Mexico, there are now twenty-three Evangelical congregations in the city and valley of Mexico alone, and an equal or still larger number in the rest of the Republic.

The middle class, and above all, the people, listen with fervor and enthusiasm to the preaching of the Gospel. Our pamphlet tracts have been circulated throughout the land, and from different parts of the Republic applications are made for Gospel ministers and missionaries. Multitudes in this nation, on rejecting the Roman Church, also abandoned the Gospel from not understanding it, but many did so with deep sorrow, for they felt a void in their breasts on finding themselves separated from God. Many among them, and others who from ignorance continued in the Roman Church, on entering our houses of prayer, are often moved to tears of tenderness and joy on being able to speak directly with God, as with a loving Father, and without the mediation of any of the imaginary semi-gods of Rome, or of those who have tried to usurp the name of priests, a name that belongs to Christ, and his people. Oh! blind indeed must one be not to see that the Evangelical movement in Mexico is truly popular. Beyond a doubt, Mexico hastens to throw itself into the arms of Jesus Christ. The Roman Church, meanwhile, trembles, the indifferent awake from their lethargy and wonder, the infidels mock. Such is the religious condition of Mexico.

Chili.

[We take the following interesting items of the work in Chili from *The Record*, published by Dr. Trumbull and Mr. Merwin, in Valparaiso, for October.]

THE NATIONAL HOLIDAYS.

Answering to the *glorious fourth* for the people of the United States, is the eighteenth of September in this little Republic, with its two millions of inhabitants, through its extent of sixteen hundred

miles at the Western base of the snow capped Andes. If the Chilians have not so many individuals to celebrate the festive occasion, they make up for the lack by celebrating more days. Patriotism in this part of the world is not satisfied with one day spent in commemoration of the national independence, and then to go back to the ordinary toil and care of life; usually four days are not considered too many for the outflow of national sentiment. During four days the very banks are closed and all commercial transactions at a stand still. Long may the people of Chili be permitted to celebrate the birthday of their national freedom. With unfeigned satisfaction we rejoice with them, and feel that we are partakers of the benefit. May heaven grant, not only that they may remain free from Spanish domination, but that they may become more and more free from the errors, customs, and prejudices derived from those darker days of early history. Great advantage has been found in casting off the political incubus of the thraldom of old Spain; now let them proceed wisely and rationally to shake off the religious incubus of old Rome. The new code of Republican freedom has brought prosperity, peace, and justice in the State; and so will the new code of Christian liberty prove the harbinger of even greater and nobler benefits for the individual, the household, and the Church. As there was a profound impolicy in submitting to the dictation of a monarchy ten thousand miles distant, so is there a still more profound error in submitting to the dictation of Italian ecclesiastics who, so far from being able to legislate wisely for Chili in matters of religious belief and practice, have not even succeeded in imparting to their own countrymen the blessings of a true and ennobling Christianity. If the patriots of Chili would promote the true felicity of their countrymen, let them enthrone the Lord Jesus Christ in the land; let them accept the Word of God, the entrance of which ever gives light; let them favor the coming in of that blessed Bible which, wherever it is freely read, lays deep and broad in the people's hearts the foundations of imperishable freedom.

PROTESTANT CELEBRATION OF THE EIGHTEENTH OF SEPTEMBER.

The Spanish congregation of the Reformed Church worshiping in this city, held appropriate and interesting services in commemoration of the recent anniversary of the national independence. For the occasion the use of the new Union Church, in calle de San Juan de Dios, was obtained, and at one o'clock a congregation of about two hundred persons assembled to join in divine worship and to thank God for national mercies. Dr. Trumbull offered a prayer, in Spanish, appropriate to the occasion; hymns were sung; pleasant introductory remarks were offered by the Rev. Mr. Merwin, remarks full of sympathy for the country, its progress and prosperity; and then followed an excellent address from a native gentleman, Mr. J. M. Ibanez, on the subject of "The Republic," showing that religious intolerance was as much abnormal and out of place in a true Republic as chattel slavery would be. With satisfaction Mr. Ibanez pointed to the very walls within which he was then speaking as the most eloquent testimonial to the religious freedom of which Chili, among the Spanish American Republics, is one of the foremost and most successful standard bearers. May God grant that the number augment of those among the sons of this nation that accept these views and labor for their permanent enthronement in the country.

SUBSTANTIAL SYMPATHY.

A native gentleman who was present at the thanksgiving service of the Chilian Congregation, Sept. 18, came recently at the invitation of a friend to the meeting held on Sunday evening. He was surprised to learn, on entering the building, that no admittance fee was exacted; and after the services were concluded, having expressed his satisfaction with our simple form of worship, said he would like to contribute something towards defraying the expenses of the congregation. His

kind offer was not then accepted, but on a subsequent day he repeated it, and was told that a contribution for the Chilian school would be gratefully received. This he promised and asked his friend to call upon him for a donation. Such expressions of good will from Chilians who comprehend the nature of our work, are most valuable and encouraging.

The distribution by sale in the cities of Santiago and Valparaiso, amounted in all to 563 publications, and by gift to 3,839 tracts and papers, during the month just terminated. Of these more than half have been in Spanish.

Incidents *of the Work in the Capital.*— Some students belonging to the National Institute in Santiago left a note requesting the back numbers of the "Piedra" might be left for them.

During last month eight or ten copies of the work by Janus, "The Pope and the Council," were sold in Santiago.

A publication called *EleAteo, the Atheist,* has been sent to Santiago from Buenos Ayres, where it is published. A number of copies have been received; what acceptance it has met with we know not, but the only effectual antidote to such sentiments will be found in giving the people the Bible, and setting before them the living power and purity of the doctrine of the slain Lamb of God. The *Mensajero del Pueblo,* instead of filling its pages with stale scandals of the *vices* of Calvin and the *apostacy* of Luther, would serve the cause of true religion better by telling of the excellence of Jesus, and spreading before its readers the doctrines of life that the Apostles were commissioned to proclaim.

An elderly man, having read all the numbers of the *Piedra* and several of our tracts, was convinced, and purchased a Spanish Bible.

Four persons requested the *Piedra* to be left regularly at their business places.

A tailor's apprentice, who last month purchased a Spanish Testament, came asking for a supply of tracts, being evidently interested to some extent in the truth.

A native carpenter bought a Bible, to replace one that had mysteriously disappeared from his house, which he had purchased a long time ago.

A widow, the mother of several children, bought a Spanish Bible, for which she is to pay in weekly instalments of twenty-five cents.

Enquiry was made by one man for a Protestant Bible, or Testament even, with commentaries in explanation of its meaning.

A cigar-maker gave forty cents for the *Piedra;* a carpenter gave six; a Chilian woman fifty; and a Peruvian a dollar.

Italy.

Signor Lagomarsimo writes from Rome that he has at last succeeded in finding, in the central part of the city near the Panthæn, a small place for worship, and though permission has not as yet been formally given by the authorities, the friends of the Gospel nevertheless, meet every evening for prayer and study of the Scriptures, and the number continually increases. He writes also, "God has opened a door in many families where I go daily to read and explain the Scriptures."

Politically, in Italy there is increasing evidence of progress in religious liberty. Great efforts are now being made to raise Italy to a higher stand of civil and religious liberty than she has ever yet taken. The moment is favorable, new elections are taking place, the electoral colleges are issuing their programmes, and the minds of the people are excited. It is hoped that the new Parliament will be far more liberal than the last, and hence compel the ministry to adopt a more liberal policy with respect to Rome and the entire country generally.

The programmes of these electoral colleges take high and liberal ground on all important questions. The government is severely censured for its hesitating and reactionary policy in Rome, its obsequiousness to the Pope and the Jesuit party, and thus failing to establish, at this favorable moment, com-

plete civil and religious liberty for the entire country.

A very large political association, formed to influence the electoral colleges of North Italy, a few days since published its programme at Milan. With regard to Rome it says, "The Roman question materially solved by a concourse of extraordinary events, is still unsolved in its moral part, and leaves true patriots to tremble through fear of excessive concessions to the Pope, that will offend our national rights. They believe that the only solution possible, and the one that can soonest remove the greatest difficulties, is to establish at Rome the most perfect liberty of conscience, taking away from the State all influence whatever in matters of religion, and leaning to the Pope, the head of the Catholic church, and to the heads of all other religious confessions, in the sphere of his ministry, the most perfect freedom to communicate with the faithful, and convoke assemblies and councils, but to possess no theocratic power as authority. Religious liberty conducts to absolute reparation of the Church from the State, and complete liberty of conscience."

So speak leading political men of Italy.

WM. CLARK.

MILAN, Nov. 23, 1870.

"Here is no Sleep."

THESE were the earnest words of a young Bulgarian peasant to the preacher, Gabriel Elief. The preacher had been sitting until midnight upon the earth floor of the Bulgarian cabin, answering the questions of the young inquirer, and expounding to him from God's word the Gospel plan of salvation. Wearied by his long ride, he was compelled at last to desist, and after a few words of earnest prayer, he lay down just where he had been sitting, (for the Bulgarian peasant has no bedroom and no bed,) and drawing his overcoat over him as a covering, he fell asleep. Before the day broke he felt a hand gently shaking his foot, and a mild but earnest voice said to him,—"*Tvoka ne spee monogo,*" (Here one does not sleep much.) The young men went on to say, "Excuse me for waking you; but I cannot let you sleep much in my house, the time is too precious. Soon the day will dawn, and you will be starting on your journey, and I shall be left again *alone.* I have much yet to ask you." These words produced a deep impression upon the preacher's mind, and sounded to him like a warning voice urging him to greater diligence and exertion in the Master's cause. Let the church at home remember that there are many more scattered over Bulgaria who drink in with eagerness the words of the Gospel preacher. Souls are being lost through our want of energy. Are not some of our young brethren whom God has called to preach sleeping while souls in foreign lands are hungering for the bread of life? Here is no time to sleep.

Brazil.

SAN PAULO.—Rev. G. W. Chamberlain writes of a young Brazilian convert:

"He has just completed his twenty-fifth year. He had chosen teaching as an avocation after passing through the preparatory studies for the priesthood of the Roman Church. Latterly he has been teaching in the city of Tallbate in the best families, and with great acceptance, Latin, French, and Italian. He writes the English very fairly, and with a few months' practice will speak it fluently. He is remarkably well read, and of very quick apprehension, and in his examination for admission to the church showed a profound grasp of the doctrines commonly styled Calvinistic. We have had no such examination before in Brazil, and I think it is not too much to say that it is seldom given to any minister or church session to hear more lucid and complete answers to all questions proposed, or to respond to questions which showed a mind more completely awake to the great truths of Scripture, or more ready to subject itself to them. And this point has been reached after painful years of doubt and unbelief. He left the *Semanario Episcopal* of Minas years ago, almost an atheist. In the first letter I received from him, dated

Dec. 7, '69, he says (writing in English): "A too much loaded gun always bursts; and it was so; I went from one extreme to another; I raised myself against the islamism of the Roman Church, I became a deist, and afterwards a materialist-atheist; I depraved my soul by reading the ancient Greek philosophers; I was fond of Strauss, Volney, Voltaire, Byron, and Renan; in a word—I was lost. Christ looked for me, gave me faith, and said of me: 'This, my son, was dead and he is alive again, he was lost and he is found.' Jesus Christ will look for me more and more, he will strengthen my faith—I shall become a new man."

At a later date, 10th Jan., '79, he says: "Permit me to speak a little of myself; I feel myself a new man in Jesus Christ, my habits are modified; I enjoy a peace which was before unknown; my heart rejoices; I see that I am no longer the blind led by the blind to the Abysm. To whom do I owe such fortune? To faith in the Lord Jesus, since my works at the best could only take me to the place where there is wailing and gnashing of teeth. When I see myself so small, so ignorant, so unworthy, it appears to me that I shall never have the blessedness of preaching the Word of the Lord."

North China.—The Prospect.

Letters received from the missionaries do not throw much new light upon civil affairs in China. Up to the first of October matters were unsettled, and whether there would be further outbreaks of violence against foreigners and wars with European powers, or an adjustment of difficulties and remuneration for wrongs inflicted, could not be certainly foretold. It was expected, however, that the Chinese government would either replace or pay for mission buildings and other property destroyed, and Mr. Stanley, at Tientsin, had some hope, October 3d, "to have chapels up and work going on again before winter." He wrote: "I would not yet speak too positively with reference to the coming winter; but think the *strong probabilities* are that we shall be here, and continue our work somewhat as formerly. There will be some risk I think, in remaining, yet I do not believe we shall be interfered with."—*Miss. Herald for January.*

Japan.

The great Daimos, or feudal barons of Japan, constitute a confederacy of despots, each of whom, while ruling absolutely over his own subjects, yields homage to the Mikado, or Emperor. They, like kings, have each his own cabinet of confidential advisers, who likewise transact the general business of the government for their master, under his direction. One of these Daimos, who has been in a time past quite noted for his debasement of character, but whose name we must not mention, has for his prime minister a man who, two or three years ago, was baptised, with his younger brother, by one of the missionaries in Japan.

After he returned with his brother to his native province, the minister informed his lord of the fact of his and his brother's conversion, and was neither rebuked nor punished for his confession of this transgression of the law of the land. He, moreover, plainly told his master that the Christian religion was the greatest want of Japan, for it is the only foundation on which to build up a national character. The Daimo listened to his counsel, and read the Bible and other Christian books in Chinese, which his minister had to offer him. The consequence was, that not many months ago, he sent his faithful minister to the port where the before-mentioned missionary resides, to ask him to take up his residence in his dominion, and establish schools for his subjects upon a Christian basis. When the minister came to the missionary, he brought to him his own son and a physician of his country to be baptised, they having come to the knowledge of Christ and faith in him, through reading the same Scriptures and the influence of the converted prime minister. Thus, in one of the provinces

hitherto inaccessible to missionaries or other foreigners, there are now four men of high positions, who have become the humble followers of Christ.—*The Sower.*

[An engraving and full description of the Image-Temple here referred to was contained in our Magazine of November, 1869.—Ed.]

The image of Buddha, known as the Statue of Daiboots, stands in a wilderness about fifteen miles from Yokohama, far removed from all the great cities. It is of colossal size, in a sitting posture, measuring about forty feet in height. It is of the purest bronze, and admirably executed as a work of art. Its origin is unknown; but it has sat in the same spot, on an elevated platform, at least 600 years. This remarkable relic of the past is about to be destroyed. The late persecution against native Christians in Japan seems not to have been directed against that faith alone, but against Buddhism also, or, in other words, against image worship in general. Buddhists and Roman Catholics alike have images in their temples of worship, and the iconoclastic zeal of the Japanese faith, as by law established (Shintooism), which is seeking to break up all image-worship, has found expression in an edict dooming to destruction this great image of Buddha. The statue is offered for sale, not to be retained in its present position, but to be broken up for old bronze.

India.

A Pundit Denouncing Idolatry.—Intelligence has reached the London Missionary Society of a stirring of the native mind in the north-west provinces on the subject of idolatry which may lead to great results. Hitherto those provinces have appeared to resist with stubborn obstinacy all impression from the preaching of the Gospel. They are the chief seat of the Hindu religion, and the Brahminical influence is very strong. But the faith of the people in the ancient idolatries seems to be extensively undermined. Great excitement has, of late, been occasioned in the holy city of Benares by the appearance of a strange pundit, who announces to immense assemblies that the Vedas give no sanction to idolatry, and that the Purans, which do, are not worth a cowrie. The leading supporters of idolatry in Benares are at their wits' ends to answer him. In one instance, the effect of the teaching of the reforming pundit was so great that a rich Hindu of Furruckabad destroyed the temples erected upon his ground. It is, of course, possible that idolatry may be removed from Hinduism without Christianity being accepted in its stead; but the readiness with which this pundit has been listened to seems to prove in a striking manner that the system of idolatry in Northern India has been undermined, and may suddenly come down with a crash.

Anxious to become Christians.—The *Missionary Link* gives a most interesting account of a visit to a new village in India. We extract the following:

"The village was found. A substantial building, formerly a kyoung, received us, and the people, who were curious to see a 'white teacher,' soon filled the house. We let them in some measure satisfy their curiosity, as they had never seen a 'mamma' before, and our Bible-woman, wise in trying to interest, talked about us. The greatest wonder was why we had come there. They would almost take us in their arms in their earnestness and sympathy; then the Bible-woman would say, 'The mamma worships the true God; listen, and we will show you how she worships.' They listened attentively while one of the girls read a simple Catechism prepared for their first lesson; then they sang, and one or two prayers were offered. After this, they asked us questions about our religion, and often said, 'It is better than our way; we will think about it.' In this village there was not one who was able to read, but they listened earnestly, and said, 'It is good;' and one woman, who had recently become blind, said, as she took my hand, the tears streaming over her face, 'I have never prayed before; I shall pray now the whole day long.' The sun was low in the west, the tide flowed, we must leave them. Every one of them, men, women, and children, followed us down to the shore, calling to us, with outstretched arms and tearful eyes not to leave them, but to stay and teach them. My eyes were heavy with tears, and I longed to stay with them, but the village was far from town, so we must leave them. As we rowed away from their anxious faces into

the twilight, our Christian girls, with one impulse, sang, 'Say, brothers, say, will you meet us, where parting is no more.'

CURIOUS VISITORS.—One afternoon, near sundown, a large crowd followed me from the main street, where I had been talking for a long time, to my boat—to see me eat dinner, I suppose. They watched every motion and eyed every article, as I washed, combed my hair, arranged my toilet, looked at my watch, and sat down to dine. Then followed a score of comments about my person, dress, habits, food, &c., from a score of tongues. "How white his skin is," "but his eyes are light, and hair too. that's more wonderful :" "very beautiful shoes ;" "what soft warm clothes ;" "how clean his shirt ;" "how many plates and dishes, and lots of things to eat." At this point a Shan woman, who had heard for two days, and seemed well to understand, exclaimed, "Yes, yes, these things are all very wonderful—his white skin, blue eyes; and light hair, his fine clothes, clean white shirt, knives and forks, hair brush, and watch, are all very strange to us ; but to me, the strangest thing of all is, the doctrine he preaches, the Son of the true Eternal God suffered sin, punishment, and death for me, for all men, for us : and if we believe and worship Jesus Christ, without tasting hell, we shall go to the land of heavenly happiness, and die no more. Wonderful, wonderful !"

Missionary in Burmah.

EDITORIAL NOTES.

MISS RANKIN states, in a letter just received, that at Monterey six persons have united with the church, and seven or eight more are expected to unite at the next communion ; also at San Francisco eight, and at Merquital sixteen have been received on profession of faith, while both churches anticipate further additions to their number at the next opportunity for public reception. In both Northern and Central Mexico the good work goes forward.

FROM the Secretary of one of the French Societies we have received a letter (Nov. 28), written from the North of France. We append two interesting extracts :—

"We have much to do now to defend ourselves from the accusation of sympathising with the enemy of our country. Many priests had excited against us an ignorant and irritated population. A slaughter of us had been prepared for the night between the 5th and the 6th of December. The disaster of Sedan, the departure o the Empress, caused the crime to remain unaccomplished. Enlightened people do not so readily believe the accusation I speak of ; on the contrary, they say that if the Prussians are superior to us in every respect, it is because they are Protestant. A priest in a neighboring village said the other day to his hearers—'My dear brothers, we are punished by a nation which has more religious feelings than ourselves ; the Prussians worship earnestly, they observe the Sabbath, they put in practice Christian virtue,—that is the reason why God is with them.'

"We are being abundantly blessed in carrying the Word to Catholic localities where we had been invited to go. St. Audelin, a large village in la Nierve, is one instance. The inhabitants of that place want to become Protestants. I had the gladness to go there lately. Hundreds of attentive people, men and women, were packed up in an 'auberge. Although very uncomfortably seated, (a great many standing up), they listened for hours to the preaching of the Gospel. At the end of the service somebody cried out : 'Monsier le Pasteur, is there no singing in the Protestant service?' 'Yes,' answered I, 'and if you will stay after the morning service I will teach you how to sing one of our hymns.' They all stayed, and I taught them one of our beautiful hymns. They tried so cheerfully, that at the afternoon service they could sing it. A symptom very rejoicing in this affair is that the inhabitants of St. Audelin wish for edification and not for controversy. It is not so much hatred for Catholicism as religious aspirations, which Romanism cannot satisfy, that prompts them to come with us."

LITERARY NOTICES.

BOOKS.

THE OPEN DOOR; *or Light and Liberty.* By Rev. J. Hyatt Smith, D.D. New York: J. E. Perkins.

To his fellow-members of the Baptist churches, Dr. Smith here presents, under the form of a story, an earnest plea for what is popularly called "Open Communion." A hearty believer in immersion as the only baptism, he sustains, by Scripture and reasoning, what is to the vast mass of Christ's disciples the Christian and courteous doctrine of allowing the unimmersed believer, upon his own responsibility, to sit down at the Lord's supper. The motto of the book and substance of the argument is this conclusive sentence from the only infallible authority: "Let a man examine himself, and so let him eat, having the answer of a good conscience toward God."

MIRIAM AND OTHER POEMS. By J. G. Whittier. Boston: Fields, Osgood & Co. $1.50.

Another beautiful little volume of our own poet of liberty, of purity and truth in nature and in the heart. Many of its poems have been already scattered, through an appreciative press, among the homes of the land. All are worthy of being thus permanently gathered for the reading of the quiet hour.

THE ATLANTIC ALMANAC—1871. Boston: Fields, Osgood & Co. 50 cents.

The useful and beautiful are here combined in rare degree. Astronomical and Statistical matter, Literary articles, and numerous Illustrations, life-like, spirited, and artistically executed on wood, of prominent European Rulers, literary and musical celebrities of the day, of notable Buildings and Homes, and various scenes and incidents.

FROM LEE & SHEPARD, Boston. LEE, SHEPARD & DILLINGHAM, New York:

1. *Nature's Aristocracy;* or, Battles and Wounds in Time of Peace. By Miss Jennie Collins. Edited by Col. Russell H. Conwell, author of "Why and How." 12mo. Cloth, $1.50.—Miss Jennie Collins is well known as an earnest worker in the working-women's cause. In this book is presented a thrilling narrative of the trials and temptations to which young girls are subjected in their efforts to earn their daily bread, drawn from personal experience and a thorough knowledge of the class she seeks to benefit. The "Church Union" says: "Her book is a fresh and touching history of the heroism, the mutual helpfulness, the severe trials successfully overborne, of the poor and hard-working portion of the community. Her stories move to tears. There is no staiving after patnos—but there are the facts, and the facts, given with a Doric simplicity, are more pathetic and pitiful than the most moving chapters of romance."

2. *Manual of Bible Selections and Responsive Exercises.* For Public and Private Schools of all Grades, Sabbath, Mission, Reform Schools and Family worship. By Mrs. S. B. Perry. 16mo. Cloth, $1; Morocco backs, 60 cents.—In making these selections leading representatives of all denominations have been consulted, and the book has been carefully and candidly prepared, that it may help to solve the great question now so widely discussed, "Shall the Bible be banished from the Public Schools?" by showing "how the Bible may be retained in a true spirit and practice of Christian reciprocity." Rev. Wm. Barrows. D.D., after a careful examination, says of it: "The range of topics is very wide and varied, adapted to our highest and lowest institutions of learning. The different seasons of the year, the changing phases of nature, the ordinary and extraordinary occasions incident to school life, the Christian virtues and great moral lessons of life, all have their appropriate selections. For family readings and Sabbath-school openings the book must have great value. The selections are made and arranged with perfect fidelity to the context, and the lessons are such as to be entirely unexceptionable to Christians of any shade of faith. The editorial judgment, taste, and skill are admirable. The entire volume is such a compilation of the literary beauties and, at the same time, moral teachings of the Bible, in lessons adapted to occasions, that it must meet a want long and deeply felt—and never before so well met—by those who have need to use daily the Scriptures in public."

3. *Lost in the Fog.* By Prof. James De Mill. 16mo. Illustrated. $1.50. Being the third of "The B. O. W. C. Stories." To be completed in six volumes. Illustrated. Per volume, $1.50.

4. *Plane and Plank;* or, the Mishaps of a Mechanic. By Oliver Optic. 16mo. Illustrated. $1.25.—The second of the "Onward and Upward" series. Books for boys among the best of their class.

5. *Little Folks Astray,* and *Prudy Keeping House.* By Sophie May. 16mo. Illustrated. Each 75 cents.—The very spirit and naturalness of earliest childhood is here admirably caught and embodied. To one who knows by experience, the incidents seem to be an actual transcript from life.

6. *The Springdale Stories.* By Mrs. S. B. C. Samuels. 24mo. 24 Illustrations. Per vol. 75 cts. Comprising: Adele, Eric, Herbert, Nettie's Trial, Johnstone's Farm, Ennisfellen.—The scenes are laid in the city of New York; the prairies of the far West; the schools of Eton; the chalk cliffs of England; the castle of Ennisfellen, in Germany; affording rich material for an agreeable and instructive series of story-books which the author has profitably employed.

7. *Charley and Eva's Home in the West.* By L. M. Thurston. 16mo. Illustrated. $1.—"The Charley Roberts Series." In neat box. Three volumes. 12 Illustrations. Per volume, $1.—"How Charlie Roberts became a Man." "How Eva Roberts gained her Education." "Charley and Eva's Home in the West."

MAGAZINES.

Harper's Magazine. New York: Harper & Bros. $4.00. Contains sixty-eight pages of richly and numerously illustrated articles upon the following interesting subjects: Pio Nono and his Councillors, Life in Brittany, Brooklyn Navy Yard, Frederick the Great, Bombay and the Parsees, Song of Fire, and Secrets of Light. In addition to these, forty-three pages of lighter articles, instructive and entertaining, beside the Editor's varied Departments, including the Easy Chair, the Literary, Scientific, and Historical Records, and the Drawer, comprising in twenty pages a resume of the Literature and Events of a month. Here are altogether 160 closely printed pages, which would make an ordinary volume of more than 500 pages. It is not surprising that with such an immense amount of valuable and attractive matter this oldest of American Monthlies holds firmly a foremost place in the hearts of American readers.

Scribner's Monthly—an Illustrated Magazine for the people. New York: Scribner & Co. $3.00.—This second number improves upon the first. It contains 112 pages, printed in large clear type, with the following illustrated articles: The Street Venders of New York, Jail-Birds and their Flights, the Hoosac Tunnel, Natasqua—Chaps. IV.–VI, On to Berlin, A Peep Behind the Scenes, A Day with the Brownings, Huldah the Help, Wilfrid Cumbermade by MacDonald, Topics of the Time, Books and Authors Abroad and at Home, Etchings of Thanksgiving, etc., etc. The illustrations are spirited and beautiful, and the matter interesting and popular. The magazine is already a success.

The Galaxy. New York: Sheldon & Co. $4.00. 148 pages of the finest type. Contents: Lady Judith, by J. McCarthy, Chaps. IX. and X.; My Friend the Feudal Baron; A New Phase of Druidism; Katrina on the Porch; Overland, Chaps. XVIII. to XXI.; My Experiences, by Thurlow Weed; International Copyright, by C. A. Bristed; An Afternoon at Wilhelmshohe; David, King of Israel; Shakespeare as a Plagiarist; Drift-Wood; Current Literature; Memoranda, by Mark Twain; and Nebulæ, by the Editor.

Old and New. Boston: Roberts Brothers. $4.00. The following is the table of Contents: Wanted, a Statesman, J. F. Clarke; Athens and her Enemies, Wm. Everett; Tarry at Home Travel; The Holy Gospels, C. A. St. Beuve; The Improvisatore and the Heeler, F. W. Loring; The Last Week; Jefferson's "Rip Van Winkle;" Sparrows; Ah Ying; Pink and White Tyranny, Chaps. XI., XII., Mrs. H. B. Stowe; December, Wm. Morris; Natural and Revealed Religion, H. W. Bellows; Vintage; The Dying Gladiator; Forms; "The Examiner;" and "Record of Progress."

The Eclectic Magazine—Foreign Literature, Science and Art. New York: E. R. Pelton. $5.00. 120 large pages. The table of contents is even more than usually comprehensive, and presents the very cream of foreign current literature. Among the most noticeable articles are Letter-Writing; Father Arndt; another instalment of The Fisherman of Auge; Ruskin's Lectures on Art; The Sargasso Sea; Baron Von Moltke; Napoleon and Paris; and so on to the number of nineteen. Everybody who loves good literature should have the "Eclectic," and the present is a good number to experiment with. A portrait of Corneille embellishes this number.

Littell's Living Age. Weekly, 64 solid pages. $8.00. Boston: Littell & Gay.—Of the last four numbers of this valuable Magazine (Nos. 1381–1384) we call attention to the following articles: Ruskin's Lectures on Art; Battle of Legnano; American Travel; The Decadence of France; Germany, France and England, by W. E. Gladstone; Passage of the Mont Cenis; The Hohenzollerns; A Liliputian Republic; Unconscious Celebrations; Latent Thought; Poetry and Humour of the Scottish Language; Huxley's Lay Sermons; Hubner's Sixtus V.; Cowper; Prussian Victory at Leuthan 1757; Von Moltke; and Russia, Prussia and the Poles.

Overland Monthly—devoted to the development of the country. San Francisco: J. H. Carmany & Co. $4.00 per annum.—The Bed of the River, an article of mining reminiscences; To the Big Trees; The Angora Goat; An Evening in a California Garden; are characteristic articles of the November number. For December: The Last of the Sybils; Life in the Bush; Tom and his Wife; Gray's Peak; A Naturalist's Rambles in Northern Mexico; The Red River Country; A Canoe-Cruise in the Coral Sea.

Our Monthly. Cincinnati: Sutton & Scott. $3.00. November contains: Not Yet; Literature; Midsummer Dawn; The House on the Hill; Amaryllis (poetry); Our Lord's Resurrection Body; Soul Growth; The Drift of the Nations; The Book of Psalms; The Franco-Prussian War; Elegiac—Charles Dickens—(poetry); The Lay Sister, by Mrs. Wright; The Great Trouble; Magazine Manufacture, etc. And December: The House on the Hill; Ancient Coins found in Holy Soil; Alexandria of the Ptolemies; Concerning Happiness; Jesus-Herod; Mormon Hymn Book; and Our Young Folks, Miscellany and Book Table.

Sunday Magazine. Edited by Thos. Guthrie, D.D. Philadelphia: J. B. Lippincott & Co. Illustrated. $3.50.—A Monthly of 80 very large double-columned pages, finely illustrated, with original material furnished by the most able and popular English writers. This number contains: A Sunday in Venice, by Dr. Guthrie; Seeing and not Perceiving, by Rev. Hugh Macmillan; Infallibility, by C. J. Vaughan, D.D.; The Prayer of the Sower,

by Rev. Henry Downton; Your Life and Mine, a Chronicle of Struggles and Hopes; The Irony of Christ, by Rev. E. H. Plumtre; America and the Americans: Impressions of a Three Months' Visit in 1870, by W. G. Blaikie, D.D.; Joash: A Study for Young Men, by Rev. A. L. Simpson; Rejoicing with Trembling: A Story of Christian Resignation, by B. Orme; The Woman who Trampled on Dragons, by Sarah Tytler; A New Year's Hymn; The Diet of Augsburg, 1530, by David Brown, D.D.; On Letter-Writing, by Rev. A. W. Thorold; Supplement—Notes for Readers Out of the Way.

Good Words. Edited by Norman McLeod, D.D. Philadelphia: J. B. Lippincott & Co. Illustrated. $2 75.—This is another of the popular magazines of England, sustained by contributions of the best and most acceptable writers. Its contents are as follows: Fernyhurst Court, an Every-day Story; Lorraine and Alsace; Letters from the Tropics, by the Rev. Charles Kingsley—No. IX., The Cocal; Three Poems for the Times—I. Hymn of the Present, by Gerald Massey. II. No News from the War, by Augusta Webster. III. Holly and Mistletoe, by Edward Capern; The Country of the Camisards, by Samuel Smiles, author of "Self-Help." IV. Disasters of the Camisards—The Church in the Desert—Conclusion; Half-hours in the Temple Church, by C. J. Vaughan, D.D. Neutrality; Emigration, by the author of "Friends in Council;" The Mariner's Cave, a poem, by Jean Ingelo; Pawnbroking in England, by Thomas F. O'Donnell.

The American Agriculturist. For the Farm, Garden, and Household. New York: Orange Judd & Co. $1.50.—Full of detailed information—most useful and valuable to every household.

The Manufacturer and Builder. New York: Western & Company. $1.50.—Very large, triple-columned, profusely illustrated, beautifully printed, with an immense amount of information pertaining to the practical arts, conveyed in a clear, direct and interesting manner. To every intelligent person who desires to keep up with the progress of improvement in useful invention, we heartily commend this interesting Monthly.

The Medical and Surgical Reporter—A Weekly ournal. Philadelphia: S. W. Butler, M.D. $5.00. One of the few ably edited Medical journals of the country.

The American Educational Monthly—devoted to Popular Instruction and Literature. New York: J. W. Schermerhorn & Co.

The National Sunday School Teacher. Chicago: Adams, Blackmer & Lyon. New York: Randolph & Co. $1.50.—Accompanying and supplementing this admirable and popular Monthly, by the same publishers, is *The Sunday School Scholar*, for young people. Designed for "wide awake, growing, inquiring, thinking minds" among the older pupils. 50 cents per annum.

The American Sunday School Worker—for Parents and Teachers. St. Louis: J. W. McIntyre. $1.50.—This Magazine has a strong list of writers, and is prepared with great care and labor. We commend it to all intelligent and earnest teachers and parents.

The Mother's Magazine and Family Circle. New York: American News Co. $1.50.—A useful Journal of thought and facts, adapted to help mothers in their home-training.

Arthur's Home Magazine. Philadelphia: T. S. Arthur. $2.00.—An illustrated Monthly, with a variety of readable matter, of a healthy moral tone.

Wood's Household Magazine. Newburgh: S. S. Wood. $1 00.—This consists mainly of tales for all classes of readers, designed to illustrate the excellence of right living, as respects temperance and other moral virtues, as well as the higher claims of religion.

JUVENILES.

Our Young Folks—an illustrated Magazine for Boys and Girls. Boston: Fields, Osgood & Co. $2.00.—This magazine continues to sustain its popularity by the variety and thoroughness of preparation which characterizes its articles. The best writers are engaged upon it, and the high aim of its publishers f ully attained.

Oliver Optic's Magazine: Our Boys and Girls. Boston: Lee & Shepard. Weekly and Monthly. $2.50.—Mr. Adams continues his strong hold upon his youthful readers by blending instruction with incident in the matter he furnishes.

Good Words for the Young. Edited by Geo. MacDonald. Philadelphia: J. B Lippincott. $2.50. From over the ocean, a new-comer to American youth, this ably edited and richly illustrated monthly cannot fail to win its way to intelligent Christian households for its worth and beautiful appearance.

The Little Corporal—For Boys and Girls, and for older people who have young hearts. Chicago: Sewell & Miller. $1.50.—We omitted to notice in our last this sterling juvenile magazine. Every number bears evidence of a conscientious care in both the matter and the style, and this carefulness evidently finds its reward in a wide and extending popularity and circulation. This number completes the eleventh volume.

The Nursery—for Youngest Readers. Boston: J. L. Shorey. $1.50.—For its profusion of admirable pictures and equally excellent matter, this magazine for the very little ones finds universal acceptance wherever it goes. From our own experience, we can heartily commend it.

The Children's Hour. Philadelphia: T. S. Arthur & Sons.—Also an excellent and acceptable visitor to all intelligent children-readers, alike for its sensible character and choice illustrations.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 31*st October*, 1870.—*(Concluded.)*

NEW JERSEY—*Continued.*

Orange. J. W. Corson, M.D..... 5 00
Elizabeth. 2d Pres. Church, for Central Mexico 15 00
" 1st Pres. Church, for Central Mexico 68 19
Newark. 1st Pres. Church, Rev. Dr. Stearns..... 200 31
Bloomfield. 1st Pres. Church 152 84
Madison. 1st Pres. Church 66 00
Belvidere. Dr. J. M. Paul and family, towards L M. of Rev. Mr. Anderson, $21; cash 50c..... 21 50
" Cash 7 00
New Brunswick. Rev. P. J. Quick 5 00
Bricksburg. Union Meeting..... 18 25
729 09

PENNSYLVANIA.

Pittsburg and Allegheny. Lockhart & Frew, for Northern Mexico, $125; Clark & Thaw, $100 ea.; G. B. Edwards $30; J. P. Hanna $20; Mrs. Denny $25; W. B. Edmands, Forsyth & Bro, Miss Smith, $15 ea.....445 00
" Messrs. Campbell & Co., G. Burnet & Co, Pears, Nimick & Co., Bakewell, Dilworth & Co., Edmands, Loomis, Jones, Henry, A. Breed in full of his L.R.M., Wyman, Bell Bros., Breed & Co., Johnson, Rabe, Hussey, Fahnestock, Childs & Co., Duff, McClintock, McCully, Floyd, Hitchcock, Kier, Breed, Childs, Morehead & Co., Semple, Mrs. R. S Hayes, in full of her L M., Gen. Morehead .....$10 ea....310 00
" Montgomery, Lea, Bryan, Porterfield, Clark, Moffatt & Co., Kennedy, McCullough, Bidwell, Black, Page, Stewart, Dillon, Watson, Preston, Harrison, Riddle, Beymer, Logan, Dickson, Johnston, Fleming & Co., Holmes, Bakewell, King, Glosson, Thompson, Campbell, Wilson, Page, Bruce, Wilson, Floyd, MacConnell, Wilson, Stevenson, Cain, Dunseath, Rose, Beymer Bros., Jammison, Drocourt, Hays, Marvin, Stevenson, Park, Dilworth, Herrin, Bissell, Caughey, Wightman, Dilworth, Brooks, Bidwell, Waring, Betts, Hall, Dean, Herron, Caldwell, McMilan, Herron, Chalfant, Reed, Dunlop, Schwartz, Morrison, Wright, Irwin, Herron, Hughart, Jones, Mrs. Moore, Hayes, Dunlop, Herron, Christie, Jammison, Wright, Bakewell & Sawyer, $5 ea. 400 00
Pittsburg and Allegheny. S. S. B. $4; Mahood, Sawyer, Baer Torrens, Howard, Dickson, Kelley, Sykes, Shaffer, Mrs. Lyons and Fulton, $3 ea.; Prof. Greig $1.70..... 38 70
" McElhany, Miller, McClean, Neames, Douglass, Edwards, Johnston, Barnett, Cooper, King, LeMoyne, McClurkan, McClure, Fleming, Dyer, Kirkpatrick, Mitchell, Fairley, Smith, Agnew, Mabon, Young, Jope, Smith, Mrs. Thompson, Spratt, Mabon, $2 ea..... 54 00
" De Braney, Findley, Dorrington, Nipon, Herron, Phelps, Alexander, Scott, Smith, Collingwood, McCormick, Morrow, Findlay, Cooper, Campe, Cooper, Boyce, Taylor, Douglass, Loughridge, Poindexter, Gillespie, Speer, Wood, Hamlin, Crane, Campbell, Van Ryan, Scott, Morrow, Geuerling, Munn, Herron, Patterson, Lindsey, Brown, Cunningham, Godfrey, Mrs. Bugher and Warder, $1 ea.; Mrs. Lyons $3 ..... 43 00
" Curry, Rankin, and Mrs. Herdman, 50c ea..... 50
Allegheny. 2d U. Pres. Church... 30 84
" 3d U Pres Church 31 85
Peckville. E. Weston 10 00
So. Bethlehem. Moravian Church.. 5 15
Bethlehem. Wolle & Vankirk, $30; Wolle, Webster, Wolle, $10 ea; Wineland family $6; Reinke, Roundhaler, Laubach, Wolle & Co., Krause, Erwin & Krause, Leibert, Perkin, Laure, Chapman, Seaman & Frazer, Rice, Goth and Miller, $5 ea.; others $37.45 .....168 45
Easton. Cash $20; Stewart. $25; Vanderveer, Green, Schneider, Lawall, Eyreman, Detwiller, Black, $5 ea.; cash $4..... 84 00
Abington. Pres. Church, in part of L.D for Rev. S. T. Lowrie .. 55 90
Frankford. Herman Pres. Church, in part..... 5 64
Philadelphia. 4th Ref'd Pres Sab. School, W. H. Scott, L M. ... 30 00
Addisville. David Feaster 10 00
N. and S. Hampton. Ref'd Church, towards L D. 17 30
Philadelphia. Nazareth M. E. Ch. add..... 7 00
" Broad street M. E Ch., in part, 29 60
" Trinity M. E. Ch 40 17
" St. Georges M. E. Ch., in part, 42 90
1,830 40

MARYLAND.

Baltimore. A friend, for Italy..... 50 00
" Elizabeth and Amelia Wuesche, for Central Mexico..... 50 00
" So. High street M. E Church, add 24 25
" Madison Av. M. E. Ch., add... 1 00
125 35

KENTUCKY.

Louisville. E. C. Warren, for Central Mexico 5 00

MISSOURI.

St. Louis. H. E. Peebles, D.D.S. ... 5 00

ILLINOIS.

Urbana. Union Meeting, per Rev. E. Shaw 4 25
Chicago. 1st Pres. Church, E. Darrow, Tr. 105 66
Evanston. 1st Cong. Ch., Rev. E. N. Packard 40 80
Chicago. Grace M. E. Church 50 00
Rockford. 3d street M. E. Ch 13 82
So. Rockford. M. E. Ch 8 00
222 03

INDIANA.

Indianapolis. Mrs. Wm. Holliday .. 11 50
Crawfordsville. Soc'y of Inquiry, Wabash College, Jas. Roth, Tr., for Central Mexico 13 00
Evansville. Geo. Start $5; T. McPherson $3; H. O. Babcock $2; C. Utterage 50c. 10 50
Logansport. 1st Meth. Church, per N. Gillam 9 00
New Albany. 1st Pres. Ch., Rev. Mr. Conn, L.D., W. S. Culbertson, $25; Mrs. M. Lapsley $20; S. M. Day $10; J. Day, W. Day, Messrs Crane, Bragden, Webber, $5 ea.; Mr. Hedden $3; Mrs. Plummer, Mr. Bradley, $2 ea.; Doll, Shields, Danforth, Davis, Scrivner, Cooper, $1 ea.; Lemon and Byrne, 50c. ea.; Vance 40c 94 40
" McCord $5; Loughmiller $2; Bentley $1 ..... 8 00
146 40

OHIO.

Cincinnati. Lane Sem'y Sab. Sch'l, Mrs. Noton's Bible Class, 3 years' education of girl in Miss Rankin's Seminary 50 00
" 1st Ger. Pres. Church 15 00
" Welch Cong. Church, Rev. R. A. Williams, L.M. 15 55
Circleville. 1st Pres. Sab. School, bal. of second year's education of youth in Miss Rankin's Seminary 25 00
Hamilton. 1st Pres. Ch., Messrs. Shaffer, Robertson, and Mrs. Wilson, $5 ea.; Dr. Falconer, Mrs Brittain, $2 ea.; Dr. McNeeley $1.50; Rossman, Harper, Tapscott, Skinner, $1 ea.; Smyers, Jacobs, Davies, Miss McNeeley, 50c ea.; Mrs. Shaffer 25c —in full of L M. for Rev. S. M. Anderson, D.D. .. 26 75
" 1st United Pres. Church, Wm. Beckett $5; Brown & Lawrence, $3 ea.; Giffen & McKee, $2 ea.; Mrs. McClung $1.50; Mrs. Harrison 50c. 17 00
" 1st Bapt. Church, J. F. Meley $1; Mrs Watkins 50c. 1 50
Chillicothe. West Scioto Pres. Ch., balance 2 50
Greenwich Station. W. M. Mead, for Central Mexico 3 00
156 30

MICHIGAN.

Monroe. 1st Pres Church, Isaac Lewis, Tr. 30 67
Detroit. Alice K. Jones, for L.M. .. 30 00
60 67

MINNESOTA.

Minneapolis. Pres. Sab. Sch'l, per C. E. Vanderburgh 12 78

Total $6,352 91

Receipts for the Month ending 30th November, 1870.

MAINE.

Limerick. H. E. Fogg, for Central Mexico $5 00
Hallowell. A friend 5 00
10 00

NEW HAMPSHIRE.

Chichester. Cong. Ch. and Soc. by M. Gould 6 30

VERMONT.

Pittsford. Cong. Ch. and Society, by A. Nourse 14 50
Ascutneyville. Seth S. Arnold, for Central Mexico 5 00
Topoham. M. E. Church 50
20 00

MASSACHUSETTS.

Enfield. Cong. Church and Soc'y, W. B. Kimball, Tr. 26 00
North Weymouth. Capt. T. A. Barrett, for Rome 4 00
Shellburn Falls. E. Maynard 3 00
Southampton. Cong. Ch. and Soc., S. Lyman, Tr. 35 00
Williamsburgh. 1st Cong. Ch. and Society, W. A. Hawkes, Tr. ... 56 00
Leominster. Evan. Ch. and Soc. ... 28 25
Sudbury. Union Cong. Church and Soc., Rev. P. Thurston, L.M. 6 50

MASSACHUSETTS—*Continued.*

So. Weymouth. Female Charitable Society 20 00
Weymouth. 2d Cong. Relig. Soc. .. 25 40
Randolph. Cong. Church and Soc. .. 83 83
Wayland. " " " 9 15
Lakeville. " " " 20 00
E. Randolph. Winthrop Church and Society 20 02
Millbury. 1st Church and Soc. 42 00
Andover. Chapel Cong., of which $30 for L.M. of Rev. John Wood .. 180 00
" South Ch. and Soc. 125 00
Chelsea. Winnissimmet Church and Soc., of which $100 makes Jason B. Loomis L.D. 182 00
Deerfield. Orthodox Cong. Ch. 16 00
Longmeadow. Gents. Benev. Ass'n. 10 50
Wilbraham. Cong. Church 27 52
So. Hadley Falls. 1st Cong. Church, Rev. R. Knight 62 00
Pittsfield. M. E. Church, add. 14 00
Watertown. Bap. Church, Rev. G. S. Abbott 7 00
1,003 17

RHODE ISLAND.

Providence. Mrs. H. P. Hoppin $5; a Friend $10 ..... 15 00
Pawtucket. Cong. Church and Soc. 54 19
Providence. Geo. H. Corliss 30 00
99 19

CONNECTICUT.

Hebron. Jasper Porter..... 1 00
Norwich. Dr. Wm. Cutler legacy, per Henry P. Haven, Exr... 1,000 00
Woodbury. H. S. Curtis's legacy, per Mrs. E. L. Curtiss..... 12 50
Norwich. 2d Cong. Church, per E. Learned..... 50 00
Greenville. Cong. Church, Dea. F. W. Cary, L.M..... 32 15
No. Mansfield. R. O. Storrs..... 5 00
Simsbury. 1st Cong. Church, Rev. J. L. Tomlinson and T. J. Wilcox, L.M.'s..... 86 44
ford. 1st Church.....586 71
" Asylum Hill Cong. Ch. add.... 25 00
Westport. Cong. Church, Rev. A. J. Hetrick and Miss M. Leavenworth, L.M.'s..... 63 92
Southport. Miss Jennie Fayrweather 5 00
Ridgefield. Cong. Church $58, and Sab. School $6.95..... 64 95
Norwich. Broadway Ch., for Mission in Chili, under the charge of Rev. A. M. Merwin 228 71
——— 2,161 38

NEW YORK.

N. Y. City. W. E. Dodge, for Greece, 50 00
" F. H. Wolcott.....100 00
" Woman's U. Miss'y Soc., for Miss Rankin's work..... 50 00
" H. I., for the Christian World. 1 00
West Galway. R. Miller, for Central Mexico..... 5 00
Mecklenburg. R. Tallmadge, for Central Mexico..... 5 00
Westfield. 1st Pres. Church, per J. H. Hall..... 31 50
Medina. 1st Pres. Church, Rev. G. R. Merrill..... 21 50
Batavia. Pres. Ch, per A. Cowdin. 33 27
Brooklyn. Gen. G. Loomis, U.S.A. 2 50
N. Y. City. University Pl. Pres. Ch., Mrs. John Moffat, for Central Mexico, $10; J. E. Earle $10; J. Van Buren $25; others $584.10.....629 10
Jamaica. Pres. Church, W. L. Denton, Tr..... 80 41
Clavarack. Mrs. T. R. Van Deusen, for Central Mexico..... 5 00
Bangor. Bliss Burnap..... 10 00
Candor. Cong. Ch. and Soc., in part for L.M..... 19 00
Tottenville. Bethel M. E. Church, in part..... 55 75
" St. Paul's M. E. Church..... 13 00
" Bethel and St. Paul's M. E. Sabbath Schools..... 17 50
Brooklyn. Fleet street M. E. Church, add..... 15 00
Mariner's Harbor. M. E. Church, in part..... 34 32
Springville. M. E. Ch., in part..... 10 06
N. Y. City. Duane street M. E. Ch. add..... 4 00
" 30th street M. E. Ch., in part... 62 75
Greenville. Pres. and Meth. Chs... 10 00
Comack. Cong. Church..... 13 25
Brentwood. E. F. Richardson..... 8 00
——— 1,286 91

NEW JERSEY.

Elizabeth. 3d Pres. Church, B. Ogden, Tr..... 32 83
Jersey City. 1st Pres. Ch., Bergen. 76 68
Parsippang. Mrs. J. W. Ford, for Central Mexico..... 5 00
Harmony. Pres. Ch., in part L.D. for Rev. H. E. Spader..... 48 40
Phillipsburg. Pres. Church..... 9 05
Clover Hill. Ref'd Church, in part L.D. for Rev. W. B. Voorhees. 40 00

NEW JERSEY—*Continued.*

Trenton. Hon. E. W. Scudder and C. S. Green, $10 ea.; cash $5. 25 00
Stanhope. J. J. Crane, for Rome... 1 00
Montclair. 1st Cong. Ch., for Zacatecas, Mexico..... 38 16
——— 276 12

PENNSYLVANIA.

Allegheny. Christian Chapel, in part L.M..... 13 31
" 1st Ref'd Pres. Church..... 5 00
Pittsburg. 2d U. Pres. Church, to make its Sab. Schl. L.M..... 30 00
Allegheny. 1st U. Pres. Church.... 28 76
Philadelphia. Wm. Hull..... 10 00
" 1st Ref'd Church..... 30 11
" 1st Ref'd Pres. Church..... 52 30
" Central M. E. Church..... 56 25
" Green street M. E. Ch., Rev. J. B. McCullough, L.D.....128 00
" Tabernacle M. E. Church..... 23 85
" St. George's M. E. Ch., add... 14 00
" R. H. Williams..... 10 00
Abington. Pres. Church, in full of L.D. for Rev. S. T. Lowrie... 50 08
Danville. Miss M. A. Montgomery. 10 00
So. Easton. Chas. Stewart, to constitute R. C. Stewart L.M..... 30 00
Easton. Porter and Long, $10 ea.; Green, Scott, Reigel, Kelley, Coffin, Allis, Fox, Andrews, Pollock, Garvis, Drake, Hulick, Micke, $5 ea.; cash $7..... 92 00
Robinson's Run. U. Pres. Ch., add. 9 35
——— 593 01

MARYLAND.

Lonaconing. Church of Barton, Rev. A. Z. Rankin..... 11 80
Baltimore. Jefferson street M. E. Church, add..... 12 00
" Hartford Av. M. E. Ch., add.. 15 00
" Huntingdon Av. M. E. Church, add..... 30 00
——— 68 80

DELAWARE.

Wilmington. St. Paul's M. E Ch., add..... 6 00

MISSOURI.

Macon. R. H. Sloan..... 40 00

ILLINOIS.

Friends in Illinois, for Central Mexico.....100 00
Rockford. 2d Cong. Church. Thos. D. Robertson..... 48 00
Sparta. B. Crawford, for Central Mexico..... 5 00
Aurora. 1st Cong. Church, bal. Rev. W. Clark..... 40 00
Olney. 1st Pres. Ch. $20; Sunday School $5; Children's Prayer Meeting $4—to constitute J. W. Breck a L.M..... 29 00
" Moravian Church Sab. Schl... 2 00
" Meth. Church Union Meeting. 13 85
——— 237 85

INDIANA.

Indianapolis. 4th Pres. Sab. School, for Miss Rankin..... 29 40
Pittsburg. 3d Pres. Sab. Schl., for Miss Rankin..... 50 00
Rockville. Mrs. Plummer..... 5 00
Evansville. Zion Ger. Evan. Ch.... 25 00
" Mrs. L. Brown, for Central Mexico..... 10 00
" D. L. Marks..... 5 00

INDIANA—*Continued.*

New Albany. 2d Pres. Church, per C. Runcking..... 87 75
Indianapolis. Zion Ger. Evan. Ch.. 10 00
La Porte. 1st Pres. Church, per Rev. L. M Stevens..... 11 67
" 2d Pres. Church, per Rev. Wm. Schofield..... 8 50
" Meth. Church..... 1 30
" Ger. Meth. Church, per Rev. J. W. Rocher..... 5 13
Crawfordsville. 2d Pres. Ch., per Rev. J. Safford..... 53 75
" 1st Pres. and Meth. Chs..... 11 00
Lafayette. Robt. Stockwell..... 5 00
318 50

OHIO.

Bellbrook. Danl. Holmes, for Miss Rankin's field..... 50 00
" Sugar Creek U. Pres. Church, Messrs. White, Hopkins, Bigger, Holmes, McMichael, and Holmes, $5 ea.; Hanes $10; Bigger, Bull, Bradford, Bigger, $2 ea.; Mrs. Bradford $1.10; Bradford, Holmes, Bigger, Holmes, Bigger, Holmes, Gest, Holmes and Bradford, $1 ea.; Andrews, Bigger, 50 cts. each; three little McMichaels $1.29; Minnie Bradford 10 cts..... 60 49
" Meth. Prot. Church..... 2 06
Xenia. 1st Pres. Church, Messrs. Ankeny, Brown, Allison, McMillan, Harbine, $5 each; Townsley $3; Carey $2.50; Stevenson, Merrian, $2 each; Harper, Watt, Munger, Howard, Worden, Stitt, Allison, McClelland, Harned, Cooper, Fleming, Fleming, Mrs. Baker, Arnold, Bennett, $1 ea.; Mrs. Lowe 57 cts.; F. McClure, Mrs. Trotter, McClure, 25 cts. ea... 51 82
" 2d Pres. Ch., Messrs. Cooley, Ewing, $5 ea.; Kyle, McClelland, Collins, Miller, Collins, Beckett, Collins, Hutchinson, $2 ea.; Gunn $1.95; Collins, Wilson, McClelland, Collins, Harper, Shields, Collins, Stewart, Beckett, Lyttle, Kyle, Carson, Beckett, Smeigh, Dodd, Mrs. Duncan, Barr, Fourt, Lizzie Curry, $1 ea.; Tate, Wade, Hamel, Mrs. Hughes, 50 cts. ea.; W. and Margt. McClelland, 25 cts. each—which constitutes Rev. James G. Carson L. M..... 49 45
Yellow Springs. 1st Pres. Church, J. H. Dickey..... 5 00
Massies Creek. United Pres. Ch., J. Miller $2; W. Collins $1.50; Messrs. Collins, Bull, Collins, Bull, Laughead, Mrs. Collins, $1 ea.; W. Collins 75 cts; E. A. Laughead 50 cts..... 10 75
College Hill. Pres. Church, J. C. Davy $20; W. C. Huntington $5; others $18.10..... 43 10
" " Ohio Female College, in part.. 19 40
Cumminsville. Pres. Church, Mrs. Thompson $5; A. B. Eaton $3; others $8..... 16 00
Lebanon. 1st Pres. Church, Messrs. Frost, Smith, Gould, Smith, and Emma Gilchrist, $5 ea.; Mrs. Tichnor $2; Mrs. Anderson, James, Hardy, Gilchrist, Smith, Wilson, Smith, McBurney, Smith, Miss McBurney, $1 ea.; Mrs. Clements 50 cts. 37 50

OHIO—*Continued.*

Xenia. D. and E. Millen, for Miss Rankin's field..... 60 00
Lebanon. S. W. Normal School $33.30, and 1st Cong. S. Schl. $3.20—for Miss Rankin's field, 36 50
Xenia. 1st U. Pres. Sab. School, for Italy..... 22 00
" Messrs. Patton, McDowell, Galloway, Boyd, Mrs. Crawford, Van Eaton, $5 ea.; Hooper, Crawford, Stewart, Job, Hopping, Barnett, Harmon, $2 ea.; Wright, Hopkins, Funk, Galloway, Nash, Anderson, Kelso, Pollock, Jackson, Cherry, Gowdy, Haines, Torrens, Carruthers, Quin, Foglesey, Stewart, Frazer, Mrs. McFadden, Anderson, Dean, Bradford, Wade, Kendall, Hamilton, $1 ea.; H. Galloway, 55 cts.; Herriot, Campbell, Hopping, Kendall, Connor, Dean, Finley, Mrs. Brown, Anderson, 50 cts. each; Kendall, Mrs. Anderson, Mrs. Kyle, McCracken, 25 cts. each; Mrs. Jobe 35 cts..... 75 40
" 3d U. Pres. Church, T. R. Little $20; Messrs. Stewart, McMillan, Mrs. Wier, $5 ea.; J. Bryson $3; Morrow, Bratton, Monroe, $2 ea.; Weir, Harper, Bonner, Wright, Patterson, McQueston, Cooper, Stewart, Andrew, $1 ea.; Munroe, McQueston, 50 cts. each—which constitutes Rev. W. H. McMillan L.M..... 54 00
" Trinity Meth. Epis. Church... 8 27
" Prot. Epis. Church, Mrs. Snell. 50
" Bapt. Church, D. McConohew. 1 00
Lebanon. 1st Cong. Church, Mrs. Parshall $5; E. B. Munroe and family $2.25; Dyche, Smith, Williams, $1 ea.; Miss Parshall 50 cts..... 10 75
" 1st Cumb. Pres. Church, D. P. Bennett $2; Rev. Mr. Anderson $1.25; Dill, Bennett, Evans, Mrs. Bennett, Wilson, Waters, $1 ea.; Mrs. Cary, Woods, 50 cts. each; Mrs. Kruzen, Hinch, 25 cts. ea.; Miss Hawthorn 11 cts..... 10 86
" Meth. Prot. Ch., McFadden, Harvey, Hutchinson, $1 ea.; J. Kogle 25 cts..... 3 25
" Meth. Church, G. Johnson.... 1 00
" Bapt. Church, Mrs. Corwin $1; Mr. Thompson 50 cts..... 1 50
Cleveland. Mrs. E. E. Taylor, for Central Mexico..... 300 00
Cedarville. Mrs. Sally W. Reid.... 5 00
Windham. Theron Wales..... 5 00
Jersey. Cong. Church, Rev. A. Thomas..... 4 00
Gustavus. Elam Linsley, for Central Mexico..... 1 00
945 60

WISCONSIN.

Kenosha. Member of Cong. Ch.... 8 00

Columbia, Cal. Miss G. Dealey $1, A. M. Dealey $1 gold..... 2 20

Galveston, Texas. Mary M. Josephs, for Central Mexico..... 5 50

Total..... $7,088 53

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The Gospel Promise.

"They shall all be taught of God."

BY REV. C. J. VAUGHAN, D. D.

UNITY and Infallibility have been, again and again, the double lever employed by the Church of Rome to make proselytes from our communion. Where is your Unity? she asks of the incipient doubter, and Where is your Infallibility? "The Reformed Churches," she says, "neither possess the one, nor so much as profess the other. The Divine Head of the Church could not have willed this, could not have willed this rending of the seamless coat, could not have willed this destitution of a representative authority below. There must be a unity if there is to be a Church: in order to unity there must be infallibility."

Now, as to the true Unity we must recognize its great principle in the "many buildings" in the one divine temple, each building a constituent part, no one building the exclusive whole, of the Church founded upon the sacrifice, and built by the rule of the great Master Builder, which is Jesus Christ. Unity is not in uniformity, whether of language or ritual, not in stereotyped utterances to God or concerning God, not in the inaccurate English, "one fold," but in the grander, truer original, "one flock." Where the "one Shepherd" is, there is unity; a unity not of name but of substance; not of earth's divided tongues, but of heaven's pure air, cloudless sky, and hearts' voices. That unity for which man so often sighs, the unity which is the lament of synods and platforms, is a unity valueless and to be dispensed with: unity is not lost because nonconformity has entered: wherever there are souls resting on one Person, and lives instinct with one Spirit, there is unity: any other unity would rather mislead, distract, at last dissipate.

In like manner I will say of Infallibility, in the sense in which men are talking of it to-day, that, instead of being ashamed that we have it ad of apologizing for a Reformation which cut us off from it

—instead of seeking substitutes for it, in general councils, the four or the seven, in the *consensus* of Catholic antiquity, or the *semper et ubique* of an œcumenical creed—all so many shifts and evasions of an uneasy sensitive Anglicanism—we count it the very glory of our Gospel that it neither offers nor sanctions it, that it expressly forbids all such confidences, and makes it treason against Christ and the Spirit so much as to ask for an earthly Rabbi or to yearn after a human infallibility. The Gospel promise, repeated again and again, both in the prophecies of the Old Testament and in the revelations of the New, is not, "I will give you a man to represent Me ; a man whose rule shall be God's law, and his enunciation of doctrine God's oracle ; but—"All shall know me, from the least to the greatest"—"Your servants and your handmaids shall prophesy"—"I will pour out of my Spirit upon all flesh"—"All thy children shall be taught of the Lord, and great shall be the peace of thy children." "It is written in the prophets," Christ says, "*And they shall be taught of God.*"

You will find three leading words in this brief saying.

1. "They shall be *taught.*" Christ speaks evidently of an *effectual* teaching. It is not the going to school, the listening to lectures, the submitting to instruction. Men had always done that ; it needed not prophecy to tell that the schoolmaster would one day be abroad ; scarcely, though prophecy has stooped to foretell it, that in the world's latest age "many should run to and fro, and knowledge should be increased." The "being taught" implies, on Christ's lips, a successful result.

There are two other words in Greek, akin (I cannot but suppose) by derivation, to the word which means teaching ; at all events, they will furnish us with a lively picture of what effectual teaching is—the one means "to divide," and the other means "to kindle."

To teach is to distribute. To break up for use. To parcel out the component portions—for every truth is a compound of elements—so that the process shall be the apprehension of the parts, and the result the comprehension of the whole. It is the opposite of that lading of the memory with lumps and heaps of information, which is what the ignorant instructor may call teaching, but the wise educator knows to be as vain as it is irksome. Distribution is one part of teaching. To learn, to know, we must divide. We cannot know the compound, of which we know not the parts.

Again, to teach is to kindle. Enthusiasm is half the work. The educator who is not on fire with the interest of his subject can but half teach. He must glow, and he must kindle. The pupil must catch fire. The taking in of sounds—the respectful demeanor of wandering thoughts—the charging of the memory for what may be a "vain repetition"—even the power to give out again, in precise form, of the very thing taken in—all this there may be—and no learning—no being taught.

Now when we apply this principle to the matter before us—the knowledge of divine things—we see at once its bearing upon the theory of a human infallibility.

Supposing that there were upon earth an authority not to be gainsaid ; supposing that this were the Church's condition—a Pope or a Council (it scarcely matters which) invested with plenary power to lay down the law upon religious subjects ; supposing that on every topic on which controversy arose we could refer ourselves for decision to a living centre of unerring direction—would the prophecy of Christ be any nearer its fulfillment, "They shall be all taught of God?" Would men be taught? Without entering upon the question whether the subject of teaching were profitable or puerile—would it be teaching? There might be assent to the phrase, to the dogma ; there might be silence on the part of those who felt that they understood not ; there might be a submission of the will to a yoke of authority which it is sin to dispute : all we say is, that there is here, thus far, neither teaching nor learning ; no fulfillment of the promise, "They shall be taught ;" heavy burdens, grievous to be borne, may be laid upon the intellect or conscience of the faithful ; but there is here neither the dividing nor the kindling—neither the apprehension of the mind nor the enthusiasm of the soul. As there may be, in worship, a dead uniformity which is no unity, so may there be in doctrine. That creed which is imposed by authority is no part of the man : other qualities may be exercised by it, obedience, reverence, even devotion, but not mind ; there is nothing learnt—the man is not taught. Judge what is the worth of that infallible authority which at best can but tell us what we must say—in what particular dress and figure we must wrap up the truth, which, to do us good, must be taken into the heart by love! How much greater may be the reality of agreement, even in thought, much more in spirit, between two men who utter not the same dogma, yet love the same Person, than between the loudest, most vehement, most servile pronouncers of a Shibboleth prescribed to them by authority!

2. "They shall be taught of *God*."

Authority, as such, (we have seen,) is no teacher. If Infallibility teaches, it condescends to a work not its own. To establish an infallible authority is beside the mark of teaching. God, God himself is the teacher. Why? Because He alone is within. "Line upon line," as it is written, "here a little and there a little," as the understanding and the heart can bear it—even as it is written of Christ upon earth, "He spake as they were able to hear it," and "when they were alone expounded all things to his disciples :" with that kindling, too, of which we have spoken, that fire of the Spirit which is enthusiasm and which is life—thus God teaches ; "they shall be taught," not of man, but "of God," this, this is the promise!

And may not the very statement itself preclude the obvious cavil—men believing themselves taught of God arrive at different, opposite results of the teaching? one man, taught of God, holds this doctrine, another that—both men are equally sincere, equally devout, yet both doctrines cannot be true? We dare almost to say that both the doctrines may be true: the expression of one, the expression of the other, may be inexact—may be that riddle, that enigma, of which St. Paul speaks: yet for the man, the honest, humble, devout man, each and both may be true, because the divine teaching is as man can bear it—has degrees, has stages, has varieties of growth. Of all that is essential, of all that is vital, we believe the promise, even now, even in the present, to be realized, "When He, the Spirit of truth, is come, He," teaching individually, teaching inwardly, "shall guide you," each and all of you, "into all truth."

I stay not to remark how even the human infallibility has its discords and its schisms. Rather would I say this, which is all practical—Exchange not this teaching of God for any other. I know it may be said, God employs instruments, and if it pleases Him to erect upon earth a chair of authority, and to place in it an infallible man, then God's teaching must be looked for, God's voice must be listened to, in that quarter, in that form. But how directly is all this opposed to Christ's express words, spoken to the Apostles, spoken to Peter—"But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren: And call no man your Father upon the earth: for one is your Father, which is in heaven: neither be ye called masters"—leaders, or guides—"for one is your Master, even Christ!" "It is written in the prophets, And they shall be all taught of God." Blessed promise!

God's teaching is as various as His working. He teaches sometimes by human lips. Though we allow not a rabbi, yet we depend much upon an educator. God has His schools on earth, in which wise minds teach, holy lives guide, gentle hearts influence, and for which dutiful pupils give thanks to Him as for the most valuable of their whole life's gifts. And though we admit not a popedom, yet we confess a ministry. A ministry then most honored, then most successful, when it most entirely forgets itself—when it says to its hearers, God, God is the Teacher; I may plant, another may water—God, God alone, gives the increase!

He teaches, most of all, by the Gospel. There is a word abroad in the earth—a message, an utterance, a voice, brought into it by His Son from heaven—a voice which is all God's—speaking to the whole of man, and speaking (if the phrase might be pardoned) the whole of God; speaking not from His truth only, or from His justice, or from His power, or from His love, but from all, and the whole of all; also speaking to man, not in his strength only, not in his weakness only, not only

as he was created, nor only as he is fallen, but as all that he is ; in ruins, yet the fragment and ruin of the Divine speaking to his mind, and his reason, and his heart and his soul, all in one.

At sundry times, in divers manners, God spake of old time. The law was God's voice, the prophet was God's interpreter. Yet the promise of the text was some new thing. There was a teaching of God which was altogether of the Gospel. The dispensation of the fulness of times had one thing distinctive. God had always spoken within man, taught within man, by conscience—by the Spirit too, the Holy Spirit, quickening conscience and making God vocal in it. But there was a gift of the Spirit more intimate, more immediate, more powerful still—insomuch that it was written by the Evangelist John, "The Holy Ghost was not yet given, because that Jesus was not yet glorified." It is of this special gift of the Holy Ghost, realized in Paul, in Peter, realized (not less truly if less perfectly) in Augustine, in Luther, in Henry Martyn, in Wilberforce, in Simeon, in Keble, in all the holy men and women who at this day are walking in the fear of God and witnessing for Him to their generation—it is of this, above all, that Jesus speaks here when He gives this as the sum and substance of divine prophecy, "It is written, And they shall be all taught of God."

God makes way for this voice by all His dealings with us. Now in sorrow, now in gladness ; now by the thunder of a European war, now by the still small voice of a domestic loss or blessing ; now by a sense of want which Christ alone can fill, now by a conviction of sin which Christ alone can comfort ; now by some experience of the hollowness of earth's satisfactions, now by the breaking down of earth's trusts, the seeing an end of earth's perfections—in all these, and a thousand other channels of His inscrutable working, God comes to us, God touches the spring of being, God shows us the poverty, the nothingness of human infallibilities, and constrains us to feel that it is with Him—Him personally—Him only—that we have indeed to do. When this is so—when He thus deals with us—then we thank Him with an unfeigning heart, as for other mercies, so for this above all, that He has not handed us over to the guidance of any human authority, but has taken our hearts and our lives into His own school, and made good the words to our soul's knowledge—"And they shall be taught of God."

3. There remains yet one word—the least yet the largest ; it is the word "all." "They shall be *all* taught of God."

The explanation of it is at hand. One prophet said, "They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord"—it shall not be necessary, it shall not be to be waited for—"for all shall know me, from the least of them to the greatest." And another prophet said, "Your sons and your daughters shall prophesy, your young men shall see visions, and your old men shall dream dreams."

In other words, God shall no longer raise up one man to be the teacher of a generation—shall no longer consecrate Shiloh or Bethel as the scene, shall no longer commission Samuel or Isaiah as the mouthpiece, of His self-manifestation—He will reveal Himself directly, by an immediate, a personal intuition, to the soul that seeks and is athirst for Him. "Who soever will may take the water of life :" and that water of life is the presence of the Spirit.

Let us not be ashamed of, but glory in, our Protestantism! Let us make no compromise with the lying vanities of Sacerdotalism, whether its home be Italy or England. But rather say boldly, say strongly, yet say it in charity, I want no chair of human authority, I want no voice of human infallibility, I want no person sitting in God's temple calling himself whether Christ's vicar or God's vicegerent—these things are all foreign, all repugnant, to the spirit of my Christianity—these things are so many veils and barriers between me and my God. My Church is not poor because she has them not ; it would be her shame, her deformity, if she thought she had them. It is written in the prophets—and Christ, the Lord of the prophets, condescends to endorse the saying—In Gospel days they shall be all taught of God. I will not disparage, I will not part with, I will not explain away, the saying which tells me that my own soul is, under Christ, the priest of my sanctuary ; and that when, in faith and prayer, I draw nigh to God, I do so in virtue of the one Sacrifice once offered, and in the power of the Holy Ghost given to all who ask Him.

Yet let us take heed—it is no superfluous caution—that, while we glory in, we also use, our Protestantism. Are we taught of God? Repudiating superstition, are we men of faith? Do we find God, love God, commune with God, live to God? Oh saddest, most deplorable, of all condemnations, to have held a pure faith in an impure conscience—to have boasted of Christ, to have fought for the Gospel—but not to have known Him, not to have walked by it.—*Sunday Mag.*

How the Papacy Grew.

BY REV. E. H. GILLETT, D. D.

Stripped of all that rhetorical embellishment with which the eulogists of the Papacy are fond of overloading it, its steady and continuous development possesses a peculiar attraction for those who are disposed to study the growth of institutions, or their relation to each successive age. An ambitious prelate occupies a post associated historically with the exercise of imperial prerogatives. No civil supremacy overshadows him, while he seems to inherit, as sole claimant, the prestige of such authority and respect as had belonged to a metropolitan sphere, rather

than to the person by whom it was filled. At first he is simply the most eminent among his peers. Soon he is summoned to arbitrate between them, or give his judgment in matters of dispute. At length he claims the right to adjudicate upon controverted questions, or summon rivals or contending parties before his own court. With kings he finds it profitable to enter into alliance, for each party can give what the other wants. Assuming to himself the supervision of the whole visible church he sends forth delegates and legates, clothed with his own authority, and introduces to distant lands the prestige of his name.

And now there is an array of precedents of which he may avail himself. Where power exists it will have its parasites, only too ready to cull the past for authorities, modelled for the emergency, to warrant new aggression.

Meanwhile, availing himself of his conceded supremacy in the realm of dogma, he makes each new interpretation or definition subservient to his designs. It takes its fitting place in a scheme which accords with his own aggrandizement. He can smite with anathema ; he can absolve from oaths. Mere mortal vengeance leaves its victim at the grave ; his follows him beyond. All the terrors which superstition has devised or trembled at, culminate in the assumption that he can open or shut its prison door on the departed spirit. Even kings may tremble when the sword of steel clashes and is shivered against one that pierces soul and body alike. Thus a dominion is established and extended which has no parallel in all secular history. It begins in feebleness. It expands till it becomes defiant, irresistible. It has gained an empire that it must keep, and it is not strange that it should employ arts to secure, kindred to those used to effect, its conquest.

It is true the advance of papal power and assumption has not been always uniform. Sometimes there has been retrogression, at least for a short period. But no ideal of the past has been lost. The ambitious dreams of a Hildebrand do not perish with him. If some feebler successor for a time grasps the sceptre, the occasion will come when it shall fall into abler, if not worthier hands. Old schemes of aggrandizement shall be revived, or new ones projected. The very post which the Pontiff occupies seems to transform him. He belongs to a dynasty and inherits its policy ; he becomes its creature. Self-interest forbids him to surrender one of its prerogatives, or if by some strong hand it is wrested away, the occasion will soon offer—in collision with a feebler antagonist—for its recovery.

Thus Rome has grown up from feeble beginnings ; yet it has outlived cities, and nations, and empires. Material Rome itself has crumbled under the eyes of the Pontiffs, till scarcely a vestige of its earlier identity is left, but Rome, as embodying the ideal of the Papacy, has only just laid the capstone of a structure, which, more deliberately reared

than the old mediæval cathedrals, has only just assumed its full and complete proportions.

The work is now finished. The new dogma has perfected its symmetry, and completed what had long been lacking. According to "Janus" —and we do not quote his sentiment to controvert it—layer after layer of false decretals, fictitious precedents, assumptions and forgeries, prepared the way for the crowning infamy of a dogma which reduces the church to the iron unity of despotism, lorded over by a will which is invested with superhuman authority, and from which there is no appeal. That principle which Jesuitism inaugurated, and by means of which is grasped—almost successfully—at universal dominion, is now incorporated in the Papacy itself. It makes the Church a Jesuit institution. It subordinates all the machinery of it to a single will. It proscribes local freedom. It annihilates, as far as possible, private judgment. It supersedes the authority and suppresses the independence of general councils. It concentrates at Rome all authority, and elevates the Pontiff to an autocratic dominion more complete and comprehensive then any of which mere worldly rulers have ever dared to dream.—*Am Pres. Review.*

The New Universal Religion.

BY REV. PRESIDENT WOOLSEY.

First, Such new religion must be a philosophy, another *revelation* being out of the question. Now it is probable, if not certain, that the loss of authority and of vivid impressiveness, which would arise from putting human *dogmas* in the place of the life of a divine teacher, would be utterly irreparable. Religion after that would lie fainting in the dust. Who that considers the cravings of man disclosed by all mythology for a connection with heaven, who that understands where the power of the Gospel lies, will doubt that the power of a religion depends on its being believed to state facts concerning God, and that as soon as men make a religion for themselves, it will lose its hold on them,—as soon as they have constructed an automaton pretending to have life, they will get behind the machinery, and laugh at it.

Secondly, What will be the conclusions of this new universal religion of man's devising? What will it lay down as certain? Will it teach the immortality of the soul? But the most advanced philosophy, that of Hegel, is so dark on that great point, that after the founder's death his school divided into two parts, contending with one another—like Michael and the devil about the body of Moses—on this very question, Whether or not he taught the soul's immortality. Will it teach a provi-

dence and a plan in nature? But the positive philosophy of Comte ignores final causes altogether. The foundations of the religion—or universal philosophy as we may call it—it would seem, must shrink to about the proportions of atheism.

Thirdly, The ideas of sin, repentance, redemption, immortality, are inwrought into the literature, art, life, and feelings of all Christian lands. They serve, in fact, as resting places for the intellect, sentiments, and hope of myriads. When a vacuum is created by the departure of the Gospel, what shall fill it? Or could it ever thrust out the Gospel, unless it brought in something for men to rely upon, to hope from, to love and to fear?

Fourthly, Civilization and progress are words of jugglery, they are general terms of no meaning except as including the motive forces which lead man on to the standard of perfect manhood. These forces are religion, morals, social life, government, art, and science. The chief of these motive forces is religion. How is the world to get along without them any more than the most nicely furnished locomotive can leave its place, or can go on safely without steam or a road? Would it not be as absurd to say that civilization consists in that advancement of society which will supersede the Family and the State, as in that which will supersede the necessity of religion? Until civilization can create some new kind of force to perfect mankind, it must depend in no small degree for its perfection and spread on the moral powers called into being by the Gospel.

And, in fact, the highest civilization hitherto reached, contains within itself enormous disorders. Where great masses are crowded together as in large cities, extreme refinement gives to some an elegant skeptical worldliness, while close by them there are godless desperates, savages worse than the Pagans who live under simpler institutions. Will those cultivated men who are throwing religion away surpass Christians in the earnestness of doing good; and what will doing good *mean*, if God and immortality and the Gospel ideal of a perfect life and retribution are given up! Christianity was plainly intended to make men good; it does contain very strong motives to virtue and uprightness, and yet its influence is small, and hitherto upon a few. How, when its truths are denied and its motive power is stopped, can there be any better state of things? *They* are bound to say, who are busy in hastening on such an era.

Until then, there are signs more than we have now, that some new cause or combination of causes will perfect man and society, we will believe that the renovation of the world is laid in the hands of the Gospel. And we will hope in it, as the grand catholicon, as the tree of life which yields *her fruit every month, and the leaves of the tree are for the healing of the nations.—New Englander.*

The First Council in Jerusalem.

BY REV. THOMAS BINNEY, D. D.

READ over the account in the fifteenth chapter of the Acts, and observe what is said about that council at Jerusalem. There is no sounding of trumpets, no great preparatory pomp for that. When that council came together what did it consist of? The apostles, and elders, and brethren. You will find that it consisted of the whole multitude of believers, of the brethren as well as the apostles and elders. After they came together they had the matter brought before them, there was discussion, it was looked at on all sides, and there was a great deal of agitation. Where was Peter then, this prince of the Apostles, this type of the infallible man? He was not in the chair, he was not presiding; James was presiding. Peter was in a somewhat secondary position. He spake, and Paul and Barnabas spake. Peter referred to the fact of God having chosen him to be the instrument of converting Cornelius, and so on; and then, after a good deal of discussion, James rose. "Hearken unto me," said he. Then he goes on, so and so; and "My conclusion," says he, speaking very strongly and personally, "is that we should do so and so." And it was done. Now, I ask you, as plain, sensible English people, if that phraseology used by James at the first council at Jerusalem, he evidently presiding, and saying after the others had spoken, after Peter had spoken, "My opinion is you should do so and so,"—if that had been recorded as the language of Peter, and he had been in that position, should we have ever heard the last of it? Never. That would have been something of a halo about him. But lo and behold, it is James who is the leader.

Then, how about Peter's infallibility, to which his successors have succeeded? After Paul has given an account of this very council, and of what was determined and decided, he tells us that that very man Peter came to Antioch, and from moral cowardice he actually went against his own decision and judgment at Jerusalem, and so acted that the Apostle Paul felt he was to be blamed, and he withstood him to the face. That was Peter's infallibility. Nothing can rise higher than its source, and I expect the Pope's infallibility will turn out to be as imperfect a thing as that of the prince of the Apostles.

The Priesthood of the People.

"LET," says one of our exchanges, "our business men learn that they have no more right to use their talents and success for merely selfish advantage than the pastors in their altars, the city missionaries who may be starving on their stinted contributions, or the missionaries whom they send to the ends of the earth, have to be equally selfish, and we

shall change the whole condition of the religious world. And in doing so, we shall but restore primitive Christianity; for the 'priesthood of the people,' as taught by the Reformers, was but the revival of an apostolic idea—the idea that all men who, by regeneration, enter the kingdom of God on earth, must live, work, and, if need be, die, for the interests of that kingdom; that whatever difference of *function* or mode of work there may be, as between preacher and layman, and whatever difference in the *degree* of responsibility, there is no difference in the principle and certainty of that responsibility; that the *one talent* will be held accountable as well as the two or five; that it was, in the Master's great lesson, not the man of superiority, nor he of mediocrity, but he of inferiority, he of the one talent, rather than of the two or five, who was lost, and cast into 'outer darkness.'"

This doctrine of the "priesthood of the people" is the real, dogmatic basis of the needed reform—the stand-point from which the responsibility of the laity should be asserted in our pulpits and religious journals. Thence alone can it take a readily cognizable and positive shape. At the Berlin session of the Alliance, the best evangelical Germans contended for it, as the most urgent desideratum of modern pulpit instruction. Scholars know what the doctrine of the Reformation was on the subject; but many of our clergy are not scholars in the large sense of that term. They need to study the literature of the Reformation, in order to ascertain fully the importance of its inculcations on this question. The Reformation was projected on two great ideas—one theological, the other ecclesiastical. The former was the doctrine of "justification by faith," the latter the "priesthood of the people." The only Scripture use of the word "priest," or "priesthood," as it respects Christianity, is in reference to this common priesthood of Christian men, and the "high priesthood" of Christ. Paul is careful, even in regard to the latter, to show that it is peculiar, is not according to the priesthood of Aaron or the Levites, but altogether unique—"after the order of Melchizedek." Christianity knows no technical or clerical priesthood—none other than this common priestly function and dignity of all regenerated souls, under the sacerdotal headship of Christ. It has its ministry—its divinely called and commissioned administrators of instruction and discipline, but not a functional priesthood. It clothes all its true children with pontifical robes, and commands all of them, as a 'royal priesthood,' to live, work, and suffer for the Church, the kingdom of God on earth.

And this grand idea of the Reformation, by which it struck most effectually at the huge ecclesiasticism of Rome, was, as above said, one of the most distinctive sentiments of the primitive Church. It was practical in that Church, and made it universally a body of workingmen and women, self-sacrificing in Christian labor, and heroic unto martyrdom, until it overthrew the paganism of the classic world. The doctrine does

not detract from the "divine call" and dignity of the "ministry" proper; it magnifies that call by extending it, in a qualified form, to the whole working agency of the Church. But it is precisely at this point that we need to clear up the whole subject to the people by better discussion. We all admit the divine commission of the ministry, but in conceding it we have come to practically infer that no analagous responsibility belongs to the laity. The ministerial "call" is a conviction of the conscience by the Holy Spirit of the duty of preaching. But does not every real Christian have the Holy Spirit? Is not true religion the indwelling of the Spirit—"the life of God in the soul of man"? And does not the indwelling Spirit move and aid every devout soul in matters of religious devotion and duty? Can, then, a rightly instructed layman, any more than a clergyman, evade, while under the influence of the Holy Spirit, any occasion of duty without feeling the "woe" which Paul dreaded if he preached not the Gospel? And is not every opportunity of usefulness a *duty* to such a man? Let us not be misinterpreted, for the point here is vital. The work of the ministry is peculiar, the highest in the Church; its call or responsibility is correspondent; but every saint—that is to say, every lay or "royal priest," in the Church has the same Spirit, and in his sphere and degree, the same divine "moving" and help to duty, and a proportionate "woe" if he neglects that duty.

Thus stated and guarded, the doctrine appears clear enough—but what laymen have *felt* it? Where is there a church in Protestant Christendom that vividly and *practically* recognizes it? Who does not perceive that it is the best, the only legitimate solution of the problem of lay responsibility in church life and labor?—that if luminously brought out in the pulpits of Protestantism, it would evoke the energies of the Church, as in a general resurrection from the dead?—that our present vague, if not merely casual, lay activity, with hardly any distinct recognition of conscience in it, but rather a self-flattering substitution of "benevolence" for conscience, would soon take on the power and majesty of duty, of conscience, of a divine and indefeasible priestly commission? —*Methodist.*

The Kingdom Coming.

God is hearing the prayer of the Church. The kingdom is coming, and grand opportunities under His providence are laid at the door of the Church. He says to us, "Go forward; I have heard your prayer; the world is at your feet; go and take it!" Where is the man or the woman that would dare to rise up and say, Yes, but there ought not to be so many collections; yes, Lord, let Thy Kingdom come, but do not set so many men free at once; hold the nations back a little; do not let them come so fast! It seems almost like impiety to talk in that way, and yet is not that the truth? Are we not objecting to the call for money and for means to carry on these great enterprises of the Church?

We live in times that are startling with the rapidity in which they are developing these opportunities for extending the kingdom of God. Mark you, they are just as

startling in the rapid development of resources and means by which the Church can go forward and accomplish its work. God first knocks down the wall of China, and then says to Great Britain and America, "Go in now and possess this vast empire;" and we say, "How shall we go?" And then he shovels the sands of Australia aside and says, "Gather up the gold and go." God says to this nation, "Now go; the opportunities are grand and large," and we say, "Yes, Lord, we are willing, but how shall we go?" And he breaks the rocks of California and shows the shining gold, and uncovers the soil of Nevada, and it glitters with silver, and he says, "Gather it into the church's coffer and go." He gives to the nation and the Christian world these grand means at the same moment that he gives it a grand mission to accomplish.—*Dr. Wiley.*

The High Church and the Low.

Two great schools, historic schools, coming down from the day of the Reformation, live and labor and contend side by side. Call them by whatever names we please—Evangelical and Sacramentarian or High Churchmen and Low Churchmen—they exist as most marked and distinctive schools, representing different conceptions of the Gospel and the church of God, of the method and the means of salvation. It is upon the central and vital doctrine of justification that these schools divide most surely. "We disagree," says Hooker (of the Church of England in her attitude to Rome,) "about the nature of the very essence of the medicine whereby Christ cureth our disease.' And our difference with our brethren of the churchly school is on this point scarcely less wide and vital. With them baptism is the sole instrument of justification; with us it is *faith* alone. That saintly Evangelical man, Dr. William Marsh, in the early stages of the Tractarian controversy, sent to one of the leaders of that movement at Oxford this summary of his belief on this great point: That we are justified—*Freely* by grace (Romans 3: 2.) *Meritoriously* by Christ (Rom. 5: 19.) *Instrumentally* by faith (Romans 5: 1.) *Evidentially* by good works (James 2: 26.)

The paper was returned to him with the third sentence struck out, and the following substantiated: "*Instrumentally by the sacrament of holy baptism.*"

It would be difficult to find the contrast between the two schools more definitely stated. Hence the earnestness of the struggle around the baptismal office. To the one side baptism is the instrument of justification, and conveys to adult and infant alike the pardon of sin, the new birth. To the other baptism is the sign and seal of the great blessing received through faith alone.—*Ch. Witness.*

Rome not even Rationalistic.

The thing we call Romanism is a complete system of irrationalism. With its lofty claims of reverence for the supernatural, it is ready to set aside the revelation of God, and actually demands that its traditions shall be accepted as of equal authority with the written word; and practically goes even farther in the way of arrogance by exalting them above the Scriptures. Peter Dens, in his system of theology, prepared for Romish seminaries, says that "*there is more need of divine tradition than of sacred Scripture, because Scripture cannot be known without tradition;*" and then as to the constitution or nature of divine tradition, we are told: "Whatever the Roman Church holds as tradition is to be regarded as such." Could a more excellent scheme be devised for making the written word of none effect? Protestantism ALONE accepts the supernatural in religion. That which Rome designates as such is often the merest figment of a diseased and superstitious fancy, which can easily be inflamed

into the most virulent fanaticism. Rome does not even deserve the name of rationalistic. She is irrational; outraging reason, stultifying the senses, and degrading humanity by imposing upon credulity in the name of faith, and what is worse, she insults the Lord of the Church by exalting her decrees above the precepts of his Holy Word. If *Protestantism is*, as the *Tablet* suggests, *itself a species of infidelity*, what is so-called Catholicity? If Protestantism, which insists upon reverencing the Scriptures as a supernatural communication from God, is a species of infidelity, because it will allow no other writings to be of equal authority with the word of God, what is Catholicity, which teaches in her standard theological treatises, that "the *promiscuous reading of the Scriptures renders men universally more proud, discontented and conceited.*" What is Catholicity whose priests burn the Bible, and whose Pope curses the Bible societies and denounces the circulation of the Scriptures as a work of the devil? Is such *Catholicity* "*itself a species of infidelity*"?—*Ch. Intelligencer.*

The Plymouth Brethren.

We simply call attention to certain features in their system, and to the points at which the mind is most exposed to its attractions. The system, as we understand it, has two characteristics: first, independence of any and every form of ecclesiastical organization; and, second, an exaggerated and distorted idea of the state of the believer.

It is easy to see that one who is tried with the unspirituality and worldliness which prevail in all forms of ecclesiastical organization, may readily pass into a state of mind in which the absence of ceremony and worship and ministry may seem to be a requisite of true spirituality. The probability of this is greatly increased when there is excessive formalism in the Church. The law of reaction produces a corresponding development in the opposite direction. There are certain temperaments upon whom this tendency lays strong hold. Men of quiet and meditative character, devout rather than intellectual, to whom external and visible means of grace are less necessary than to most others, are peculiarly liable to be led into a supposed spirituality, which can afford to dispense with all such helps, and is indeed truer and clearer without them. This explains the fact, that men of a peculiarly lovely type of piety are found among the Plymouth Brethren. It is not the effect of the system, but the character of the temperaments which the system attracts.

The spiritual character of the men by whom the system is embraced, may blind the eyes of some to its true nature and influence. But no one who is familiar with the history of religion, or with mental and moral phenomena, can be insensible to the character and bearing of such a position. Man can no more healthfully dissociate himself from the *Divine* Society in the world than he can from the *Civil*. The effort to do it, just in proportion as it is general, must result in the most disastrous consequences.

But the other characteristic of the system is that which involves most of danger—viz, *an exaggerated and distorted idea of the state of the believer*. The highest evangelical ground is first taken. The believer is regarded as the subject of a justification which admits of no degrees, but is absolute and complete. There is a perfect deliverance from the condemnation of the Law, and each believer is as truly as any other, and in the highest sense, an accepted child of God. But here there is a tendency to overlook a distinction of the most momentous importance. Sanctification begins to be regarded as possessed of something, at least, of the completeness and perfection of justification. The language of conscious guilt comes to be regarded as inconsistent with the state of the believer. Confession of sin, and penitence, cease to form a prominent part in religious experience, and, perhaps,

disappear altogether. Singularly enough, this is essentially the fundamental error in the Tractarian system, in which justification is made proportionate to sanctification. The principal difference is, that in the Antinomian system, which we are considering, the tendency is to regard both alike as complete and perfect.

The history of religious development shows the extreme danger at this point, of passing into a life of open and flagrant sin. The ruin of many a man, of apparently high spiritual character, who had dissociated himself from the visible Church, and embraced these Antimonian views, stands as a solemn warning against all such influences and tendencies.

We must not be understood, for a moment, as imputing to the Plymouth Brethren what we nevertheless regard as the legitimate result of the views which they adopt. As they now present themselves to the world there is something attractive in the earnestness of their faith and in the devotion of their lives to CHRIST. But this is because the system, for the reason already given, has drawn to itself men of high spiritual attainments. In them the subtle Antinomian poison is neutralized and thrown off by their spiritual life and vigor. But let the system be brought to bear upon the masses of men—especially those who are struggling towards Christian light and experience, and the mischief will soon display itself, as it has done so often in the history of the world, in laxity of life and offensive spiritual pride.—*Prot. Churchman.*

The Jews of Rome.

THERE is one class of the citizens of Rome that may reasonably exult in the misfortune that has overtaken the temporal power of the Pope. Generation after generation the Jews, crowded into the close and filthy quarters known as the Ghetto, have had occasion to ask whether the oppression and outrage to which they were studiously subjected was a fitting argument to commend to their acceptance the religion of the self-styled head of the Church.

Elsewhere the lot of the Jews was hard enough. For centuries expelled from England, and too often elsewhere, left the defenceless victims of a grasping avarice, Rome was the very Inferno of persecution. Papal bulls stripped them of the common rights of humanity, and aimed to destroy utterly the books and writings peculiar to their faith. Decrees of councils were issued along with civil disabilities, to make life intolerable and reduce them to the condition of outcasts.

In these last centuries their condition in other lands has changed for the better. They have been more leniently dealt with. They have been treated as men, and in some cases have been admitted to the full rights of citizenship. But the powers at Rome have not relaxed the severity of their enactments, and down to the very time that Italian soldiers entered the gates of Rome, the Jewish Ghetto was the disgrace of Roman Christianity.

But with the overthrow of the temporal power of the Pope, came the emancipation of the Roman Jew from a period of oppression measured by centuries. While "the faithful" were bemoaning the lot of "the head of the Church," while his eulogists were whitewashing his blind and stupid despotism, while even Protestants in some instances grew sympathetic, the Jews of Rome, with a keener sense of justice, could not but express the satisfaction with which they exchanged priestly for secular rule. They speak from an experience that gives assurance of the sincerity of their words when they declare their hearty allegiance to the King of Italy. Addressing him as their liberator, they assure him of their "immense gratitude as Italians, as Romans, and as Israelites." "As Israelites," they say:

"Subjected until now to an exceptionally sad condition, we enter transported with delight into the enjoyment of the common rights of man; we hail the happy day when these rights triumph in the city of our birth. We here call ourselves

Israelites for the last time. Passing from the condition of legal interdict to the holy *regime* of civil equality, we owe this debt of gratitude. Under your constitutional rule we will never, save in our synagogues, be other than Italians and Romans.

"Sire, deep and painful are the wounds we bore under the Papal rule, economical, moral and spiritual. We cannot conceal this fact. Our Catholic citizens knew that it was by no fault of ours, and, with few exceptions they gave us all they could—their warm sympathy. Henceforth they will aid us, we know, in healing our wounds, that we may be able to give to our common country our best services and all needed sacrifices. Will your Majesty deign to accept our ardent wishes for yourself, your august house, and our Italy?—THE ISRAELITES OF ROME."

Others may bewail the stroke that has wiped away the scandal of the Pope's temporal power, but it would be asking too much of the Jew to robe himself in sackcloth.—*N. Y. Evangelist.*

Religious Effects of the Change in Rome.—As a matter of course, the religious freedom which is enjoyed throughout the Italian kingdom, will be now extended to Rome. The Word of God, now allowed to be sold and circulated freely in almost every European country, will, at last, have free course even in the States of the Church. The voice of the Evangelist, proclaiming the Gospel of salvation, will be echoed by walls that have heard no such sound for centuries. Shall we allow our hopes to carry us a step further? Shall we cherish the thought of an Evangelical Church of Rome, the counterpart of that which we find in St. Paul's Epistle to the Romans? Shall a body of the faithful be again attracted by those simple truths which first drew saints from Cæsar's household? Shall men and women with the spirit of Clemens and Phœbe again utter the praises of the Redeemer in the city of the seven hills? How ought the Evangelical world, north, south, east, and west, to pray for such a consummation! What grace should be sought for every one called to take part in making known the truth at Rome, and in Italy generally, that he may act wisely and work efficiently in this crisis! All the more that it would seem that the Romans are not much disposed at present to think seriously of any religion. It is said that the prominent feeling in the minds of the people is disgust at all that is "sacra." Let us hope and pray that ere long they may be able to distinguish the real "sacra" from the sham.—*Sunday Magazine.*

Dr. Dowling on the Future of Popery.—[In a recent discourse, after presenting in detail the historical facts relative to the temporal kingdom of the Popes, Dr. D. expressed the following just estimate respecting the decline of the Papacy.]

It is doubtless true that within a few years past there has been an apparent increase of Papal power and influence in England and America. In the former country a few hundreds, and in the latter a few scores, who for some time had been "going towards Rome," have recently left a church which was once adorned by a Hooker, a Jewel and a Chillingworth, and taken refuge in the arms of the Church of Rome, for the embrace of which they had long been pining. It is also true that in the United States the number of Papists has of late largely increased. It would be stranger if it had not, while Papal Europe has been pouring her surplus population upon our shores, at the rate of about a thousand per day. Nor can it be doubted that the priests of Rome are making almost superhuman efforts to regain in the new world what they have lost in the old: and that, therefore, the Protestants of the United States should be watchful and active and united in their efforts to defeat these attempts against their liberties and their faith. And yet, it is no less true that, taking a wide and comprehensive view over the entire world, the influence of the Papacy is steadily and surely diminishing; and that the Popery of the present day, compared with that of the middle ages, is but a pigmy compared with a giant. Then the Pope could hurl the mightiest monarchs from their thrones; of late years he has only been able to retain his own by surrounding himself with a foreign soldiery, to keep under that spirit of liberty, which would otherwise have burst forth and driven him—as it really has, at length—from his tottering throne—and deliver his oppressed and priest-ridden subjects from his unwelcome and hateful rule. How true, in the light of these facts, are the words of Hallam, the eloquent and learned historian of the middle ages—"A calm, comprehensive study of ecclesiastical history is, perhaps, the best antidote to extravagant apprehensions. Those who know what Rome has once been, are best able to appreciate what she is. Those who have seen the thunderbolt in the hands of the Gregories and the Innocents, will hardly be intimidated at the sallies of decrepitude, the impotent dart of Priam amid the crackling ruins of Troy."

London Election under the "Elementary Education Act."—It is an interesting sign of public sentiment that there is almost a universal desire to have the BIBLE read in the Schools. A few ministers, who wish to appear philosophical and broad in their views, expressed their anxiety to meet the case of Jews, Roman Catholics, and sceptics, by leaving out the Bible. Prof. Huxley, on the contrary, maintained that no proper education could be given without recognizing an ethical principle, and that in the Bible alone could be found authoritative teaching on morals. The great body of the electors appear to have been of the same opinion.

Prof. Huxley (Cont. Rev. for Dec.)—Take the Bible as a whole; eliminate, as a sensible lay-teacher would do, all that is not desirable for children to occupy themselves with, and there still remains a vast residuum of moral beauty and grandeur.—And then consider the great historical fact that for three centuries this book has been woven into the life of all that is best and noblest in English history; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and, finally, that it forbids the veriest hind who never left his village, to be ignorant of the existence of other countries and other civilizations, and of a great past, stretching back to the farthest limits of the oldest nations in the world. By the study of what other book could children be so humanized and made to feel that each figure in the vast historical procession fills, like themselves, but a momentary space in the interval between two eternities?

On the whole, then, I am in favor of reading the Bible, with such grammatical, geographical, and historical explanations by a lay-teacher as may be needful, with rigid exclusion of any further theological teaching than that contained in the Bible itself.

Pere Hyacinthe on the War.

Address in London, Dec. 20th.—He began by referring to the subject of race, contrasting the heathen and the Christian idea of the great distinctions between human families, showing that the latter, while recognizing the specialties and peculiarities of race, proclaimed a unity of origin, a common Father, and a final union. There is, he said, no necessary antagonism in race. There is no necessary enmity between the French and German people. The leading idea of Germany is unity; that of France integrity. The German idea has been ill-comprehended by public opinion. France seemed to think that the interior development, organization, and progress of Germany was a humiliation to herself. It was far otherwise. If she had loyally refused to look to the Rhine provinces with an envious eye there would have been nothing to fear, and a German invasion would have been an impossibility. The true, enlightened policy of a great nation is to favor rather than to hinder the development of its neighbors. Unhappily the Empire had great passions to satisfy; it was blinded by its love of personal power; it did not understand what is so well comprehended in England, the unity of liberty and authority. It thought that authority could only be established at the expense of freedom. In this, however, it did not accord with a vast amount of enlightened public opinion in the country. In Germany, as in France, there are two currents of opinion—the one an enlightened public sentiment; the other, fostered by certain portions of the press, favoring the very views which have been the downfall of France. The growth of Germany is sought at the expense of the integrity of France—a policy neither generous nor wise. For if Paris is laid in ashes there will yet be a grand resurrection for France. In the interests of Germany, as of France, and of the Christian world, I desire a speedy and an honorable peace. One must take into account the passions of nations as of individuals; and I do not desire that in the heart of new France there should be excited

an insatiable thirst for vengeance. Believe me, there is this danger. I have seen mothers take their children on their knees, saying to them with a passionate earnestness, "Promise me that you will hate the Prussians!" There is yet another danger to Prussia; it is that, forsaking its noble traditions as a great moral, intellectual power, it should become chiefly, if not exclusively, military and despotic. * * The speaker then, with great eloquence and warming with his subject, dwelt on the advantages that would result from an intimate union between the great Germanic and Latin races. He traced the origin and growth of the former in the vast northern forests, and their development of the elements of family life, liberty, and individuality; associating the growth of law, order, and civilization with the splendid cities of Greece and Italy. It was the province of Christianity to unite these elements. It was thought by many in Prussia that the Latin race was used up. They deceived themselves. The race was fallen, not decayed; and the wisest policy was not to seek its destruction but to aid in its regeneration.

Turning next to the religious aspect of the question, Pere Hyacinthe said that if there is no necessary antagonism between different races, neither is there between different churches. No doubt France represents the Catholic religion; but it also represents the reaction against the excesses of the Roman system. Warfare on religious grounds had for ever ceased. Henceforth the Church that draws the sword shall perish by the sword. Even violent polemical controversies fill the minds of pious and intelligent men, to whatever Church they may belong, with disgust. In the present age they are an anchronism, and they must soon cease. France is Catholic by tradition and by temperament: but it has given a Calvin to Protestantism.—Bossuet could be faithful to Rome, and yet fight against it. Germany is in the main Protestant, but it possesses a large Catholic element; and in no country do the two Churches unite so happily, not merely in mutual tolerance, but in sincere friendship. There is no necessary antagonism between them. The speaker then passed on to consider the probable results of the present struggle. I believe, he said, that German opinion will be pacific and liberal, that the empire will not follow the traditions of military absolutism and ancient Cæsarism. It will be more and more the heart of Europe. As to France, it is not, as some may think, approaching its end, but its deliverance—a deliverance from the moral corruption which has been gnawing its heart. France was a bad example among the nations. It pursued an immoral system; I allude not to the Imperial Government, but to its social state. In 1867 I told my countrymen in the Cathedral of Notre Dame that the luxury in which they were living was devouring the vitals of the nation; that while courtesans raised their heads in public, the honor of the nation was insulted and its independence threatened, and that a bitter trial was before it. I thank the God of justice and mercy, in this catastrophe, horrible as it is, He is giving back to France her ancient morals, her Christian faith, her chaste women, and her brave men. The last result is that Rome is free. The temporal power of the Pope had its greatness and its utility in former times; bnt after three sojourns at Rome, and with the sincere desire of a Catholic to regard the temporal power with respect, I have never succeeded in the effort. I see, then, in this struggle three deliverances at once. I see the deliverance of Italy, the rise of the Latin race, and the commencement of the regeneration of the Roman Catholic Church.

The Excommunication of the Italian Government.

The Encyclical excommunicating the Italian Government is addressed to the whole body of Catholic Bishops throughout the world, and bears the date of the 1st of November. After a historical abridgment of the different attacks made at various intervals by the "Subalpine Government" against the States of the Church from

1850 up to 1867, the note calls to mind the numerous protests issued by the victim of these aggressions, and proceeds to paint the idyllic happiness and patriarchal state of the papal subjects in Rome before the final assault. Then it continues as follows: "Well, our people were in the enjoyment of peace and tranquillity when the Subalpine King and his Government, seizing their opportunity, and profiting by the gigantic war which had broken out between two very powerful European nations, (one of which had been instrumental in obtaining a formal engagement on the part of the King and his Government that the existing state of ecclesiastical rule should not be violated by factions and should be preserved untouched,) decided all on a sudden upon invading the rest of the lands belonging to our territory, as well as the Holy See itself, and getting them into their power. But why this hostile invasion? What motives are adduced for such a proceeding? The facts contained in the King's letter dispatched on the 8th of September, and delivered to us by his messenger, are undoubtedly well known to every one. By an artful and deceitful circumlocution and turning of words and sentences, in which the terms "loving son" and a "Catholic" are ostentatiously displayed and profusely made use of, and under the vain pretext of serving public order, the Pontificate itself, and our person, we were requested not to look upon the destruction of our temporal power as a hostile and criminal action, and to yield up our power, confiding in futile promises made by the King himself, which, it was asserted, would reconcile the wishes of the Italian people with the supreme right and liberty of the spiritual Roman Pontiff. Of course we could not be otherwise than taken by surprise, and were greatly astonished to see under what pretext they (our enemies) tried to cloak and dissemble the violence they were about to perpetrate with regard to us; nor could we help pitying from the bottom of our heart the lot of that King, who, urged by iniquitous, counselors, ceases not to inflict new wounds and injuries upon the Church, and who taking men into greater account than God, forgets entirely that there is in heaven a King of kings and a Lord of lords, who will not exempt any man, nor take into consideration the greatness of any; for it is He who has made the high and low, and the highest are exposed to the greatest punishment."

The Holy Father then proceeds to relate how and why he has rejected all the deceitful offers of Italy following in this the course of conduct pursued by Pio VII. with regard to Napoleon I. He further goes on to state that facts gave an immediate lie to all these splended offers: "In our own answer to the King's letter we have expressed our disapproval of his unjust demands, in such a way, however, that he could perceive that bitter sorrow was mingled with fraternal love in our heart, which cannot bring itself to dismiss from its care even those sons who follow the example of Absalom the rebel. Already, before this letter had been delivered to the King, towns belonging to our Pontifical State, till then left quiet and untouched, were occupied by his army after an easy victory over the soldiers composing the garrisons which attempted resistance. Soon after dawned that unfortunate day of the 20th of September last. When we saw the city—seat of the Prince of Apostles, centre of the Catholic religion, and asylum for all nations—attacked by thousands of soldiers, a breach having been effected in her walls, and the city having been alarmed by the explosion of bombs, we were obliged to take pity on her, taken as she was by force of arms at the orders of him who but a little while before had loudly proclaimed his 'filial affection for us and fidelity to the Catholic religion.'"

After the above statement the writer enters into a further description of the horrible state of Rome ever since the invasion was made, painting it in vivid colors, and especially pointing out the introduction of immoral books and newspapers into the sacred precincts, and the violence committed against Church property. He bitterly complains of that "enormous crime," the *plebiscite* of the 2d of October, and inveighs against those who did not shrink from carrying in solemn mission the

news of this sacrilegious act throughout the peninsula. Then he once again formally repeats his different protests against the spoliations which have been committed during latter years, declares himself to be under duress, and adds his determination never to consent to any transaction implying a relinquishment of any part of territory belonging to the Church before 1860, or diminution of his rights, "which are those of God and of the Holy See." Moreover, he declares that "he will never satisfy or comply with any iniquitous demands which may in future be made to him," and once more calling to mind the example and words of Pio VII., he finally proceeds to pronounce the *excommunicatio major* in the following terms :

"As our admonitions, requests and protests have been of no avail, we declare to you, venerable brethren, under divine authority of Almighty God, of the holy Apostles Peter and Paul, and under our own and through your means declare to the whole Church that all those who have been instrumental in accomplishing the invasion or usurpation of any provinces whatsoever appertaining to our State and this Holy City, whatever may be the authority with which they be invested, even should it be of a kind to which especial mention is due ; moreover, those who have been guilty of any of these things, and those under whose orders they have acted, and any persons having aided, abetted, advised, or otherwise encouraged, or who may have personally contributed to the execution of the before-mentioned facts, under whatsoever pretext, we hereby declare that all these persons have incurred the *excommunicatio major*, as well as the other ecclesiastical censures and penalties prescribed by the holy canons and apostolic constitutions and decrees of the General Council, especially of the Tridentine Council, and that they have incurred them according to the tenor and forms expressed in our above-mentioned apostolic letter of the 26th of March, 1860."

The Programme for "a free Church in a free State."—The Pope is guaranteed his sovereign rights, allowed to retain his guards, and provided with an income of 3,255,000f. He keeps the Vatican, the Church of Santa Maria Maggiore, Castel Gandolfo, and their dependencies ; and these are exempted both from taxes and common law jurisdiction. This immunity is extended to any temporary presidency of the Pope, or conclave, or council. The Pope's correspondence is to be free. *Even in pursuit of criminals, neither visits nor searches are to be allowed.* The Pope is to be free to establish at the Vatican a post and telegraph office, choosing his own officials. The Papal dispatches, couriers, and telegrams are to be conveyed as those of foreign governments. The Pope may prefer to benefices without royal permission. The oath of the bishops to the King, the royal placet, and exequatur are abolished. The seminaries will derive their authority from the Holy See without interference from Italian scholastic authorities. Is the Pope a "prisoner at Rome?"

King Victor Emanuel ented the city of Rome on Dec. 31, 1870. Contrary to the predictions of the Roman Catholic journals, his reception was enthusiastic. The city was brilliantly illuminated. The people crowded the avenues to greet the King, and when he appeared in the Quirinal palace his presence was cheered by the vast assemblage. In free America the papal journals and officials denounce the Italian King, invoke against him the severest anathemas, and hold him up to the execration of the world ; in *freed Rome*, the great body of the people greet him as a great deliverer, and welcome his authority with the highest expressions of joy.

THE PAPAL SITUATION.

I. The Pope and his Adherents in the Role of Protestants

PROTEST OF THE POPE.—From the *European Mail* we extract the full text of the Protest of the Pope against his deposition from civil power.

"Pius IX., Pope. Beloved Son, Salutation and Apostolic Benediction—Our Lord Jesus Christ, who humbles and elevates, mortifies and vivifies, (1 Kings ii. 6,) scourges and saves, (Tobias xiii. 2,) has recently permitted that this city of Rome, the seat of the Supreme Pontificate, should fall into hostile hands, as well as the remaining portion of the Pontifical States which enemies had for some time considered it expedient not to usurp. Yielding to the impulse of our fatherly love towards our beloved sons, the cardinals of the Holy Roman Church, and seeing in them coöperators in our supreme Apostolate, we have this day resolved, in our mourning and sorrow, to declare to them, as is required by the duty of our ministry, and as even the voice of our conscience urges us to do, the inmost feelings of our soul, which makes us to detest, and publicly and openly to reprobate the state of things now existing. We who, although unworthy and undeserving, exercise the power of the Vicar of our Lord Christ on earth, and who are the Pastor over the whole House of Israel, find ourselves now practically wanting that freedom which is absolutely indispensable to us in order to govern the Church of God, and to maintain its rights; and we feel it is our duty to issue this Protest, which we, moreover, intend to have published, that it may be known, as it is proper that it should be, by the whole Catholic world. And when we assert that this freedom has been ravished and taken from us, our adversaries could not reply that this complaint and this declaration are without foundation. Indeed, any one who possesses good sense will understand and confess that, having no longer that supreme and free power, in virtue of which we enjoy the rights of our civil *Principate* in the use of public means of conveyance, and in the public circulation of letters, and being unable to trust the government who has arrogated this power, we are really deprived of the necessary and speedy way, as well as of the free faculty of treating the affairs which the Vicar of Jesus Christ and the common Father of the Faithful, to whom his sons so numerously come from all parts of the world, must treat and administer. This observation has again been confirmed by a fact within the last few days. Persons going out of our Palace of the Vatican have been searched by soldiers of the new government, who wanted to know if they were not carrying something under their clothes. A complaint was lodged against this proceeding, and the reply was that it had been done by mistake, and an apology was offered for it. But who can doubt how easily errors of this kind can be repeated and lead to others? Moreover, public education in this august city is threatened with a very serious evil.

"Before long the academic year will be opened at the University. [The Jesuit College, now suppressed.] This establishment, which has heretofore enjoyed exemplary tranquillity and order, although about twelve hundred young men are there assembled, being the sole place where so many Christian and honest parents can send their children to be instructed without the risk of being corrupted—this establishment, either on account of the false and erroneous doctrines which are now prevailing, or on account of the *animus* of those who have been chosen to propagate them, must fall, as will be easily understood, into a state very different from what it was. It was made known that the laws in operation in Rome should remain in their integrity and inviolability after the occupation, but in spite of such declarations, the parish registers are taken away by force and examined; and it is not difficult to guess that such information is therein searched for as will doubtless be useful to draw up conscription lists, and for other ends which are easily imagined. It must be added, that attacks and offences inspired by the desire of vengeance, and by party spirit, are left unpunished, and that a similar impunity is assured to the authors of those shameful and unworthy outrages with which our faithful bodies of troops, who have so well deserved of society and religion, have been loaded, to the great grief of all honest people. Lastly, ordinances and decrees concerning church property have already showed the tendency of the usurpers. Therefore against all these things already accomplished, as well as against those still worse which are imminent, we intend to protest in virtue of our supreme authority, as we now protest through the present letters, by means of which we let you know, beloved son, and also each of the cardinals of the Holy Roman Church, a brief statement of those particular facts, moreover reserving to ourself to enter into the matter more fully elsewhere. Meanwhile, let us fervently and incessantly pray Almighty God that He will enlighten the minds of our enemies, in order that they may cease loading their souls with the more and more overwhelming weight of ecclesiastical censure, and provoking upon themselves the terrible wrath of the living and all-seeing God, whose arm nobody can shun. We, on our part, pray the Divine Majesty with constancy and humility, imploring also the intercession of the Immaculate Virgin, and of the Brother Apostles Peter and Paul; and let us do so with the holy confidence that we shall obtain what we ask, because the Lord helps those who are in tribulation who invoke Him in sincerity. Meanwhile, praying that our Lord Jesus Christ may bestow peace and joy on thee, beloved son, we, from the bottom of the heart, give the apostolic blessing.

"Given at Rome, near St. Peter's, on the 29th of September, the Feast of St. Michael the Archangel, in the 25th year of our Pontificate. PIUS, P. P. IX."

THE NEW YORK PROTEST.—We also denounce the sacrilegious violence which has assaulted and brought under captivity the sacred person of your Holiness, the Vicar of Jesus Christ upon earth, and as such entitled by Divine right to complete liberty in the exercise of your sublime office, and of the most perfect of human rights to civil princedom, a necessary safeguard and bulwark of that liberty.

We also protest against the invasion of the liberty of the Church in the person of its head, both as an outrage against the sacred prerogative of your Holiness as Supreme Pontiff, and as a violation which we as Catholics possess, of being governed by a chief completely exempted from and independent of all civil authority, for in no other condition could our intercourse with him be free and unrestricted.

In the full sincerity of our loyal and Catholic hearts, we promise to continue faithful to your Holiness and to the Apostolic See at all times, but especially in periods when distress and trouble like the present oppress the Church. We ask your Holiness to accept the assurance that we will not cease from making every effort in our power to aid and assist you in the maintenance of your just rights, and in the fulfilment of your arduous duties, and that we will continually pray to God with a confidence greatly strengthened by the example which your Holiness has never failed to set before us, that he will deign to give you and the See of Peter another triumph more signal and illustrious than any of the past victories of the Church over the gates of hell and the power of darkness.

THE PHILADELPHIA PROTEST.—We protest against the spoliation of the Holy Father, as citizens and as lovers of right, justice and social order, because it is a violation of right and justice, and tends to the overthrow of all civil society. No ruler in the world holds his temporal authority by title stronger or more venerable than that of the Holy Father. The invasion and appropriation of his temporal possessions is simply robbery, consummated by brute force. We protest against the spoliation of the Holy Father as Catholics, because it is a sacrilegious invasion of the rights consecrated by justice and religion. The Holy Father holds his temporalities in virtue of his sublime position as the Supreme Head of the Catholic Church, and therefore holds them in trust for the whole Catholic world. He can neither dispose of them, nor can he yield to their forced alienation without public and solemn protest and reclamation. We protest against the spoliation of the Holy Father as Catholics, because it trammels him and deprives him of that freedom and independence which are necessary in the government of the churches. In many things he would be restrained from action, and his *motus proprius* would always be open to suspicion. To place the Supreme Head of the Church on earth in the relation of a subject of any temporal Prince, is either utterly to despoil him of his power, or to render its exercise impossible. We protest against the spoliation of the Holy Father as Catholics, because it interferes with that freedom of access to him on the part of the Episcopate priesthood and people, which is essential to the maintenance and propagation of the Christian faith. All history bears witness to the fact that in proportion as this facility of intercourse has existed, true faith has been preserved in its purity and integrity, and the maxims of the Gospel of Jesus Christ upheld in the face of the hostile world. We protest against the spoliation of the Holy Father, because it has been the cause of the suspension of the Ecumenical Council, from which was justly anticipated great results for the honor and glory of God and the salvation of immortal souls, and especially because the reassembling of this august and venerable Council will be impossible until the present violent state of things ceases to exist, and the Holy Father is again placed in the full possession of his sacred right.

BOSTON PROTEST.—Whereas in the Providence of Almighty God temporal magistracy was forced upon the popes in the Fourth age to save society from pagan corruption; and whereas the Romans and Italy and all Christendom acquiesced; and whereas the said temporal magistracy was advanced to temporal sovereignty long before the donations of Pepin and Charlemagne, and afterwards confirmed by these great sovereigns and by all the sovereignties, both monarchical and republican, for one thousand years; and whereas the said sovereignty of the Pope is essential to the freedom of the Catholic Church; and whereas King Victor Emmanuel, under the vain pretext of gratifying the "aspirations" of his subjects and with the hypocritical pretence of protecting the Holy Father, has made him a prisoner, and wrested from him and from the Catholic world their rightful domain and property, therefore

Resolved, That we, Catholics of Boston, and citizens of the republic of the United States of America, not only protest against the robbery, usurpation and sacrilege of the said King Victor Emmanuel, but offer ourselves to do whatever may be lawful and right for the defence and protection of our suffering but glorious Pontiff and Holy Father, Pius IX. We protest against them as contrary to plain justice among men; we protest against them as contrary to the law and custom of civilized nations; we protest against them as contrary to the rights of the Roman people; we protest against them as contrary to our rights and to the rights of all Catholics throughout the world, and we hereby invite the audience to join with us in our solemn protest, and to declare, with us, that such an outrage upon any people or upon any lawful government or prince, would deserve the condemnation of all right-minded men; but when we consider that it is an unprovoked attack, resulting in the captivity of the head of the Church, a prince without reproach either as to his title or as to his conduct, and a Pontiff entitled by reason of his age and saintly life to the respect of all mankind, and the loving obedience of all the children of the Church, we do not hesitate to denounce these acts as high-handed robbery, unscrupulous usurpation and abominable sacrilege.

Baltimore Protest—*Two Points.*—Notwithstanding the specious and hypocritical professions of the Florentine Government, and the sham of a *plebiscite* managed under the influence of the bayonet, we have the very best reasons for believing and knowing that the invasion was not invited or approved of by the larger and sounder portion of the Roman people, and that the Pontiff, far from being free, is virtually and even really a prisoner in the hands of his enemies, the leaders of whom are, at the same time, the enemies of all truth, of all justice and of all religion; and that, finally, under the sad circumstances of durance in which he is held, guarded at his very palace gates by a hostile soldiery, he cannot have that free intercourse with Christendom which his high and responsible office of Visible Head of the Church, for feeding the sheep and lambs of the whole flock committed to him in the person of the Blessed Peter, and for confirming his brethren, necessarily requires; and that the faithful throughout the world can feel no confidence whatever that their communications to him and his answers to them will pass free and unmolested. Men who have violated all treaties, and foresworn all faith, are manifestly not to be trusted, at least whenever their selfish interests are involved.

But what we protest against with still more energetic indignation, is the open insult to all Christendom implied in the breaking up of the great Vatican Council and the virtual expulsion from the capital of Christendom of Bishops who had at great expense and peril convened from all parts of the world to assist at the solemn assizes of the Church. They could no longer hope to assemble in peace and liberty around their chief to deliberate with him on the great interests of the Catholic Church, and hence no alternative was left them but to return suddenly to their distant sees, and none to the venerable Pontiff but to suspend, with a sorrowing heart, the Vatican Council.

It is pretended that the Roman people and the people of Italy are jubilant over the downfall of the Pope's temporal monarchy and the prospect of having Rome for the capital of United Italy. All accounts go to show, however, that this representation is false, that the demonstrations of popular rejoicing have been manufactured and feeble.—*Catholic World.*

It was, said Father Hecker, the infamous influence of the Red Republican party of Italy, that had urged on Victor Emmanuel to make this seizure in violation of every legal right. The Republicans had urged the Sardinian monarch to the verge of hell, and they were now endeavoring to throw him into the burning pit. The Pope was now virtually a prisoner in his own Vatican, and he (Father Hecker) felt fearful that worse might follow. He would not be surprised if the streets of Rome were sanctified with the blood of the sovereign Pontiff.

Grandiloquent Mourning.—"Amid all the conflicting news that reach us from Europe, one fact stands out in sad and stern reality: the Head of the Church is a prisoner in his own palace, and even the sacred precincts of the Leonine city are guarded by the soldiers of the King of Sardinia, now styled by himself and others King of Italy. The three hundred churches of Rome, the convents and monasteries, the tombs of Saints, of Martyrs, of Apostles, the scenes hallowed by the holiest acts of which men and women are capable, and honored by many succeeding generations of Christians, are now at the mercy of the hireling soldiers of Victor Emmanuel. The home of Catholicity is now no longer the quiet home of other days, to which the children of the Church turned their weary steps in search of the rest and peace which the world cannot give . . . . Like Peter in the Mammertine prison, Pius IX., the meekest of men, the most benign of princes, is a helpless captive in the hands of his enemies, and the enemies of religion. The superb halls of the Vatican, with all their priceless treasures of that art whereof the Popes have ever been the most munificent patrons, are now at the mercy of Sardinian and Piedmontese soldiers, the hirelings of the robber-king."

The above, (except the heading,) with much more of the same type, we clip from the editorial leader in last week's *Tablet*. The writer of course knows that he is perpetrating an outrageous falsehood upon the more ignorant masses which make up a considerable portion of the patrons of that journal. He knows that the papal head of the Church was never freer, either in person or in his official headship of the Catholic Church, than now. If Pius IX. remains shut up "in his own palace," it is of his own notion, advised thereto by his Jesuit counselors, who thus seek by such a false showing to excite in his behalf the sympathy of the distant Catholic world. All this cry means "Money, more money for the poor suffering Pope."—*Ch. Advocate.*

II. Comments of the Press upon the late Roman Catholic Demonstrations.

American citizens must have been struck by recent demonstrations of Romanists throughout the country. They evidently proceed on a plan, and are managed by leading men of the laity and the hierarchy. The Bishops, returning from the self-stultified Council at Rome, have been received at New York, Philadelphia, Baltimore, Chicago, St. Louis, Cincinnati, etc., with public ovations—processions, music, even military companies, obtrusively crowding the streets, and marching to their cathedrals, there to hear

opinions uttered which befit the seventh or tenth century rather than this epoch of American civilization and common sense.

And now these scenes are followed by still more significant demonstrations—public meetings, in most of the Romish cathedrals, conducted by the prelates, and addressed by priests and prominent laymen, for the purpose of getting up protests to be sent to Europe against—what? Why, the liberation of the people of Central Italy—the long down-trodden population of the "States of the Church." It would really seem impossible, *a priori*, that the Papal leaders, once so politic and sagacious, could commit such a stultifying blunder—could, amid the recent misfortunes of their cause, thus defy the common sense and common conscience of the world, and challenge the criticism and scorn of all liberal-minded men. But "whom the gods would destroy they madden." And these frequent and crowded meetings, in all our principal cities, have been followed by a grand processional pageant in the national capital, with the reception there of Archbishop Spaulding from Baltimore. Thanksgiving was dishonored by scenes which kept the whole city in uproar from morning till night—roaring canonades, military music, and mingled civic and ecclesiastical parades.

The "protests" which have gone forth from these meetings to Europe are an insult to the national sentiment and conscience. They virtually contradict the primary principles of American liberty and government. The people of the Papal States, it is well known, have been trying to emancipate themselves for years. They have been kept down only by foreign bayonets—those of Napoleon and of such misguided foreign lads as the Canadian Papal Zouaves. They have wished to be free, and an integral part of their long-oppressed but now renovated nation—united Italy. The aspirations of no other people on earth deserved more of the respect and sympathy of all true-hearted Americans and of liberal-minded men throughout the civilized world. And they have received this universal homage except from the Irish and a few English Papists. No revolution in history has been more decorously or pacifically conducted, and none promises to be more important in its effects on the progress of true liberty and Christian civilization. The people at the critical moment of French affairs, when the French troops had to be called home, welcomed their countrymen, the troops of Italy, to their help. The Papal Zouaves committed the only violence of the Revolution; but they were leniently dealt with, and sent quietly to their respective foreign homes. The question of the Revolution was submitted to popular vote, and carried with a sort of acclamation. No similar popular movement was ever more harmonious, or more gratefully joyous. None has ever been more in accordance with the logic of modern liberty and intelligence. The only excess about it on the side of the Liberal party has been the extreme respect shown to the displaced ecclesiastical tyrants, whose expulsion from the peninsula would be necessary for the public safety, were it not for the hearty, patriotic unanimity of the people.

It is against this great and glorious demonstration of our Christian civilization, this triumphant vindication of the American doctrine of self-government, of the democratic ballot, of the independence of Church and State, that the Irish population of our Republic, led on by their prelates, have sent across the Atlantic their insensate shout of remonstrance!

As to the result of these spasmodic throes of Popery we have no anxiety. The Papacy (as a State power) is down, and will now, at last, evidently have to stay down. The outcries of the hierarchy, here and elsewhere, can only re-act against them. It is surprising that they do not perceive this fact. It has been remarked, however, and with obvious truth, that the Roman Church has lost its old sagacity, and is rapidly perpetrating the crime—in this case the virtue—of *felo de se*. The outrages against all modern thought enacted in the "Syllabus" by the late Council, the preposterous dogma of the Immaculate Conception of Mary, the climactic folly of the Pope's Infallibility, the Papal conspiracy against the American common school system—these and many analogous facts prove that the councils of the Church are demented and her fate sealed. She will struggle on, but only to exhaust herself more and more by her vain hostility to the common sense and moral sense of the age.—*Ch. Advocate*.

The temporal power of the Pope is loaded with all the tyrannies and crimes of a thousand years. That history cannot be blotted out, and it only needs to have those measures in the Pope's behalf prosecuted to a certain extent, to provoke an indignant remonstrance throughout all Protestant Christendom.

We apprehend, therefore, that the eloquence to which the faithful have recently listened, and the sympathies which it may have excited, will prove of no avail toward the restoration of the Papal power. And yet it may produce an effect on the popular imagination. The Pope may be represented as a persecuted man. He may command more respect in his humiliation than in the height of his power. His calamity may be made the occasion for awakening new zeal. Romanists may be united together by a common sympathy with his misfortunes. But no revived enthusiasm can recall the past or turn back the shadow on the dial of Providence. For centuries the Papacy has been on trial. It has had every opportunity to make its supremacy a blessing; but it has failed, and the verdict of history pronounces it a curse to Italy and the world.—*N. Y. Evangelist.*

Outside of the Roman Catholic Church none among us, with the exception perhaps of some few politicians, eager for votes, would care a straw where the Pope lodged, or how he fed, or whether he had any State revenue or not. And it seems very doubtful indeed whether the cooler heads among the Pope's

friends have any idea that he can be put back in possession of his throne, there to rule—as Edmund About expressed it—over 187,000 subjects, "not including the little Mortara boy."

Why then all this ado? Why these public meetings and protests? The answer is not far to seek. Do they not distract attention from what divides, and concentrate it on that which tends to unite the Church? Do they not raise a great dust in order to hide from view the ridiculous assumption of Papal Infallibility? Who cares to discuss questions of property, when his house is on fire? How many thousands would resent intrusion of questions concerning the late Council, when it is known that the Pope has sold his fine black horses, and insists with touching pathos that he is a prisoner in his own palace?—*Ibid.*

The Catholic associations and corporations, civil and ecclesiastical, lay and clerical, in this country, are pouring in addresses of sympathy on the Pope, many of which are curious and instructive reading, and all of which display the usual sentimentalists' contempt for facts. According to one, "the government of Florence" (which is the "scathing" mode of designating the Government of Victor Emmanuel) "has established despotism and fettered the press" at Rome, and has deprived His Holiness and the Catholic Christians of New York of "the right of communicating freely with each other." Another meeting, held in the cathedral at Albany, declares "the personal independence of the Sovereign Pontiff" "a right dear to American citizens." We would suggest a recognition of it in the constitution of the State of New York, or, better still, in the city charter. In the meantime, the Sovereign Pontiff refuses to be released from his bondage. He remains under the odious rule of the infidel government in the Vatican, and will have it that no Catholic can have access to him, except across Italian bayonets, in spite of the frantic endeavors of the Italian Government to make him as free and independent as possible. In fact, there is no reason, so far as the facts go, why he should not assert, and American Catholics mourn over the announcement, that he is bastinadoed every morning regularly by an Italian corporal, just as well as that the Italians are restraining him of his liberty. Most of the Catholic talk about him, like much of the Woman's Rights talk, impels one to ask whether the distinction between children and adults is not mainly one of physical size and weight, instead of being one of intellectual power, as is commonly supposed.—*Nation.*

In New York city, as in other places, prominent priests and city politicians made the speeches. In one church, St. Joseph's, the pastor, Father Farrell, objected to having the matter all "cut and dried" before its consideration for adoption. He said—"If left to myself, I would not have called this meeting. I would like, in such cases, where an address is laid before a body, to have the privilege of reading it before it is printed, and, did I see fit, objecting to certain parts. Had I seen such an address, I would have criticised it severely and accurately; but I was not consulted, and it is simply my duty, by courtesy, to lay it before you at the request of my superior, the Reverend Archbishop. You must remember, that though I call you to consider an address, I wish you to think and act for yourselves, and to have the privilege of accepting or rejecting it, as you deem fit."

The address was read by another priest, and the vote upon it was not without dissent. Father Farrell then added, while severely criticising some of its paragraphs—"As an American, I would not take arms to restore any sovereign under heaven" (referring to the Pope) "to his throne." The sentiment was received with "applause." Such an utterance would, in former days, have introduced a priest to the Inquisition, and the terrors of the greater excommunication. It is a hopeful sign of the times, and of our free Christian land, that words like these can be spoken as a contrast to the crouching slavery of the great mass of Romanists.

The largest political meeting ever held in a church in America was that held on Sunday afternoon, in the Roman Cathedral on Logan Square, Philadelphia. Of the Protest adopted by the meeting, and of the various positions assumed and defended by the speakers, we have space to say but little. The Protest claims for the Pope his temporal power on the ground of inherent right and long-continued possession. Not a syllable is said, from beginning to end, of the rights of the Roman people, or of the fact that they had deliberately chosen to unite themselves to the Italian nation. The writers of the Protest did not think it wise to deny these rights, as Father Preston did the other day in New York, in the following bold words: "We do not believe that the States of the Church ever did, or do now, desire Italian unity; but even if they did, *they had no right to demand it. They would have been bound to wait, and submit to the powers that ruled them.*"

The writers of the Philadelphia Protest, however, simply said nothing of the people, for whose benefit governments exist, and who, by all the principles which lie at the foundation of our republican government, have rights which governors are bound to respect. It is well, indeed, for consistency's sake, that they did so; for between Father Preston and some of the utterances of the speakers at the Cathedral there is a sharp antagonism. The silence of the Protest enabled them to put in a few saving clauses, in the midst of their ultramontane rhapsodies, to preserve their status among a republican people. "I agree," said Mr. Stokes, in what was by far the ablest speech heard in the Cathedral, "I agree that governments derive their just powers from the consent of the governed." Excellent doctrine, Mr. Stokes! We know where you got it. It was not out of Bellarmine, or the Casuists, or the Fathers. It came from men of a later date, and of a freer church. But if it is a good political axiom, why not let the citizens of Rome have the benefit of it? The "consent of the governed" has been obtained by the Italian government, and

instead of respecting its "just powers," you are denouncing as "inglorious, sacrilegious, and mean," the ruler under whose government they have consented. The fact is, that Ultramontanism and free republican principles are antagonistic, and one must conquer the other. They cannot be accepted heartily and held firmly by the same mind, or rule in the same nation.

The whole scene presented on Sunday afternoon last, with the Protest adopted there, and the simultaneous action in other cities and dioceses, convinces us that Popery feels the last blow inflicted upon it keenly, and is mustering all its forces to regain a lost position. The events of the last summer have been terribly in the way of its anticipated progress, and the year of the great Council of the Vatican is likely to be a year of great disasters, instead of great successes.—*Presbyterian, Philadelphia.*

Americans not only sympathize with the Italian people on account of their enlarged liberties and moral elevation, but in view of the unconcealed doctrines of the Papacy, they profoundly rejoice at the loss of the Pope's ability to enforce them. An extract from the *Catholic World* will sufficiently explain our meaning here. The article from which we quote lays down three propositions which should govern the Catholics in this country:

1. The American Catholic is to wield his vote for the purpose of securing Catholic ascendency in this country.
2. Legislation must be governed by the will of God, unerringly indicated by the Pope.
3. Education must be controlled by Catholic authorities; and under education the opinions of the individual and the utterances of the press are included, and wrong opinions are to be punished by the secular arm and authority of the Church, *even to the extent of war and bloodshed*. . . . The supremacy asserted for the Church in matters of education implies the additional and cognate function of the censorship of ideas, and the right to examine and approve or disapprove all books, publications, writings, and utterances intended for public instruction, enlightenment, or entertainment, and the supervision of places of amusement. This is the principle upon which the Church has acted in handing over to the civil authority for punishment criminals in the order of ideas.

Such a supremacy has the Pope hitherto exerted in Rome. Can we wonder that the people gladly threw off such a galling incubus? And Mr. Dougherty has the reckless effrontery to "maintain that the government of the Pope in Rome is in exact keeping with the genius of our American institutions." It would be charitable in us to suppose that he was a victim of mental aberration when he said that.

In a letter written by Cardinal Antonelli to the Bishop of Nicaragua, a copy of which was published in the *Nicaraugua Gazette* of January 1, 1870, the Papal primate said:

"We have been lately informed here that an attempt has been made to change the order of things hitherto existing in that republic, by publishing a programme, in which are enunciated 'freedom of education' and of worship. Both these principles are not only *contrary to the laws of God and of the Church*, but are in contradiction with the Concordat established between the Holy See and that republic."

There is no lack of similar enunciations of Rome's policy, but this will suffice for the present. Let free Americans remember that "eternal vigilance is the price of liberty." We have crafty foes, whose very oaths of allegiance are taken with mental reservations in the interest of Rome.—*National Baptist, Phila.*

It is very convenient to be persecuted. The Roman Catholic Church, which has excelled all heathendom in infamous persecutions, just now finds it convenient to play the other part; and all their High Mightinesses, the archbishops and cardinals, have donned their most regal robes to take part in the great tragedy of "The Church in Chains." But it is only a play. Nobody but the green countrymen in the pit believe the thing real. The Archbishop of Westminster—beg pardon, "Henry Edward by the Grace of God and the Favor of the Apostolic See Archbishop of Westminster"—lifts up his voice in piteous lamentation over the Pope's captivity; and the Catholics of New York publish violent protests that are as full of "sound and fury, signifying nothing," as a Fenian state paper. The only unhappy thing about it all is that the Pope is not a prisoner. He can go where he chooses, and Italy will rejoice when his last trunk is checked. But he complains that he is not free to exercise his functions as Head of the Church. Perhaps not. He cannot steal the children of Jews any longer, and this seems to be a necessary function of the Vicar of Christ. For, did not Christ say: "Suffer little children to come unto me?" which means, "baptize them fraudulently, and then send *gens d' armes* and fetch them into convents." Archbishop Manning says that the overthrow of the Pope is "the deadliest blow to all Christian kings." True, Your Eminence, and to all un-Christian kings. It is a step toward the liberty and self government of the people. Hence our joy. But, when you tell us that "Christian legislation and Christian government have been dethroned and dissolved in the person of Pius the Ninth," we do not believe a word you say, Your Eminence. The history of the Protestant nations gives the lie to your lamentation.—*Independent.*

The correspondent of the *Weekly Register*, London, writing from Rome, complains bitterly of the conduct of the Italians in depriving the Pope of his temporal power, yet admits that it was not the act of the King only, but of the people of the Papal States also. "Men who were in the habit of shouting *Viva Pio Nono Infallibile*, might have been expected to face martyrdom for his sake. The reverse has been the case. Every town and village has received the invaders with delight; tri-colored flags have waved, and demonstrations have been made and addresses sent to Victor Emmanuel. In no case have

the inhabitants attempted to make the faintest stand in defence of the Holy Father. It is said, indeed, that in Viterbo they abandoned a neutral policy, and actually pursued and captured the flying Zouaves."

How is this hatred of the children of the Holy Father to his government and his servants to be explained? The Roman Catholic journalists are fond of telling us that infidelity and hostility to religion are the natural products of Protestantism; but this solution fails here. Nothing but good seed has been permitted to be sown in these well guarded fields, whose watchmen have never slept—the pure wheat of truth; and yet there is a most plentiful crop of tares! Certainly so remarkable a fact deserves some explanation.—*Churchman.*

The Dublin Meeting.—Terms could not be found sufficiently strong for describing what had been done to the Pope by the Italians and their King in occupying Rome. Dr. Cullen denounced Victor Emmanuel as an infidel, blasphemer, and spoliator of sacred things, and a false and dishonourable King, and detailed a long series of outrages, which he alleged had been committed by the Royal troops on priests and friars. Any one who had occasion to visit Rome while the Papal Government was in full power, knows how miserable was the condition of the people, and how thoroughly neglected education was, and yet the Cardinal said that one of the great crimes of which the King and his advisers were guilty, was that they had closed the schools where they got the benefits of a Catholic education, while the only compensation obtained was that model schools had been opened, something like the one opposite the church in which they were assembled. His reference to the admirable model schools of Ireland betrays the deadly animus borne by this wily foreign priest to the whole national school system of Ireland, and must go far to disarm those savage denunciations of his of the King of Italy and his people. He and his co-religionists are quite free to meet to express their sympathy for the fallen Pope, although their terms may be none of the choicest; but it is another thing when they demand, with threatening attitude, that our Government should forcibly interfere for the purpose of restoring Rome and the States of the Church to the priestly power. This demand was put forth by several of the speakers, but by none more distinctly than by the Rev. Thomas Burke. This priest, in a speech which the Irish journalists characterize as fervid and eloquent, said the Catholics were a power in the British Empire that ought to be respected and feared. Their influence should enter into the actions of their rulers, and they could and would make that a question at the hustings, and perhaps it might pass from the hustings to the Cabinet. Cardinal Cullen was careful to remind his hearers that they numbered ten or twelve millions of Catholics, and Mr. Burke gave further point to the implied threat by stating that they were thoroughly united in the three kingdoms, and would bring "this question forcibly before the Government." There might be a time when the integrity and existence of this Empire might depend upon the attitude of Irishmen, and as an "Irishman, he should say that if ever there was an act by which England could conciliate the hearts of the people of Ireland, it would be to reinstate in Rome the Holy Father.—*London Ch. World.*

MISSIONARY WORK, PROGRESS, Etc.

Italy.

REV. WILLIAM CLARK.

Our Evangelist in Rome.—A very interesting account of the evangelical movement in Rome was given here in Milan, a few evenings since, by the Evangelist Lagomarsino, who came on a visit to his family, after having been laboring in the former city since it was opened to the Gospel. One of the chapels of the Free Italian Church was crowded to excess to listen to him. He first gave an account of the difficulties with which he and those laboring with him had to contend. The government was slow to accord to Rome the liberty that the rest of Italy enjoyed. It feared that the Pope and the Jesuit party would excite complications with other Catholic powers, and hence it dealt very tenderly with them; and the consequence was, that the priests and Jesuits were more bold and hostile than ever.—Through their intrigues it had been difficult to find places where the friends of the Gospel could meet for worship, and when found these places were watched by spies, who sought to find in the meetings something obnoxious to the government and report it, or follow secretly in the streets the friends of the Gospel to their homes, in order to know their places of abode. The Evangelist said that he never presumed in the evening to go out alone, but always took two or three of the brethren with him as a guard, for he knew well

that all his movements were closely watched, and by those who would not for a moment hesitate, if a good opportunity presented, to put him out of the way. He said the Pope and the Jesuits were terribly exasperated against the Italian government, and did every thing possible to foment disorders and tumults. The soldiers of the Pope were haughty and insolent, and often insulted the people, and he should not be surprised if violent contests should take place, and much blood be yet shed in the streets of Rome.

But the Gospel was making great progress—several places for prayer, reading the Scriptures, and worship had already been opened, and these were all largely attended, and the number constantly increasing. He (Lagomarsino) with Prof. Pecinini, who was formerly connected with the Theological School in Milan, were laboring together and had a large congregation. Mr. Meille, a Waldensian pastor, had also a large number, and there were two or three other places that were well attended. Depositories for Bibles, religious books and tracts, had been established in different parts of the city, and a large number of colporters employed by the British and Foreign Bible Society, and by private benevolent individuals, in the sale of them. In fact, he said that if the Lord continued to bless the work in Rome as He had already done, in a very short time great and glorious results would be seen, and this centre of the Catholic world would become the centre of an evangelical influence for Southern Italy. In conclusion, he earnestly exhorted his brethren in Milan to pray, and pray continually, and give of their poverty even to aid the work of God in Rome. For, said he, "the time will surely come when in that city the Gospel will triumph, and will triumph gloriously, and then how thankful you will be that you sent up your prayers to God, and contributed your mite for the consummation of so great and glorious a work."

The Protestant or Evangelical College the Free Church of Italy would gladly establish at once; and the students, who have almost completed their course in the School at Milan, are anxiously waiting to accomplish it in this new College which shall be opened at Rome. But for this aid is needed from Christians abroad, and from benevolent individuals in the church in America.

This aid the Italian Church humbly and earnestly pleads for. Many of her evangelists have repeatedly begged me to write to noble-hearted friends at home for this enterprise. Surely the establishment of a Protestant College at Rome is an enterprise in which every true-hearted Protestant should rejoice to take a part. In the history of Christ's kingdom it is an enterprise as grand and significant as tunneling the Alps, or tying together with iron bands the Atlantic and Pacific of our own continent.

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THE ENCYCLICAL OF THE POPE—NOV. 1st.

I send enclosed a hasty translation of the Pope's Encyclical, though probably before this reaches you, it will have appeared in your daily journals. The Pope has perhaps never done a better thing to disgust the Italian people and government than this. He has not only exhausted all the common places of the rhetoric of the *Roman Curia* to demonstrate to the Catholic world the agonies, tortures and cruel injustice of an imprisonment that, however, permits him to say the worst things possible against the Italian government and people, but he hurls also the *Scomunica Maggiore* against all those who took part, either as authors, commanders, or counsellors in the invasion of the Pontifical States. But the Italians say, "we know well what account we ought to make of these exhalations of Papal rancor, and we fear not in the least the lightning of that daily-theatre thunderbolt, that is called the *Scomunica Maggiore*, and that we know well will be inoffensive to spend itself in that lightning-conductor, the public common sense, leaving behind only noise and smoke."

It is the universal opinion of the Italian people that this Encyclical ought every where to be published, as the best argument possible to prove to the world that the Pope is not a prisoner, but on the

contrary can violate law with impunity, and calumniate without peril, institutions he does not comprehend, and a country he does not love.

This Encyclical the Italian government however, and very unwisely, in the opinion of its best friends, did not permit to be published. The few journals in which it first appeared were immediately sequestrated, and none have presumed to publish it since. Yet it has every where been made known and criticised with terrible severity. The continued obstinacy and violence of the Pope are operating as the most effectual means for benefitting Italy. The government finds itself greatly embarrassed, for while it proclaims, as its policy, the perfect independence of the Pope, yet the sequestration of the Encyclical shows that its policy is liable oftentimes to be compromised.

Indeed the ministers of the government are divided among themselves. Two of them, the Minister of Foreign Affairs and the Minister of Public Instruction, both from Milan, protested against the order for the sequestration of journals publishing the Encyclical, and even threatened to resign on account of such an order being issued by the government. The Pope seems determined to provoke and disgust his best friends, and work out his own destruction.

Greece.—Athens.

[From the Paligenesia, a prominent Greek journal of Athens, of Nov. 5, 1870.]

The missionary, Mr. Geo. Constantine, preached last Monday, from the sacred summit of the ancient Mars Hill, to an audience of over two hundred men and women. He preached with great eloquence and effect the doctrine of the holy Gospel as the apostle Paul preached. The principal theme was an analysis of the teachings of the great apostle of Christianity. Reverential and devout America is thus setting an example of morality and of respect for divine things, by its citizens every where throughout the earth. It should be borne in mind that Mr. Constantine is a Greek. We hope from this that the Holy Synod will be moved to examine more carefully respecting the preaching of the divine Word. Of this the people constantly stand in need, especially at this present time, when materialism holds sway, corrupting the simplicity of the soul and injuring good morals.

Mexico.

[We cite the following statements from various sources, remarking that the work referred to emanates solely from our own mission centres: at Monterey in the North, at Zacatecas, and in the City and Valley of Mexico. We repeat the urgent call for liberal means to carry this work in every direction throughout the entire Republic.]

From the report of a recent Lecture in Boston, by Prof. Henry Ward Pool, of the National College in the city of Mexico.—He has been in Mexico many years, but has never before seen so great a development of opportunities for the spread of religious and civil liberty. He says that the combination of priests with the French invaders had much to do with strengthening the liberal rule, and he finds beneath the surface of society a singular and growing indifference to the Romish Church. At one place he visited, there was a church of twenty or thirty persons gathered through one of their number, having obtained a Spanish Testament. There are villages where old churches stand almost untenanted in the midst of an indifferent population, who when awakened by a preacher or a book, will have the full right and opportunity to take possession of them for true religion. Church edifices are abundant, and ruined edifices that can easily be made into churches. The want is laborers and books, and under the present liberal rule, with them a great work can be done with remarkable rapidity. The influence of the present state of things is already seen in the diminution of crime and of road robberies, and everything conspires to encourage effort for the elevation of this people.—*Traveller, Dec.* 7.

Are our readers aware of the fact that just over the river which forms our South-

ern border, lies one of the most inviting fields of missionary labor on the face of the round world? Do they know that those familiar with the facts would strike out the words "one of," and say, "*the most inviting and urgent* mission field in the world to-day is Mexico?"

A work is going forward in that Republic which imperatively claims our notice and calls for our aid. Despotism and Romanism, hand-in-hand, are struggling to crush civil and religious freedom. At the same time, the Spirit of God is awakening many to ask for the Way of Life. The work is one from within, and not from without. It is not a mission from abroad, a foreign element, but an awakening within, among the Mexicans themselves, though aided by light that has radiated from Christian men and women from the United States.—*Pres. Monthly Record.*

There is little prospect of better things for Mexico till she is relieved of the incubus of ignorance and superstition under which her energies have been crushed.—There is more hope for her future in the labors of Christian men, foreign and native, than in all her mines and all her politicians. Christian congregations and Christian efforts in the diffusion of light, must be encouraged and sustained, if Mexico is ever to be relieved from her thraldom of ages.—*Zion's Herald.*

Chili.

Items of Interest.—From Talca, a city in the interior, we have the cheering intelligence that eight persons were recently received on profession of their faith into fellowship with the church of which Rev. Mr. Sayre is pastor. All of these were Chilians, except one, who was a French lady, and like the rest had been a Roman Catholic. Much care has been taken to admit into the church none except those who gave evidence of union with Christ. Nearly all who came forward to profess their faith, did so in the face of much opposition from family friends, and most of them have been for a year or two constant attendants on the services held by Mr. Sayre. Dr. Trumbull was present on this interesting occasion, and assisted in the administration of the Lord's Supper.

The Day-School of the Mission in Valparaiso, began in July last with three pupils, has now in actual attendance fifty-six children, whose parents are Chilians, and unwilling that their little ones should be sent to the public schools, where instruction in the Romish Catechism is made obligatory. The room formerly used for school purposes has been given up, and another, which will accommodate one hundred and twenty pupils has been secured. Some of the parents contribute as their means will allow for the support of the school. Gratuitous education, free from sectarian bias, is offered to the poorest, but many of the children attend our Sunday-school, where their religious wants are not neglected.

India.—Benares.

Among our inquirers is a Hindu Fakir, or rather one who was a Hindu Fakir. Our colporteurs discovered him, and supplied him with two tracts and a New Testament. He desired much to see me. I visited him twice, and found a man forty-two years old, with an interesting but anxious countenance. He told me that he had from his childhood been anxious to know God. When eighteen years old he became a Fakir. He spent two years in a solitary hut, but finding that the world remained within him, he had a place excavated under ground, and sat there without seeing sun or moon, or speaking to any one. If food was placed before him he ate it, if not, he fasted. At the end of two years he found his health declining, but his end of obtaining God by contemplation was as far off as ever. He then descended again, and spent eighteen long years more, but at the end thereof he was as far from his end as ever.

On my speaking to him of Christ, showing what he had done for us, how He meets all the aspirations, longings, and wants of our immortal spirits, he exclaimed several times: "Jesus Christ is a Saviour such as I want. I want a Saviour, a Saviour, and he is my Saviour: I will

follow you." We urged him to read his Testament carefully, and pray earnestly that God would give him light through His Holy Spirit. Since then our people have visited him. He has given up his Fakir, and continues to read the word of God. Japhet, who has just returned from a visit to him, says, "The seed has taken root; the man is Christ's." I hope to see him soon.—*Mr. Lenpolt.*

Africa.

Sierra Leone.—From Sierra Leone, where the native church have now obtained their majority, under the fostering care of the Church of the Wesleyan Societies, for 2,000 miles of coast reaching to the Gaboon, missionaries' stations have taken the place of slave factories, and instead of the smoke of burning villages, and the cries of wretched victims of murder, the voice of prayer and praise goes up from Christian congregations gathered by tens of thousands from peaceful homes that bear witness to the Divine influence of the Gospel. There are 15,000 communicants in Christian churches, and the arts and usages of civilized life take the place of superstition, degradation, and fanaticism, proving the success of missionary effort. More than 20,000 converts have been gained by different societies in South Africa. Civilization has been carried by missionaries into the heart of the most savage districts, and various trades and arts have been introduced. Civilization has followed in the wake of missions, and not missions in the wake of civilization.

Circulation of the Scriptures in Italy, France, and Germany.—A depot has been taken for the Bible Society's work in Rome, and a great many Bibles and religious books have been sold there. The Society's agents have been circulating the Scriptures among the soldiers in France and Germany, on a very extensive scale. To the sick and wounded, wherever accessible, the Word of God has been offered most abundantly, without any charge; the same boon has been extended to prisoners of war; and by both these classes the Scriptures have been sought for with great avidity, and read with evident interest. It is intended to present a copy of the New Testament and Psalms to the widows and parents of those who have already fallen, or may yet fall, in battle. There have been issued in Germany, by the agency of the British and Foreign Bible Society, since the war commenced, Bibles, Testaments, and Scripture Portions, to the extent of upwards of 430,000 copies. These numbers do not include sales and grants made in connection with the London Depot. In France the Society's issues are believed to be not less than a quarter of a million; and, as the work progresses in both countries from day to day, it may be safe to affirm that the distributions effected to the present date amount to a grand total of more than 700,000 copies. The Wurtemburg Bible Society has also taken part in this good work, by circulating the Scriptures among French prisoners on German soil.

Guiana Mission, West Indies.—The *Chronicle of the London Missionary Society* gives some very interesting information respecting this mission. Rev. J. W. Munro, one of the Missionaries, gives some remarkable instances of Christian liberality among the native Christians, among which is the following:—

"One Sabbath morning, when going into the vestry, I found a man waiting for me on the steps—a common laborer. I asked him what he wanted. He said: "Last year I was poor, had nothing, scarcely clothing for my wife and children; but since I took your advice, I have food for my family, and clothes with which they are able to come to chapel; and, sir, I may tell you we very happy, we live good. I want to hire that pew I sit in for my family: how much for it?" I told him, fifteen shillings a quarter. He said, "Well, here is the money for all last year, for though we did not all sit in chapel last year, yet I want to pay." The sum paid was three pounds. He then said, "Now I want to give you this towards the debt on the missionhouse, the first fruits of my arrowroot this year." The sum was five dollars—one pound. This man I would not call a poor man, yet he must have exercised not a little of self-denial to give so much at one time. It was a pleasure to see the man giving it so cheerfully. He has often told me that he feels not only happy since he commenced giving to the Lord, but that God had given more to him than ever he had before; and in speaking at a meeting, he said, "My young friends, God is the best banker I ever knew; He gives plenty interest.'"

EDITORIAL NOTES.

From the admirably expressed call for an American celebration of the Unity of Italy, in New York City, we quote the following :

This event, one of the greatest events of the century, fulfills the aspirations of the Italian people for unity, and gives to the Romans a constitutional government of their own choice. It consecrates the right of national independence, and closes the long period of foreign intervention, of which Italy has been the victim. Establishing Italian nationality on a firm basis, it will give full scope to the energies of the people in politics, industry, commerce, literature and the arts. It will thus tend also to the full realization of Cavour's idea, "A free Church in a free State," and assimilating Italian institutions more nearly with our own, will open a new era of civil and religious liberty throughout the Peninsula. In this grand demonstration all friends of the rights of man, of popular institutions, of free speech, a free press, and freedom of religious worship, are invited to participate.

The fact that the promoters of this meeting found it impossible to get any politicians to express sympathy with its object, is commented on with just severity by three at least of the N. Y. city journals, the Times, Nation and Post. The *Times* says:

"The fact is enough to make Americans blush for the manhood of their public men—that there has been the utmost difficulty in inducing any public man or statesman to utter a word of sympathy for so stirring an event as the liberation of Rome and the unity of Italy, after more than a thousand years of separation and oppression, under one constitutional and free government. Even our own eminent lawyers, whose tongues in more generous years thrilled our people's hearts with their eloquence over much less important events, turn the cold shoulder on this meeting, and have 'engagements in the Supreme Court.' The causes of this hesitation and apparent coldness have been patent. The truth is, there is an established Church and a ruling class in New-York, and other large towns, but the Church is not Protestant, and the ruling class is not American. The established Church and the ruling class have no sympathy with a liberated Rome or a united Italy. They call the occupation of its capital by a nation 'public robbery,' and the overthrow of one of the most stupid, reactionary, and oppressive governments of Europe an attack on public right and Christian morality."

And the *Nation* comments as follows : —"The occasion is solemn and splendid, and the year which witnesses it is certainly a great and memorable year. One would imagine that in the country which afforded the first successful example of the separation of Church and State, and whose whole life is a constant protest against the doctrines and maxims of government and society of which the Papacy has made itself the exponent, there would be no lack of politicians, as well as of ministers and philanthropists, to rejoice with them ; and yet, we believe, such is the emasculating effect on mind and morals of a political career as the average politician pursues it, that the committee find themselves not only unable to extract speeches, but even expressions of interest and sympathy for the celebration of the greatest event of our time, the downfall of a decrepit and soul-destroying despotism, and the resurrection of a great people."

We trust our readers will forbear with us for occupying so much of the space assigned to Missionary Intelligence with details and comments respecting the Protests of the Pope and his adherents regarding the Italian occupation of Rome. This subject may well occupy *one* Missionary Concert, and the carefully selected matter we furnish will supply ample material for comment by pastors and intelligent laymen. More than this, these documents and comments are of sufficient value to demand permanent record in our pages.

To us who live in New-York State, it is refreshing to notice the adoption, at a recent election in Missouri, of an article in the Constitution to the effect that not a dollar shall be paid out of the State treasury to any institution, whether Sanitary, Educational, or Religious, established on a sectarian basis.

Our Notice to *non-contributing* Life-Members, printed a third and last time in this number, we are happy to say, has brought very many approving and cheerful responses, accompanied with liberal donations in the desired form of subscriptions.—To the few who have generously offered to surrender a valued privilege because unable to make a subscription, we would say that their interest and prayers are counted of greater value than the cost of the Magazine.

LITERARY NOTICES.

BOOKS.

St. Paul's Epistle to the Galatians. A Revised Text, with Introduction, Notes, and Dissertations. By J. B. Lightfoot, D.D., Hulsean Professor of Divinity, and Fellow of Trinity College, Cambridge. 8vo. pp. 402. Uniform in style with Ellicott and Henderson. Andover: Warren F. Draper. Price, $3.00.

This Commentary contains an Introduction to the Epistle, Dissertations, a Critical Greek Text, Critical and Exegetical Notes, and detached Notes or brief Dissertations.

The work has been very favorably received in England, having passed to a third edition. A distinguishing feature of the work is its extended Introduction, detached Notes, and Dissertations. The following are the topics discussed:

The Galatian People; the Churches at Galatia; the Date of the Epistle; Genuineness of the Epistle; Character and Contents of the Epistle. Were the Galatians Celts or Teutons? The Brethren of the Lord; St. Paul and the Three.

The Revised Text and Commentary follow, in which many points are treated fully and with great clearness.

The Scripture Doctrine of the Person of Christ. Translated from the German of W. F. Gess, with additions. By J. A. Reubelt, D.D., Professor in Indiana University. 12mo. pp. 456. Price, $2.00. Andover: W. F. Draper.

"What think ye of Christ?" is virtually the theme discussed in the book. While it is neither controversial nor apologetic, it attacks the positions of negative criticism with effect. Rationalism started the idea that the Christ of the fourth Gospel was essentially different from the Christ of the Synoptics; the Tübingen school went further, maintaining that the Christ of the Apocalypse was Ebionitic, differing *in toto* from the Christ set forth in the four (genuine) Epistles of Paul, and from the Christ delineated in the other Epistles ascribed to Paul. The author of the "Scripture Doctrine" sets forth the pictures of Christ as drawn in these various documents, examines them closely, and arrives at the conclusion that these various pictures are not only not irreconcilable, but rather presuppose and complete each other. New internal evidence is brought forward that all the writers of the various books of the New Testament, and even those of the Old Testament, were pervaded by the same ideas; had the same views of the being and attributes of God and his relation to the world; of man's moral agency, sinfulness, and responsibility, setting apparently contradictory ideas side by side, without any effort to reconcile the apparent contradictions, which merely human writers would not have done.

The Victory of the Vanquished—A Story of the First Century. By the author of "The Schonberg-Cotta Family." New York: Dodd & Mead. 12mo. pp. 520. $1.75. With the Author's sanction.

The spirit and characteristics of the time, gathered from a faithful study of its history, is here portrayed with the same skill and charm of style that marks the author's previous instructive and fascinating volumes. There is here also the same graphic description of scenes and persons, the same rich gift of insight and analysis of the soul's highest and purest aspirations, set forth in contrast with the ignorance and barbarism of an unchristian civilization. No one can fail to receive spiritual quickening and profit by this life-like reproduction of the events and scenes of the first Christian century.

These for Those. Our Indebtedness to Foreign Missions; or, What we Get for What we Give. By William Warren. 400 pages.

The topics presented in detail are: Our Indebtedness to Missions—1st. As a race (Anglo-Saxon.) 2d. As a nation. 3d. As a Government. 4th. As profitable pecuniarily. 5th. As aids to science and literature. 6th. As Churches and Christians.

We desire to direct the attention of ministers and theological students, and of all intelligent Christian readers, to this admirable volume. As a thorough compact exhibition of the practical value of missions, presented in a style clear, forcible and attractive, it is in our deliberate judgment simply incomparable among all the publications of our missionary literature. It is an invaluable hand-book upon the history and effects of Christian missions. Our wealthy laymen who have this cause at heart, could do nothing more effectual for present and future advantage, than the placing of this book in the hand of every pastor and theological student in the land. It is published by Hoyt, Fogg & Breed, Portland, Maine.

History of the Sandwich Islands Mission. By Rufus Anderson, D.D. Boston: Congreg. Pub-

lishing Society. This well-digested volume is best described in these words of the venerable author:

We are permitted to recognize an independent and constitutional government, with a native sovereign at its head, and a government as confessedly cognizant of God's law and the Gospel, as any one of the governments of Christian Europe; and, what is more, with a Christian community of self-governed, self-supporting churches, embracing as large a proportion of the people, and as really entitled to the Christian name as the churches of the most favored Christian countries. It is a question of the highest interest, by what means this great amount of moral, social and civil life was there developed. This history is designed to answer that question; and it will be done by a simple statement of facts, as they have become known to the author, from his correspondence and intercourse with the mission during almost the entire period of its existence.

THE HISTORY OF PARAGUAY, with Notes of Personal Observations, and Reminiscences of Diplomacy under Difficulties. By Charles A. Washburn, Commissioner and Minister Resident of the United States at Asuncion from 1861 to 1868. In two volumes. 8vo. Illustrated with Maps and Engravings. Price, $7.50. Boston: Lee & Shepard.

These volumes have great interest as well as value. The part the Jesuits have played in South America, the strange repulsive characters and monstrous careers of Dr. Francia, and of Lopez, father and son, and the issue of the protracted conflict of the latter, together with the personal experience of the author, are narrated in attractive style, while the truthful details read like the reproduction of one of the old tragic romances. They sadly show that North American Christianity has a great work yet to do in that long desolated Southern Continent.

FROM LEE & SHEPARD, Boston. LEE, SHEPARD & DILLINGHAM, New York:

1. *The Tone Masters*—A Musical Series for Young People. By E. Tourjee, Beethoven and Bach. Illustrated.

These Biographies are skilfully sketched in a network of story so as to convey an intelligible idea of the distinctive peculiarities of genius and differences of style which characterize each of the great masters of musical composition. For youthful pupils, these volumes furnish an invaluable aid to the lessons of the books and the instructions of the teachers.

2. *Gold and Name.* 8vo. Cloth, $1 50. Paper, $1.
Birth and Education. " " " "

From the Swedish of Madame Schwartz. These volumes are heartily commended by Mlle. Nilsson as the productions of a writer "who has contributed to the glory of our country."

3. *The Proverb Stories*—Second series. Three volumes in a box. The three volumes are: "A Wrong Confessed is Half Redressed," by Mrs. Bradley, 252 pp. 16mo; "Actions Speak Louder than Words," 238 pp., 16mo; and "One Good Turn Deserves Another," by Kate J. Neely, 173 pp., 16mo. $1.00 per vol. Illustrated.

The Kathie Stories—Three volumes in a box. 16mo. Illustrated. $1.00 each.—"Kathie's Three Wishes," "Kathie's Aunt Ruth," "Kathie's Summer at Cedarwood."

Arthur Brown—The Young Captain. By Elijah Kellogg. Illustrated. The First Volume of the Pleasant Cove Series. $1.50.—Our leading journals, religious as well as secular, strongly commend these and previous serials for the young, as prepared with good judgment, and admirably adapted to convey instruction in an interesting manner. As we have previously said, the moral tone of all these books is excellent, and in type, binding, and illustration, they are specially attractive.

MAGAZINES—For January.

The Galaxy.—New York: Sheldon & Co. $4 00. 148 pages of the finest type. Contents: Lady Judith, a Tale of two Continents—continued; What may be, by Nora Perry; David, King of Israel, by A. H. Guernsey; Some Recollections of an Old Woman, by E. De M.; Love Song, by M. F. G.; Overland, by J. W. De Forest; Thiers, by Justin McCarthy; The Man who Didn't, by Edgar Fawcett; Fort Pickens, by Gideon Welles; Types of American Beauty, by Junius Henri Browne; Ought we to Visit Her? by Mrs. Edwards; Drift-Wood, by Philip Quilibet; Scientific Miscellany; Current Literature; Memoranda, by Mark Train, in nine items; and Nebulæ, by the Editor.

Harper's Magazine.—New York: Harper & Bros. $4 00.—An unusually varied and interesting number, containing the following articles, mostly illustrated with a rich profuseness: Old Christmas Carol; Folk-Life in Sweden; The Passion Play in Oberammergan in 1870; The Voice of Christmas Past; Frederick the Great; Our Public Lands; A Chapter of Gems; The Dolliver Family; The Young Naturalist in Mexico; The Seventh Decade of the 19th Century.

Littell's Living Age—Weekly—64 solid pages $8.00. Boston: Littell & Gay.—Of the last four numbers of this valuable Magazine (Nos. 1385–1388) we call attention to the following articles: Past Sieges of Paris; Wilfrid Cumbermede, by G. Macdonald; Recollections of a Reader; Later Labors of Mr. Morris; Lord Palmerston; Military Genius; German Military Puritanism; American Literature; Seed-Time and Harvest—translated for "The Living Age," from Fritz Reuter; Wesley & Arnold on War.

The Eclectic Magazine—Foreign Literature, Science and Art. New York: E. R. Pelton. $5.00. 130 large pages. Selections from leading British Magazines:—American Humor; The Present Condition of China; Sir Henry Bulwer's Life of Lord Palmerston; The Sun's Corona; Bianca; Capella; The Fiji Islands in 1868, 1869, and 1870; with Literary Notices and Notes on Science and Art.

Overland Monthly. San Francisco: J. H. Carmany & Co. $4.00.—Contents: In Italy with Horace; Some Japanese Interiors; Rambles in Northern Mexico; A Tule Sketch; A Zuzzag Pathway; Adventures in Arizona; The Christmas Gift that came to Rupert; Grizzly Papers; Further Language from Truthful James.

Our Monthly. Cincinnati: Presbyterian Magazine Co. $3 00. Comes in a new and attractive dress. Principal topics: Notable Women of Christianity; Ancient Coins found in Holy Soil; The Life

of the Prophet Hosea; Our Hospitals and Our Charity; with department for Young People, and Miscellany, Book Table, and Gleanings.

Sunday Magazine. Edited by Thos. Guthrie, D.D. Philadelphia: J. B. Lippincott & Co. Illustrated. $3.50. Contents: How to Study the Old Testament; Innovations in Public Worship: America and the Americans; Revision of the English Bible; A Visit to La Rochelle; Two Fireside Families; A Public Thanksgiving Hymn, sung in Holland.

Good Words. Edited by N. McLeod, D.D. Philadelphia: J. B. Lippincott & Co. $2.75. Another popular English Magazine, with many fine artistic illustrations. Contents: The Outcasts, by M. De Betham-Edwards; Hugh Miller, as seen in his "Life and Letters;" First Impressions of France and Italy, by Hawthorne; What England has done for the Sick and Wounded; The Coolie, by the author of "Ginx's Baby;" War and Judgment, a Sermon preached before the Queen, by the Editor; The Dressmakers.

Good Health—A Journal of Physical and Mental Culture. pp. 48, Boston: Alex. Moore. $2.00.—Discourses on Poisons, Damp Houses, Chilblains, A Potato Diet, Squinting Eyes, Leprosy, Consumption and Dyeing—always intelligently and intelligibly.

Hearth and Home. This large and elegant Weekly has been purchased by Orange Judd & Co., long the publishers of the "American Agriculturist," which we have so often commended. The new Weekly has twenty four-column pages, filled with excellent readable matter upon useful and interesting subjects, and plentifully illustrated. It is furnished for $3.00, or with the "Agriculturist" for $4.00.—Better material for the household cannot be obtained, suitable for all ages. 245 Broadway, New York.

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☞ For notice of the substantial and attractive Juvenile Magazines we can only refer to the detail given in our December and January numbers.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 31st December, 1870.

MAINE.

Waterville. Cong. Ch	$5 60	
Hallowell Cong. Ch., Thos. Leigh and Mrs. P. A. Sanborn L.M.'s	60 00	
Bangor. First. Ch	16 00	
" Hammond st. Ch	31 59	
		112 59

NEW HAMPSHIRE.

Winchester. Cong. Ch	3 38	
So. Merrimack. Rev. D. Sawyer	2 00	
Wolfboro Rev. T. A. Emerson	3 00	
Exeter. Sarah A. Rowland	4 00	
Lyme. Cong. Ch	17 00	
		29 38

VERMONT.

St. Johnsbury. E Fairbanks estate,	200 00	
" E. & T. F. & Co	300 00	
Cabot. S. L. Drew	5 00	
		505 00

MASSACHUSETTS.

Medford. Rev. H. James makes G. James L M	30 00	
Monson. A. W. Porter	250 00	
Lynn. Cannon st. M. E. Ch. add	26 75	
Byfield. A friend	4 00	
Braintree. A. B. Keith	25 00	
Campello. Cong. Ch	48 70	
Webster. " "	11 27	
Worcester. 1st Cong. Ch	51 60	
Sutton. Cong. Ch., Rev. F. E. Fellows, L.M	14 73	
Ashby. 2d Parish	10 87	
Cambridgeport. Prospect st. Ch. add.	5 00	
North Andover. Cong. Ch	32 85	
Sturbridge. Cong. Ch	9 08	
Dedham. Cong. Ch	20 00	
Worcester Uni'n Ch., A. Curtiss $100,	144 00	
Medford. Trinity Cong. Ch	199 65	
Lowell. 1st Cong. Ch	26 65	
Cambridgeport. E. D. Goodrich for Hungary	531 23	

MASSACHUSETTS—*Continued.*

Lee. Cong. Ch	100 00	
Fall River. N. Boston Sab. Sch'l	15 00	
Lawrence. Mrs D M. Stickney	1 00	
Norton. Orthodox Cong Ch., part.	11 19	
" Orthodox Cong. Sab. Sch'l	5 00	
		1,484 56

RHODE ISLAND.

Barrington. Cong. Ch		31 58

CONNECTICUT.

Stratford. Gen. G. Loomis, U.S.A.	2 50	
Torringford. H. Watson	3 00	
Guilford. 3d Cong. Ch	25 00	
Hartford. B. R. Abbe for Rome	100 00	
E. Lyme. Cong. Ch	5 00	
New Haven. Miss E. E. Chandler, for Miss Rankin's field	5 00	
Middletown. M. E. Ch	70 86	
Warren. Cong. Ch	6 50	
Stamford. Cong. Ch., add	5 00	
Winchester Centre. Alvah Nash	3 00	
Norwich. Mrs M. A. Williams	50 00	
Hartford. Asylum Hill Cong. Ch., add. $10; R. Mather $100	110 00	
Collinsville. Cong. Ch., H. M. Goodwin, L.M.	48 28	
Chester. Cong. Ch	21 00	
Haddam. Cong. Sab. Sch'l	20 00	
Jewett City. Rev. J. W. Tuck	1 00	
Granby. Cong. Ch., Rev. T. D. Murphy, L.M.	21 60	
Berlin. 2d Cong. Ch	25 00	
" 2d Cong. Sab. Sch'l	4 20	
So. Windsor. Cong. Ch	30 00	
		556 94

NEW YORK.

Tottenville. Bethel M E. Ch., add.	7 00	
Brushland. D. Black, for Miss Rankin's field, $5; J Thompson, for Cent. Mex., $5	10 00	
Goshen. Rev. S. C. Hepburn	20 00	

NEW YORK—*Continued.*

N. Y. City. A. S. Barnes $100; E. Fisher, H. Messenger, and a Friend, $10 ea., for C. S. Messinger's L.M.	130 00	
Poughkeepsie. Mrs. M. J. Myers	25 00	
Brighton. Pres. Ch	23 10	
North Argyle. U. P. Ch	20 80	
N. Y. City. Jas. W. Beekman $50; K. $20; C. S. Messenger $10; W. U. M. Soc., for Miss Rankin, $30	110 00	
Utica. Mrs. Agnes Horsburgh	5 00	
W. Bloomfield. Rev. John Patchin,	2 00	
Port Richmond. Stephen Squire (Ref'd Ch.), to make Jas. D. Francis L.M.	30 00	
Brooklyn. W. H. Harris, L.M.	30 00	
Rhinecliff. Mrs. I. Schultz	1 00	
Elmira. Mrs. H. W. Ireland	1 00	
Brooklyn. Central Cong. Ch.	154 61	
Cornwall Landing. W. H. Vail	3 00	
		572 01

NEW JERSEY.

Vineland. 1st Pres. Ch	5 20	
Newark. Spruce St. Miss'n S. Sch'l, Miss M. H. Johnson, L.M.	30 00	
Orange. Mrs. S. H. Fowler	5 00	
Princeton. Rev. Dr. McGill	5 00	
Beverly. M. L. T.	50	
Bloomsburg. Pres. Ch	27 60	
Three Bridges. Ref. Sab. Sch'l	7 00	
Clover Hill. Ref. Ch., add	2 00	
		82 30

PENNSYLVANIA.

Allegheny. Mrs. R. S. Hayes, J. Brown, $10 ea.—makes Rev. H. B. Knight L.M.	20 00	
Pittsburg. T. Bell $20; A. M. Marshall $5	25 00	
Philadelphia. 1st U. P. Ch	21 63	
" 1st Ind Ch., Miss Soc., F. Newland, L.M.	30 00	
Bethesda. U. P. C. Rev. D. H. Pollock, D.D	22 24	
Pine Grove. Union Meeting	14 00	
Frankford. Herman Pres. Ch. add.	5 50	
Elderidge. Pres. Ch	13 36	
West Lebanon. "	10 00	
N. and S. Hampton. Ref. Ch. add.	20 50	
Armstrong County. A friend	200 00	
Norristown. Central Pres. Ch., W. P. Culbertson, L.M.	40 75	
" 1st Pres. Ch., Fox, McQuade, $10 ea.; Halsey, Hope, $5 ea.; Baker $2	32 00	
Phila. St. John's M. E. Ch., part	83 40	
" Ebenezer M. E. Ch., part	38 50	
" Broad St. M. E. Ch., add	7 00	
		583 38

MARYLAND.

Baltimore. Grace M. E. Ch., part	95 00	
" Emory M. E. Ch	20 00	
" Eutau M. E. Ch., Mrs. A. Fisher,	10 00	
" Strawbridge M. E. Ch., add.	11 00	
" Caroline st. M. E. Ch., add.	10 00	
" William st. M. E. Ch., add.	6 50	
" E. J. Church $1; J. Register $25, T. Kelso $100; J. Hornor, Sr., $10; J. Hornor, Jr., $10; W. Silverwood $10; Dr. Hartman $5; J. B. Sidenstriker $5; Mr. Bolgiano $2.50	168 50	
		321 00

KENTUCKY.

Henderson. R. Sites, J. Close, E. B. Newcomb, Mrs. Stiles, Rev. J. McCollough, $5 ea.; Mrs. Burback, $3; Marshall, Starling, Atkinson, $2 ea.; C. Henson, Mrs. C Henson, Hopkins, Lyne, Park, J. McCullough, a Lady, J. O. Hanna, $1 ea.; Hofman, Eaves, Nair, Kleidorer, 50c. ea.		45 00

KENTUCKY—*Continued.*

ILLINOIS.

Taylor. Rev. Wm. Richardson	5 00	
Quincy. 1st. Pres. Ch., for Cent. Mex.	34 00	
Mendota. Pres. and M. E. Chs.	26 25	
Morrison. Pres. Ch., in part	4 50	
" Prot. Epis. Ch.	50	
" Bapt. Ch	2 50	
" Cong. Ch.	4 00	
" M. E. Ch.	2 00	
Sterling. 1st Pres. Ch., J. H. Galt, S. S. Paterson, $10 ea.; J. M. Patterson, W. L. Patterson, $5 ea.; others $16	46 00	
" 1st Cong. Ch	16 25	
" Bapt. Ch	75	
" M. E. Ch	2 15	
Dixon. 1st Pres. Ch., in part	17 33	
" Luth. and M. E. Chs.	15 70	
Olney. 1st Pres. Ch., bal.	4 50	
		181 41

INDIANA.

Princeton. 1st Pres. Ch., in part	9 65	
" Union Meeting	9 75	
Crawfordsville. Bryant & Burns	2 00	
Evansville. Mr. Goodye	2 00	
Madison. Walter Scott, Sr.	9 00	
		32 40

OHIO.

Tallmadge. Benev. Ass'n	30 06	
Painsville Lake Erie Fem. Sem., for Miss Rankin and L.M.	37 20	
Glendale. Fem. College, for Miss Rankin, and to make Ellen W. Fay and Ellen Wiley L.M.'s	62 00	
Cincinnati. 2d Pres. S. School, for Miss Rankin	50 00	
Columbus. Mr. Dunning, for Miss Rankin	50 00	
Xenia H. Crawford $5; Oak Grove S.Schl. $5; Ger. Ref. S.Schl. $3.23	13 23	
Kingsville. 1st Pres. Ch.	14 70	
Geneva. Union Meetings, Rev. F. H. Beck, L.M.	43 47	
Painsville. 1st Cong. Ch and S. Sch'l.	74 00	
Ashtabula. Union Meeting	15 58	
Willoughby. Meth. Epis., Pres. and Ridge M. E. Chs., Rev. D. K. Steele & Prof. J. H. Herron, L.M.'s.	60 52	
Springdale. 1st Pres. Ch., J. Watson and J. H. Peterson L.M.'s	40 51	
Columbus. 2d Pres. Ch., part. C. N. Olds $20; Mr. Baker $10; White Denig, Ferson, Mrs. C. & Z. Butler, $5 ea. L.M.	50 00	
" Trinity Epis. Ch., part, Mrs. Judge Bates $7; Mrs. Kelley and Collins, $5 ea.; others $14.	31 00	
" Westminster Pres. Ch., in part,	15 00	
" 1st Pres. Ch., in part	1 00	
Gustavus. E. Linsley, for Cent. Mex.	1 00	
Cincinnati. Lane Sem. Pres. Ch., Rev. W. D. Rosseter $20; P. Van Duerson $10; D. A. Davenport $5.	125 05	
		724 33

MICHIGAN.

Monroe. 1st Pres. Ch		5 00

IOWA.

Pella. 1st Ref'd Ch.		18 25

WEST VIRGINIA.

Wheeling. D; C. List		100 00
Total		$5,261 87

The Christian World.

Vol. XXII. MARCH, 1871. No. 3.

The Field and Mission of the American Church.

The United States has now an area of about three and a half million (3,578,392) square miles. All Europe has but little more territory—(3,781,280—the difference in area does not amount to that of the South-western Peninsula—the old Iberia—Spain and Portugal having an area of more than 232,000 square miles. Lop off this angle of Europe, and our Republic equals it territorially, with more than thirty thousand square miles to spare. What a geographical field has the American Church, then, here in its own immediate home-work! The Christianization of all Europe was hardly a grander mission to the primitive Church. We are building up a moral empire which, by its better auspices, its wider relations to all the world, promises to be more important in the future of history than Europe has been in the past.

Our population is now estimated at about thirty-nine millions. By the end of the century this mass will have grown to about eighty millions. In about eighty years it will be equal to all the present population of Europe. And what an epoch will that be if the Republic but maintain its unity! and that it will do so we have every reason to believe. Every motive of interest and ambition will dispose it to hold fast to its nationality, thus becoming every decade surpassingly grand. We have had enough of disunion and war to teach us the value of union and peace for a century at least.

It is well for us thus to measure our future, not in the spirit of national vanity, but that we may appreciate the work before us and its immense responsibility. Our political and social mission may be sublime beyond that of any other contemporary people. A nation under one system of laws, free, intelligent, rife with industrial enterprise, and equivalent in territory and population to Europe, will be a fact without a parallel in the history of mankind. What a consummation would it be were all Europe itself to be thus one united, free, enlightened nationality? When that day comes the mere moral power of our example can hardly fail to be omnipotent among the nations. We could dictate to them if we would, but we shall not need to do so. Our bare suggestion

will be all-powerful. Our sympathy with any liberal movement in Europe will be decisive. The tacit dictation of our national example, already acknowledged as irresistible in Europe, will be immeasurably more powerful.

But to reach this grand consummation we must, as never a people before has, work out our national advancement. We must educate the people, we must evangelize them, we must cover the continent with schools and churches—for the school-house and the church are the best fortifications of such a nation. We have done much in these respects, and it is now acknowledged that we lead the Christian world in them: but, looking at our prospective wants, we have hardly more than begun the sublime task. Population is surging in upon us from Europe on the one hand, and Asia on the other. The mighty waves roll over our prairies and mountains. Education and religion must keep up with them, or they will break down the strongholds of our public safety, and submerge the national morals and order. We must, more than ever, consecrate our ever-increasing wealth to the public good. Never has there been an equal field for the public spirit and Christian zeal; never a more urgent summons to liberality, and heroic devotion to philanthropic work. To the American Christian, more than to any other on earth, has the divine precept that "no man liveth unto himself," become an irresistible truth. Let us confront boldly our unparalleled work. Its greatness should make us all great. And it will if we devote ourselves to it. The mission of this new world is not merely to make a great nationality, great materialistic improvements, great fortunes, but great individual souls. And great work is the best means of making great men. Christian life may yet take a development here such as it has had no where else since the apostolic age, and such as may effect the triumph of Christianity in the world. And this we may yet find to be the Providential significance of our peculiar history and destiny.—*Ch. Adv.*

The Puritan Spirit.

It is curious to trace the manner in which this peculiar spirit—that of the devout, or, as our ancestors would have termed him, the God-fearing soldier—has been transmitted from one generation and one country in Western Europe to another, and what an enormous share it has had, relatively to numbers and to external resources, in determining the fate of battle-fields and of political causes. It was this which animated that race of heroes, the French Huguenots of the sixteenth century, men of whom, as Niebuhr expressed it, France has unhappily lost the seed. They never amounted in number to one-tenth of the Catholic enemies whom they had to combat. They had against them all the prestige of Royal authority, all the ordinary resources of government,

all the power of the priesthood, all the auxiliary wealth of Spain. They never were strong enough to hold for any time the open field ; they were beaten in one battle after another : and yet, by sheer valor and zeal, and that stern discipline which their enemies grudgingly admired, they maintained their post for a generation of civil war, and conquered a peace at last. It was in the main a similar spirit—though more modified by other elements and less military in its character—which won for the Dutch Calvinists their independence of Spain. It was the same which shone forth again, with still more powerful though short-lived integrity, in the ranks of Gustavus Adolphus, the prince and model of soldier-saints. It was the same which assumed its most marked character in the armies of Cromwell ; and all picturesque exaggeration apart, where has history to show the equals of the men who, having made themselves masters of England, laid down their weapons and resumed their ordinary humble occupations in the same orderly fashion in which they had marched to the charge or the breach? It was the same again—the assertion will seem paradoxical only to those who are imperfectly acquainted with the subject—which gave additional force to the Spartan training of Frederick the Great ; for though that sovereign himself cared for none of these things, very many of his officers were strongly imbued with the strict and semi-mystical Lutheran sentiment. It was the same which reconquered India for us from the mutineers only a few years ago. And now we meet with it again in the camp of the conquerors of France. The very genius of Luther is there, although purified, we may reasonably believe, from much of the arrogance and bitterness which it had derived from the evil days in which the great Reformer's lot was cast.

And it is surely matter of deep satisfaction to those who have at heart the progress of our European community, so far as that progress depends on religious freedom and steady morality, and on stout hearts to maintain them, to be thus made certain that this rich vein is not yet exhausted among us ; that the "little leaven which leaveneth the whole lump" shows as yet no sign of waste. If any great national danger were to assail our country, probably we should all of us look, unless our hearts were absolutely preoccupied by partisanship or by the spirit of sneering, to men of that peculiar earnest religious type of which we have been speaking, however sectarian they might be deemed, as those in whom we should feel special reliance ; those who would exercise the strongest influence on others, and breathe, perhaps, the most of Milton's "deliberate valor" in themselves.—*Pall Mall Gazette.*

The Pilgrim Leaders.

They had the idea of the divine right of Christians to meet, without asking leave of Cæsar, or of Pontius Pilate, or of Caiaphas, and to be a church of Christ ; and for that right they became exiles, first in Holland

and then in the depths of this American wilderness. To-day we see the results, not only in our own country, but in that land whence they came forth; for to-day the principle of a national church is fading and vanishing from the horizon in the native land of the Pilgrim Fathers; and to-day the time is at hand, visibly at hand, when the principle of State churches will disappear throughout Christendom. On what principle is it that people form in this country a Methodist church? Where do they get the right to make a Methodist church? Just where William Brewster, Richard Clifton, John Robinson, and the rest of them, got the right to make the church in Scrooby Manor. Where do the people who worship down this street a little way in a Greek temple, get the right to make an Episcopal church? They get it out of Scrooby; nowhere else. And, for that matter, where does a Roman Catholic congregation here in the United States, get the power and liberty to form such an organization and to maintain that worship? They have it because Coffin and Thacker were hanged, in the year 1583, at Bury St. Edmunds in England. They have it because Barrowe and Greenwood and Penry in 1593 were hanged at the metropolis of England; they have it here, because the men who came to this country two hundred and fifty years ago, came to work out and establish forever in history, the principle of the right of Christian men to organize such institutions for the worship of God as they find revealed to them from God.—*L. Bacon, D.D.*

The Pilgrim Fathers to this Generation.

[Mr. Winthrop closes his thoughtful Christian oration at Plymouth with these searching questions, as if propounded by the witnessing spirits of the Puritan and Pilgrim Founders.]

Is the moral welfare of the country keeping pace with its material progress? Has religion maintained the place we assigned it, as the corner-stone of all your institutions? Is the Bible, the open Bible, which we brought over in our hands, still reverenced of you all as the Word of God? Is the Lord's day still respected and observed as a day of religious rest, as we observed it on that desolate island before our feet had stept upon yonder consecrated rock? Are your houses of worship proportionate to your population? Are there worshipers enough, Sunday by Sunday, to fill the houses which you have? Are there no temples of false prophets—no organized communities of licentiousness?—Are there none among you who "seek unto them that have familiar spirits and unto wizards that peep and that mutter—for the living to the dead?" Are you doing your full part in carrying the Gospel to the heathen? Or are you waiting until the heathen shall have come over into your inheritance, bringing their idols with them, to cheapen labor and to dilute your own civilization and Christianity? Are your schools

and colleges still dedicated, as we dedicated at least one of them, "to Christ and the Church?" Is there no fear that your science has been emboldened by its triumphant successes to overleap the bounds of legitimate investigation, putting Nature to the rack to wring from her, if it were possible, some denial, or some doubt, of that great Original, whom she has always rejoiced, and still rejoices, to proclaim? Is there no fear that your philosophy has been tempted to transcend the just "limits of religious thought," and to set up some material theory, or some self-styled positive system, which may seduce the deluded soul from its hope of immortality, and weaken, if not destroy, its sense of the need of a Saviour? Is there no fear that a sentimental, sensational, licentious literature is corrupting the tastes and sapping the morals of your children, and rendering the universal appetite for reading an almost doubtful blessing? Are your charities public and private, numerous and noble as they are, altogether commensurate with your wealth? Or is the larger half of your surplus incomes absorbed in a cankering and debasing luxury, destructive alike to the physical, intellectual, and spiritual energy of all who indulge in it? Are integrity and virtue enthroned in your hearts and homes? Have they a recognized and undisputed sovereignty in the market-place and on the exchange? Or are vice and crime making not a few nights hideous in your crowded cities? Is there purity and principle and honor in your public servants? Or are corruption and intrigue and fraud threatening to make havoc of your free institutions, rendering all things venal, and almost all things, except mere party disloyalty, venial, in your State and National Capitals?

The antagonism that the Pilgrims encountered, is in these United States to-day. There may be a battle fought over it, and there may not. To prevent the fight, we must understand ourselves. Let us have a more thorough understanding of the history of the Pilgrims. Let us go into the subject more fully. Let us teach the young who the fathers were, and on what principles these institutions of ours are founded, and why this Union is so prosperous and progressive. There is a reason for it, and the reason lies in the compact entered into on board the Mayflower. Let us understand what the antagonism is. If the Roman Catholics mean to undermine us, let them come out like men and say so. If so, we will meet them manfully, and put them down if we can. But we say to them, "You shall not take the Bible out of the public schools by stealth; you shall not crush the public schools by stealth! If you are antagonistic to the principles of the Pilgrims, say so, and let us have a fair fight. This country was founded by good men, on the open Bible, the sacredness of the Sabbath, and schools, with the Bible in them.—These are American institutions. You, Romanists, came here for what? To undermine us, to steal a march on us? Do you come here to take

away these institutions by stealth? If this be so, come out like men and say: 'We are going to annihilate your Sabbath; we are going to take away your Bible: we are going to lay your Republicanism in the dust if we can.' Then we will meet you at the ballot-box, and vote for the Sabbath, and vote to keep the Bible in the public schools, until you out-vote us. There is no bigotry in that. We are Christians, and we will stand by Christianity, as we understand it: and when you out-vote us we will submit patiently, or perhaps make another pilgrimage somewhere else.—*Dr. E. N. Kirk.*

Old Spanish Missions in California.

In the following communication, which comes to us from the Pacific coast, we see the results of Romish missions when carried on under the most favorable circumstances. Let any one contrast with these the fruits of evangelical Protestant labor on the same coast, even in the few brief years since first the gospel was carried to those shores. The fairest climes beneath the sun are the possessions of popery, and in every instance it has blighted and cursed the very earth itself. Protestantism, on the other hand, has mainly had its home in lands least favored with a wealthy soil and genial skies, yet has made even the wilderness to blossom as the rose. The physical results are fairly typical of the spiritual, moral and intellectual fruits of the two systems. Our correspondent says:

During a late missionary tour along the coast of California, extending from San Francisco nearly to San Diego, a distance of five hundred miles, ample opportunity was afforded for visiting and inspecting these famous Old Missions. Those Spanish Jesuits, who, nearly a hundred years ago, took possession of the Pacific coast in behalf of the Catholic Church, must have been men of no ordinary character. Traces of their judgment, energy, perseverance and large results, lead to admiration. Glance at a map of California, and note the places selected by them at that early period, for their mission stations—San Diego, San Juan, Los Angelos, San Buenaventura, San Barbara, Monterey, Santa Cruz and San Francisco. Our American population, in taking possession anew of this long coast-line, find the old mission places the best points still for towns, cities and trading places with the interior.

The native Indians were converted to the Catholic faith, partly by violence and partly by assimilating Popery to the feelings and practices of the barbarians. By a few Spanish artisans and laborers, with a large force of Indians forced into the service, an amount of work was accomplished which, even in its decay, seems truly wonderful. As at San Buenaventura and Santa Barbara, places especially examined, large cloisters were built, with houses and out-houses, in strange and lengthened variety. Water works were constructed with vast labor, bringing small streams from adjacent mountains, for miles along hill-sides, spanning hollows with arches of cobble-stone and cement. Gardens and orchards were walled in. All the appliances of civilized life were produced. The principal material used in their structures, was the same as used in the walls of ancient Nineveh and Babylon—*adobe*—unburned brick; the roofs of tiles—hard-burned, trough-shaped crockery. In a decaying house at San Buenaventura, once evidently an immense kitchen and dining-hall, the joists which supported the heavy tile roof were measured, and found to be thirty feet long and fifteen inches square. There is no such timber found in the neighborhood, nor could the forlorn Portuguese padre, who still keeps possession, tell me from whence such immence beams were obtained. Half a million of dollars would not at present produce the material and erect one of these establishments.

All these missions, created at such cost and toil, are however, gone or fast going to decay. There linger in and about them only a few wretched, dirty-looking, half-starved priests, with a remnant of miserable, thriftless natives—mixtures of Spanish and Indian—the Americans call them *greasers.*

Why this decay? Those remarkable missionaries of Rome had every advantage that could be asked. A land before them, the finest in the world—all their own and none to dispute—for nearly three-quarters of a century; a docile and numerous native population; and even since the American invasion, twenty years since, none of their houses, lands, people or prerogatives have been seized upon or interfered with. Yet all hastens to decay and seeming annihilation.

Evidently the Catholic system has not in it sufficient to seize upon an ignorant, debased community, and elevate it to intelligence, thrift, and a capacity for self-government. There is in it nothing expansive. Its tendencies are conservative and contractile. In its freest workings, when let alone, its devotees are pressed back towards heathenism. It developes but little energy, save when in immediate contact with and prompted by Protestanism.

Many evidences of this selfish contractiveness may be seen in the decay of these missions. The priests brought with them to these establishments, and had planted in their walled gardens, the palm, olive, fig, orange, lemon, apricot, peach, pomegranate, pear and plum, all of which mature in this marvelous climate. Within the Mission gardens at San Buenaventura are three beautiful palms, fifty feet high, the only ones seen on the coast; an olive orchard, from which Young America now annually manufactures a considerable quantity of pure olive oil: large, venerable, yet still thrifty pear trees, etc. And yet, there is no evidence that a single one of these trees was ever transplanted outside their mission gardens. The priests here, as elsewhere, were selfish, conservative, and had every good thing absorbed into the church. The natives were not encouraged or assisted to plant a palm, an olive, an orange or a pear. Protestantism within the next eighty years, will have this five hundred miles of coast lined with those same tropical fruit trees.

What has Protestantism, if true to itself, to fear from contact and contest with such a system?—*Interior.*

The Problem of Mormonism.

They are dividing among themselves. Some three or four sects now exist in mutual conflict, and in the central arena at Salt Lake or its Deseret dependencies. This is the most hopeful sign of the case. All the dissentients oppose polygamy. Internal dissolution threatens the system. Brigham Young's death would, probably, bring it at once to a crisis, and render the application of the law practicable and effectual. He is the genius of the monstrous scheme. Aside from him and his immediate agents, its forces are nearly all foreign. Its reinforcements are from the lowest classes of English and Scandinavian population—imported directly; seduced by imposture, and held in allegiance only by their ignorance and their insulation from the current American ideas. Let these foreign dupes once come under the influence of American public opinion, once catch the spirit of American personal independence and self-assertion, and the whole fabric at Salt Lake would dissolve. The mass of the people there have no personal interest in polygamy; their circumstances render it impracticable to them. It is a luxury of their leaders; and they tolerate it in their leaders only by a superstitious reverence for their hierarchial pretentions. Such pretentions, however, are treated with little respect by the general and normal American opinion. If we can thoroughly Americanize the foreign population of Mormonism, we shall have little difficulty in breaking up its polygamy.

The process of Americanization is rapidly setting in at Salt Lake. Besides the divisions of Mormonism alluded to the "Gentile" population is daily increasing. Christian denominations are springing up there. The Presbyterians, Episcopalians, and Methodists are founding churches in the presence of the barbarous enormity. The great transcontinental railroad is flooding the country with influences which must tend to neutralize Mormonism, and break its insulation and exclusive control of the region. It would seem, in fine, that we need but patience, qualified with caution, and yet uncompromising decision, to find, at last, a complete solution of the problem.—*N. W. Christian Adv.*

The Last Decade.

With the 31st of December, 1870, closed a decade of years that can be said, without exaggeration, to stand unrivalled "in the known account of time" with respect to the importance of the events that make up the sum of its history. There is a tendency in the human mind that leads men to consider their own time to be the most important of all time; and though they are right in holding such time to be the greatest of all days and years to them, inasmuch as they constitute their lives, yet it is certain that the real interest of history is concentrated around some few periods, during which events take place that forever after color and control the world's course. Such periods were the decade of years that began with the crossing of the Rubicon by Cæsar (B. C. 50-40); the decade in which occurred the fall of the kingdom of Granada, the discovery of America, the first voyage to India by the Cape of Good Hope, the intermarriage of the royal houses of Austria and Spain, and the invasion of Italy by the French (1490-1500); the decade that began with the meeting of the Long Parliament (1640-1650); the decade that followed the passage of the Stamp Act (1765-1775); and that which followed the last meeting of the States General of France (1789-1799.) All these periods were full of events great in themselves, and greater in their consequences; and yet the most striking of them all—that with which the fifteenth century closed—was not so rich in events as the decade that is just being added to the sum of departed time. There is hardly anything that can move the sympathies of men, or excite their wonder, that has not occurred since the beginning of the year 1861. Mighty empires have been overthrown, old dynasties have fallen, great interests have been uprooted, the most ancient of temporal polities has ceased to exist, new nations have been created, wars of unparalleled proportions have been waged with new weapons and on new military principles, continental railways have been laid down, obstacles to maritime commerce have been cut through or removed, remote nations have been brought into daily intercourse through telegraphic cables that lie at the bottom of seas over which men once were afraid to sail, and great discoveries and inventions in science and in art have added vastly to the means at man's command to reclaim that earth over which he has the promise of dominion on condition that his exertions shall show him worthy of such supremacy. To match the seventh decade of our century, it is probable that we should have to take the greatest of modern centuries, even the sixteenth, to which belongs the Reformation, and which saw the beginning of those changes the fruition of which was reserved for our own time, and for the next age.—C. C. Hazewell, *in Harper's Mag.*

The *Tablet* (London) Dec. 24, speaks of 'the detestable system of School Boards,' and says it is "not possible to hold this system in too great horror!" Dec. 31 it says a Roman Catholic may well serve on a School Board. It also denounces millions of people in Spain, Austria, Belgium, Bavaria, France, and Italy, (who have been all their lives under the exclusive teaching of Romish priests) as infidels, church-spoilers, Rome-haters, and Pope-robbers. Next it laments the horrible sufferings inflicted on the Pope by the people he has taught and moulded, who lived nearest to him, and who knew him and his system best.

What we Owe to Missions.

"We are the people," says our Anglo-Saxon race, "and wisdom shall die with us." But we forget that it was not born with us, and that but for foreign missionaries those two words Anglo Saxon would still be a terror and a loathing. From those dark Druid horrors we go on till, through Patricius and his missionaries, Ireland becomes "*Insula Sanctorum*," and the north of Scotland a Christian Mecca. This northern wave, meeting the tide of Italian missions from the south, creates British civilization. Our race, then, has a debt to *foreign missionaries*—brave ones, who toiled in deadly peril. Our nation's debt to the thousand Protestant missionaries who, by their civilizing influence, have helped to solve the vexed Indian problem, cannot be reckoned. The item of economy in one direction alone, counts $20,000,000; while Oregon, saved to the country by the hero Whitman, and California following in its wake, have laid us under untold obligation. But the argument grows deeper and richer. We can only glance at it.

Foreign ambassadors have been helped; our Republican institutions strengthened; our credit sustained abroad; our citizens made safe in savage lands: the perils and insurances of the Pacific lessened; new and larger markets opened. Science and literature have gained invaluable stores from the incidental work of missionaries; new light has been thrown upon the antiquity and common origin of man; the study of philology greatly advanced; the Bible illustrated; China and Japan unfolded; Farther India mapped out; and Africa, the islands of the sea, and other unknown lands, explored and delineated. These men have written of the wines of the East, the cedars of Lebanon, sacred traditions, ancient sculpture, Assyrian inscriptions and their testimony to revelation, the religious sects of Syria and the ancient Parsee worship, the sources of the Jordan and the rivers of Paradise. They have published volumes of scientific researches, and collected valuable museums of Oriental books, manuscripts, coins, shells, and minerals. Agassiz, Silliman, Ritter, Herschel and Humbolt confess the aid they have thus received in their different departments. The sphere of general knowledge has been greatly enriched by accounts of missionary adventure and discovery, The reflex influence of their labors and lives has been great on the piety of the church; Christianity furnished with new evidences; spirituality deepened; unity promoted; worldliness checked; charity stimulated, so that all home benevolences reap a large harvest; the whole round of the Christian life enriched and elevated—these, and much more than these, are what we receive for the few millions spent abroad. And all this is but the by-play of serious life-work, a mere side eddy in that River of Life which spreads and deepens ever as it flows to bless the nations.—*Outline of Warren's "These for Those."*

A Principled Missionary Spirit.

BY REV. J. T. DURYEA, D. D.

You will find precisely this state of things continually presented in the contemporaneous aspects of the mission field. You place a missionary in a new territory; he brings the Gospel to bear as truth upon the mind, and as a force by the Holy Ghost upon the heart, of those to whom he ministers. There is instantly an evangelical blessing; immediately there are involved other blessings. There comes of the Gospel civilization, and of civilization refinement, learning, morality. The distant heathen can understand the material aspects of an evangelical civilization, and they will ask for it without knowing exactly the secret of its power in the Gospel. They will come and beg the missionary to transport his person, his teaching, his influence to them. Now the Church is not approaching the heathen to compel him to attend to the Gospel, to bring to bear upon him whether he will or no its power; but the heathen man is crying for the Gospel, and opening his breast to the incoming of its power. He may not understand all its power, but nevertheless he has placed himself in a receptive, nay, in an entreating attitude, and will receive all its power, although he yet craves but a portion.

Now the question that troubles me is this: How can those who represent the Church in the face of such facts dare to act? They have acted, and we are already committed. And now I stand here to-day with this conviction before me; scores, hundreds, and thousands of laborers in the field, far from home and the means of support, their children depending upon them without one assurance in the bond of material support. I see beside them the heathen world at home and abroad, crying not only upon them but upon their fellows, and not written in the bond the assurance that the men and the means shall be sent forward. How dares the Board to stand in the face of such facts? Only by trusting in the mind and the heart of the Church. But how can the mind and the heart of the Church be trusted? At the beginning of the missionary work there may be a portrayal of the miseries of the heathen, and their greater miseries in the world to come. There may be a play upon the sensibilities of Christian people; there may be the arousing of enthusiasm; there may be the evoking of an impulse; but as the actual work expands, as the Church is committed to a more and more numerous host of dependent laborers, as the Church has invited the appeal of new races, millions on millions, for the Gospel, shall we count then on sentiment, on enthusiasm, on impulse? There is only one word we dare write down beside the profession of our faith in the Church; there is only one thing on which we dare rely in going forward

in the work of the Church. It is this: *Principle! Principle!* Now I believe that I am just as much a missionary to all mankind as my brother in India. If I am teaching, and influencing, and praying, so as that the result of my ministry shall be the inworking of principle in men and women and children, then I am contributing to an assurance that shall not fail the laborer in his despondency on the Church, nor the heathen world in its expectation from the Church. I have come to this point because I see not only missionaries before me to receive encouragement, not simply people before me to be urged to give and to pray, but my brethren in the ministry; and I would say to them, as to you all, If you will see this work advance until the kingdoms of the world become the kingdoms of our Lord Jesus Christ, seek to infuse in people a *principled* missionary spirit. Principal is that in man which is constant—a law to him perpetually. Impulse is that which may breathe and expire in a moment. Principal means changeless conviction in the understanding, unfailing obligation in the conscience, undying love in the heart, unswerving choice in the will, unmoved steadfastness in the active powers. We must get down, then, so deep as this, that we infix in the mind, and conscience, and heart, and cause to be operative in the will and life of the people, *principle.*

Thought and Prayer for the Secretaryship.

[The Rev. Mr. McGill, upon the occasion of his induction as Mission Secretary of the United Presbyterian Church of Scotland, thus pleads with Christ's people:]

A CESSATION of missionary operations, a disuse or even a serious abatement of missionary action, or a distinct and settled decline of missionary contribution, would argue a decay of heart and a collapse of spiritual power in the life of the church, portending the withdrawment of God's Spirit, and foreshadowing that curse of barrenness which bringeth death. Our missions have become, in every sense, an essential sign and condition of our life. In the ideas they have engendered, in the power and need of the divine word they have illustrated, in the active interest they have enlisted, in the discipline of holy love to Christ and to the souls of men they have exercised, in the numberless acts of Christian giving for which they have furnished the opportunity—in all these respects our missions have been, under God, the cause, as they have been partly the effect, of a higher Christian life among many of our congregations. * *

If, then, this missionary administration is important, its secretaryship must be momentous as an office and an agency. *I believe it to be so,* otherwise I should never have consented to merge in it my ministry: and I therefore humbly claim on its behalf your intercessions. "Brethren, pray for us, that the word of the Lord may have free course, and be glorified." Think, if amid your prayers for those who break to you

the bread of life, amid your petitions for the rising ministry, and for teachers and preachers at home and abroad, there be no danger of forgetting one whose special and habitual work is to a great degree silent and invisible, indeed, but in constant and vital contact with so many Christian interests so distant and diversified. Consider if very great and numerous interests are not in danger of suffering if his vigilance and faithfulness, or even his industry, relax.

Roman Catholic Literature.

A SORROWFUL CONFESSION.

The Catholic *World*, a monthly magazine in the interests of the Roman Catholic Church, is the only periodical of the kind which that Church possesses in this country. It is marked by learning and ability. Of course we take frequent exceptions to its positions. Often we are compelled to deny its facts. Its dogmatic positions are repugnant to a Scriptural faith, and its logic is sorely at fault. But if it has exhibited many weaknesses of "private judgment," it has also manifested the disposition to exercise the gifts of reason and intellect, and this at least we account a clear gain.

But an article in the December number, entitled "Catholic Literature and the Catholic Public," makes strange confessions. It is not exactly a Jeremiad of disappointment, but it contains most humiliating statements. Pleading the cause of its own denominational literature, it asserts of the printing press, that "the first to make use of it and to understand its value, was the Church!" The historical evidence of this is rather meagre, and would scarcely have satisfied Reuchlin or Erasmus. But granting it, we should infer that "the Church" would have continued foremost in availing itself of the new art. That it has *not* done so; that Roman Catholic countries have usually been least noted for their printing presses, or their literary enterprise, will generally be conceded, and the question rises, how is this to be explained without prejudice to the Church of Rome?

The writer in the *Catholic World* in a doleful tone remarks: "While we have been trying in this way to serve God and save souls, our adversaries have been equally active. The devil is a pretty sharp fellow, and the saints have never invented a good thing yet that he has not pirated and twisted to his own uses. For every book the Church has given to the world, we dare say he has given two. Every copy of the Holy Scriptures that the Church has sent abroad, he has matched with a dozen counterfeit Bibles of his own." The writer adds that "the arch-enemy has a long purse," and "the consequence is, the devil has now got ahead of us!"

This is rather strong, to come from a devout Catholic. Such an estimate of the devil's operations we do not remember to have seen since turning over, many years ago, the magnificent Munchausenisms of the Bollandists. According to the *Catholic World*, the devil must be highly enterprising as well as respectable. He has "a long purse," and does an extensive Bible printing business. We should have supposed that the "printer's devil" was the offender, if almost the next sentence had not told us that "Protestantism has rich and thoroughly organized societies for the dissemination of printed misinformation," and this is followed by a denunciation of Tract and Bible Societies, and the statement—somewhat humiliating for the

writer to make—that "the profession of authorship is almost monopolized by Protestants."

Here, then, this enterprising "devil" of the "long purse" stands detected. One would have presumed beforehand, from the fact that he out-published the Church, in the matter of Bibles, twelve to one, that he was a peculiar kind of devil, for though Satan is reported as quoting Scripture, we never heard before of his being disposed to print it entire, without note or comment!

But the writer of the article has not exhausted his griefs. This very successful "devil" has left the Roman Catholic Church, it appears, in a forlorn condition. He has not only published twelve Bibles to the Roman Catholics' one, but he has all the magazines, all the newspapers, all the books, nearly, in the land. The *Ledger* is his, *Harper's Weekly* and *Monthly* are his. As master of types, he is a magnificently powerful devil. He owns the *Tribune*, the *Herald*, the *World*, the *Times*, all the denominational printing houses and boards, all the "sectarian" journals, in fact nearly everything in the realm of intellect.

On the other hand "the Church" that got hold of the printing press first, has had it wrested from her grasp. "What share," asks this writer, "has Catholic literature in this wonderful activity of the press?" It is a question that a Protestant might have asked half in derision and half in triumph. But this writer honestly answers, "With the exception of the *Pilot*, which probably owes its prosperity more to its national than its religious character, we do not believe there is a Catholic newspaper in the United States with over ten thousand paying subscribers, and very few of them have even half that number."

And this is the backing which "six or seven millions" of Roman Catholics in this country give to their good friends the publishers! Under this neglect the *Catholic World* itself mourns, for the reader cannot help suspecting all the while, that it is speaking one word for its neighbors, and two for itself. It confesses in fact that much of the labor by which it is kept afloat is gratuitous.

And yet with such a showing, the Roman Catholic Church parades its friendship for education! How disinterested that friendship is, or how fervent and sincere, each must judge for himself. Certainly the evidence of its character afforded by its literary sympathies must excite a measure of distrust.

We cannot close without noting the sad condition of the "six or seven millions of Catholics" in this country, according to this writer. They have no literature of their own of any account. They have no magazine but the *Catholic World*, for which the latter however does not appear to think they are to be commiserated. Add to this the *Pilot*, and a few other half-supported newspapers, prayer books, almanacs, books of devotion or of dogma in limited quantities, and this is the intellectual diet of these needy millions. One might, amid the affluence of our national literature—compare them to Tantalus in the midst of the stream, but this would be doing them injustice. The broad stream itself is one overwhelming current of evil. "Every Protestant—or we may say un-Catholic—publication contains a drop of poison." That drop is the daily paper, in the monthly magazine, in almost every volume in science, art, philosophy, morals or religion that issues from the press. No Catholic may touch these under the risk of being contaminated with a deadly heretical virus. He is shut up to the crusts doled out in stinted measure by "Catholic" publishers. He ought to be thankful for such an intellectual treat as the *Catholic World* furnishes him in the article on which we have commented, a remarkable eulogy on the enterprise and resources of that intelligent "devil" known as Protestantism.—*N. Y. Evangelist.*

The Latin and Teuton.

La Epocha of Madrid says: "French civilization, so brilliant from many points of view, so artistically beautiful, so industrially rich, so powerful and active, presents an enormous void. The idea of a God who rewards and punishes, the ideas of country, family, and property, have simultaneously suffered degradation. The persevering labor of the demolishers has undermined the bases on which used to rest the organization of nations. Paris, in the midst of her artistic, industrial, and literary grandeur, presents to the eye of the scandalized world the most vivid pictures of moral corruption. Luxury has assumed lamentable proportions and vice displays itself with cynical power and arrogance. . . . The progress of the beautiful has not been accompanied by the progress of the good and the true; and this want of proportion in the development of its various elements is as fatal to civilization as the undue growth of the head is to the human being when the heart does not increase at the same time. Perhaps the present war is destined to be a terrible and painful remedy for the evil to which we allude."

French literature and art, French speculation, French politics, French domestic and social life, and even French religion, have been pre-eminent for brilliant superficiality and folly; they have revealed an almost entire absence of that underlying mental sobriety and moral solidity which are the essential basis of not only a truly Christian civilization, but of any earnest theory of human life. If her demoralizing sway is not now abolished, it is at least reduced to secondary rank by the side of the more severe and more vigorous Teutonic "Geist." Napoleon's favorite hypothesis of the domination of the Latin race is overthrown. The old Latin soul is but caricatured in the modern southern peoples of Europe. The Teutonic genius has much more of the best old Latin temperament—that of the Roman Kingdom and Republic—than any of these peoples show to-day. The Teutonic race is getting the ascendency everywhere. It possesses central Europe, Scandinavia, England, North America, Australia, and it is evidently henceforth to give tone to the civilized world. And the whole world may well hail it forward. In spite of all the alleged religious heterodoxies of Germany, enlightened Christendom would instantly prefer her above any other people to have predominance in Europe. It must be borne in mind, too, that these allegations of heterodoxy are enormously exaggerated, that her old philosophies are dead, and her old "Rationalism" is dying, and that, coincidently with that national recuperation which has been going on since 1815, coincidently with the growth of these political, military, intellectual, and moral forces which now give her the mastery of Europe, she has been returning more and more toward the faith and piety of the Reformation. Those simple, but impressive religious expressions which have appeared in his official documents during the war are not affectations; the world sees that they are not; they are utterances of the old German, heroic sincerity.

Popery, so long and pertinaciously the chief moral drawback on Europe, has been disenthroned, and it cannot be possible that great modifications of its influence shall not follow. Long-resisted tendencies in Europe have culminated and inaugurated a new epoch in history. Temporary reactions there may be, for there are no great movements without friction and abrasion, but the ideas and moral forces now working with the startling political and military chances of the Continent have too much momentum ever to be effectually put back.—*Ch. Advocate.*

How Cæsarism was Destroyed.

The year has been not more fortunate in the death of imperialism than in the instruments by which it was wrought. We care little, and everybody may care little, about King William's toryism, or Bismarck's unscrupulousness, or the arrogance of the Prussian Junkers. The King will pass away, and so will Bismarck, and so will the Junkers. It is not they who have conquered France, and delivered Europe from a foul and dangerous example. The foes under whose mighty blows Cæsarism has perished are knowledge, training, fidelity, exactness, and punctuality—the qualities, in short, which make man the only great thing in this world, and which, as long as the race lasts, will prove its glory and salvation. Renan said in 1866 that "it was the universities which conquered at Sadowa," by which he meant that it was the general culture of the German people which made them such good soldiers. But culture does not mean the possession of knowledge simply; it means, most of all, a proper appreciation of the value of knowledge. And a man who has this cannot be called wholly uncultivated, even if he cannot write. The Germans have been able to overrun France in half a year simply because Germans have learnt what Frenchmen have not learnt—that training is essential to efficiency, and that without training a man is only half a man after all. This is simply another way of saying that they have learnt the value of truth: for the readiness to look facts in the face, and regulate their lives by them, is nothing but the spirit of truthfulness. Disinclination to look at one's defects, or acknowledge one's ignorance or weakness; eagerness to take comfortable views of one's own capacity, and to paint one's own powers and tendencies in gorgeous colors, though ordinarily called vanity, are really forms of falsehood. The German military system may not be the best, but its principles are applicable not only to all military systems, but to the whole conduct of life; and their striking vindication on the battle-field has come most opportunely at the moment when democracy is just entering into power under the full influence of a reaction against everything mediæval, including obedience and authority of all kinds, and of what might almost be called frantic cultivation of individualism.—*Nation.*

The German system, in peace and in war, rests on the recognition of the worth of the individual man; of God's child, because he is God's child. There have been men, and books, and pulpits, which have been proclaiming this for years; one book which has proclaimed it for many hundreds of years, and one Teacher who proclaimed it eighteen hundred years ago. It is a pity that such battles as Sadowa, and Gravelotte, and Sedan, must be fought before the nations will learn that lesson; but taught it is in those battles. At the very moment that the Catholic priesthood of this country, under the orders of an infallible Pope, is begging us to trust to them the public education of our children, the havoc of these battle-fields is teaching what becomes of nations who have trusted to education thus administered. And this is not simply on the plane of brute physical force. The talent that administers, the foresight which is ready, the loyalty which dies—these are the gifts you gain for war or for peace, when you say to a nation, as Luther said to the German nation, "You are all children of God, no priest can save you, you must save yourselves."—

Old and New.

We ought not to forget that the new German empire is Protestant, not merely in the faith and the traditions of its reigning house, but in the spirit that breathed it into life. The education that has given victory to its armies is of Protestant origin. The faith in God and the right which has inspired its warriors is Protestant in its heroic and calm courage. The battle-songs which have been sung by its armies

might have been sung, as many of them were, by the soldiers of Gustavus Adolphus. The political supremacy on the continent which has been sought for three hundred and fifty years by a great Protestant power, has at last been secured. A Protestant Emperor demanded and accepted by that part of Germany which is Catholic, is no insignificant sign of the times. Around the lofty dome that surmounts the old *Schloss* in Berlin is emblazoned in letters which glitter in the sunlight, the declaration :— "There is no other name given under heaven by which we can be saved," etc. There may be much pedantry and formalism in the faith of this Protestant kingdom, and no little atheism and sensualism in its Rationalistic unbelief ; but a people that in the hour of its trial has always called upon God, and in the hour of its triumph has never forgotten to thank Him, is certain to be honored of God sooner or later, and its triumph should be hailed with satisfaction by the lovers of Protestant and Christian freedom.—*Ch. Union.*

PRUSSIA'S AGGRANDIZEMENT.—TWO REMARKABLE PREDICTIONS.

Heine wrote to *Augsburger Allgemeine Zeitung*, after the termination of the works of fortification of that city, in 1841 : "The more ignorant a people, the more easily it rushes into the current of activity ; the more scientific and reflective, the longer it sounds with prudent steps the floods which it has to wade through, if it do not hesitatingly pause before them. After all, it matters little if in this way we progress but slowly or by canaling still, lose some hundred years ; for to the German nation belongs the future, and, indeed, a very long, considerable future. The French act so rapidly, and make use of the present with so much speed, because they, perhaps, have a presentment of the dusk that is setting in for them ; they do their day's work in all haste. The fortifications of Paris are, perhaps, the huge coffin which the giant in gloomy foreboding, decreed for himself. It may, however, last a good while ere his dying hour strikes, and he may previously deal mortal blows to many a non-giant. At all events he will some day shake the ground by the crashing weight of his fall."

I have another not less startling prediction before me. Among the pamphlets sent me from the Publication Office (Verlags Bureau) of Altona, there is one entitled, "The Immediate Future of all the European States : Prophecies for the Coming Years," by B. S. von Airschfeld. My copy is a second edition, published so far back as 1867. In the chapter headed, "The Future," the author says : "What we have hitherto offered to our readers are inferences and combinations ; what we are now about to place before them, we must designate as prophecies, for however our readers may doubt it will come as we predict. After what happened in the past year (1866) it is easy to be foreseen, and no prophetic gift is required to say, that Germany will shortly be united under a strong sceptre, the sceptre of the Prussia ; but, we prophesy, not only the Germany of to-day, but *all* Germany, as far as the German tongue is heard. Germany is about to be united, not under the enervated Hapsburg, but under the *flourishing Hohenzollern !* The non-German Austria is conquered ; the Southern States will join, and the territory Germany still wants will, in the course of things, be wrested from foreign rule. A second Phœnix, Germany will rise, a solid confederation, from its ashes ; the Emperor Barbarossa will, in the person of Frederick William the Fifth of Prussia, wield the *German* sceptre, as a Protestant Prince, over a *League of States* with full freedom of conscience *(frei-religios)*. But the German Protestant element must previously fight a terrible battle with the French Catholic one, for the long-disputed supremacy. The French Catholic element is rotten to the core, underminded like Austria ; while Germany is strong, united, and will represent a power not easily to be resisted. France will defend herself ; her national honor is at stake ; she will also have to fight for her faith and for her possession of the German provinces, Alsace and Lorraine."—*Leipsic Cor. London Athen.*

The Italian Unity Meeting in New York.

The substance of the letters and addresses, carefully condensed, with the resolutions, we present for the thoughtful consideration of our intelligent readers. Of the meeting, the Herald says: "It was one of the greatest outpourings of our citizens that New-York has seen for many a day. Inside the immense building was packed so closely that no more could find even standing room, and the overflow of these formed another immense assemblage outside."

Extracts from Letters.

Schuyler Colfax.—There is nothing in either propriety or usage which prevents the open expression of our joy when foreign countries take a step forward to assimilate their institutions in a greater or lesser degree with those of which we are so justly proud, and which, with God's providence blessing them, have achieved for us as a nation our wonderful historical progress and development. I can, therefore, heartily respond to these emphatic words of Victor Emmanuel to the Italian Parliament: "Italy is free and one. It now depends on us only to render her great and happy." Nothing is clearer than, if she desires to be "great and happy," she must establish and maintain as the very corner-stone of United Italy, civil and religious liberty. The equality of all under the law, by protecting in Courts and Parliaments the civil rights of the poorest as energetically and faithfully as those of the richest and most powerful; and as the fitting adjunct of this great idea of civil liberty, the right of all to worship God as their individual conscience commands, guaranteed alike to Jew and Gentile, to Protestant and Catholic, to priest and layman, to king and pope. In this sign they will conquer, for out of this new life of civil and religious liberty will flow peace and happiness, progress and prosperity, with material and national development and advancement, as surely as healthful streams flow from fountains of purity.

Senator Sumner.—This was the aspiration of Cavour. I remember the great man well, at the very beginning of the war for independence, in a small apartment which was bedroom and office, while he conversed on the future of Italy, and with tranquil voice declared that all must be free to the Adriatic, and that Rome must be the National Capital. He died before all was free to the Adriatic, and while Rome was still ruled by the Papal Autocrat. At last his desires are accomplished. The liberation of Venice was naturally followed by the liberation of Rome, and both, when free, helped complete the national unity. No longer "merely a geographical expression," according to the insulting phrase of the first Napoleon, Italy is now a nation whose great capstone is Rome.

Besides the triumph of the nation, I see in this event two other things of surpassing value in the history of liberty. First, the union of Church and State is overthrown in its greatest example. Here is a precedent, which, beginning at Rome, must be followed everywhere, until Church and State are no longer conjoined, and all are at liberty to worship God according to conscience, without compulsion from man. The other consequence is hardly less important. The Pope was an absolute Sovereign for life. In the overthrow of his temporal power absolutism received a blow, and the people everywhere obtain new assurance for the future. Here is occasion for joy and hope.

Bishop M'Ilvaine.—The union of all parts of that classic land in one self-governing nation; the occupation of Rome as the capital city; its deliverance from that odious bondage, civil and ecclesiastical, under which it has so long been oppressed; the influence of these and contemporaneous events in securing to a great people the

blessings of civil and religious liberty, to be accompanied, I believe, by a system of general education ; these are steps in the good providence of God which make us Americans rejoice, and on the attainment of which I desire to join my voice with that of the expected meeting in congratulating United Italy.

J. G. Whittier.—It is a matter of congratulation that the redemption of Rome has been effected so easily and bloodlessly. The despotism of a thousand years fell at a touch in noiseless rottenness. The people of Rome, fifty to one, cast their ballots of condemnation like so many shovelsful of earth upon its grave. Outside of Rome there seems to be a very general acquiescence in its downfall. No Peter the Hermit preaches a crusade in its behalf. No one of the great Catholic Powers of Europe lifts a finger for it. Whatever may be the feelings of Isabella of Spain, and the fugitive son of King Bomba, they are in no condition to come to its rescue. It is reserved for American ecclesiastics, loud-mouthed in professions of democracy, to make solemn protest against what they call an "outrage," which gives the people of Rome the right of choosing their own Government, and denies the divine right of Kings in the person of Pio Nono.

In this hour of congratulation let us not forget those whose suffering and self-sacrifice, in the inscrutable wisdom of Providence, prepared the way for the triumph which we celebrate. As we call the long, illustrious roll of Italian patriotism—the young, the brave, the beautiful—the gray-haired, saintly confessors—the scholars, poets, artists—who, shut out from human sympathy, gave their lives for God and country in the slow, dumb agony of prison martyrdom, let us hope that they also rejoice with us, and, inaudible to earthly ears, unite in our thanksgiving : "Alleluia ! for the Lord God omnipotent reigneth ! He hath avenged the blood of His servants."

Dr. Francis Lieber.—How many, and how bitter, are the centuries from Dante to Cavour ! But how few the years from Cavour to Rome's enfranchisement, and the total extinction of Italian petty sovereignty ! In modern public law, and for modern public aspirations petty sovereignties have always proved great miseries. Now, Rome belongs to Rome again, and Rome and Italy are for the first time one, free and equal. Whole and stately Italy may enter, not crippled, and without the loss of a limb, into the sisterhood of nations, whose sacred aim it is to preserve a dignified nationality, to develop further and further manly self-government and self-restriction, and to promote more and more international kindliness and the free exchange of thought and product.

J. G. Holland.—I wish that the rule under which the Roman people have passed were a better one, and that the yoke of Pope and priest could be lifted a little higher from their necks ; but they have made a decided step toward freedom, and have distinctly told both Pope and priest that in temporal affairs the Church is not their master. There seems to be no menace of the unity, so happily achieved, except in the desire of the King and his Government to conciliate the Papal interest, and their disposition to tolerate or cherish Papal functions, powers, immunities, and pretensions, that can only bring mischief to their cause. The Italian Government and the Italian people can never be free until the Pope and the priesthood have no more power in politics than they have in England and the United States ; until secular education is under the direction and control of the secular power, and the people and the children of the people can be everywhere educated without saying "by your leave" to the crosier and the cloth.

If Italy could only know, that her safety depends entirely on the universal education of her people—outside of priestly prescription and authority—and that, if she gives a share of her power to the Church, in any way, she will give away her birthright and her nationality—if she could only know this, as we in America see it and

know it, and strike boldly for the good that lies before her, and shake off the spiritual despotism, whose natural results are, and always have been, ignorance, pauperism, and brigandage, we could find no words for our rejoicing and no limits to the progress we should feel at liberty to prophesy for her.

A great State can only be made by a great people; and no people can be great who are not free and intelligent. Whatsoever that obstacle may be which stands between a people and the light, is to be put out of the way; for it cannot be religion, nor anything which places itself there in the interest of religion. By acquiring and occupying Rome, Italy has become the enemy of the claims of the Church of Rome to temporal power. Let her carry that enmity to its logical results, in assuming the education of her own people, and throwing off all complications with the Church—making religion as free as education—and her unity will be permanent, and her greatness and prosperity will be sure.

Resolutions.

Whereas, The temporal sovereignty of the Popes over the Roman people was the growth of the same circumstances and conditions from which other absolute Governments arose durlng the Feudal ages; and *whereas*, this Government having the same origin must be subject to the same conditions to which any other Government is subject, and the same obligations by which any other Government is bound; and *whereas*, with the growth of intelligence and of the spirit of liberty, the Roman people from age to age have protested against the governmeut of the Pope in civil affairs; now, by the voice of heroic leaders, and again by popular revolutions, which have many times driven out the Pope from Rome; and *whereas*, in 1849, when the Pope had abandoned Rome, leaving the Government without a head, a Constituent Assembly, elected by universal suffrage in the Roman States, declared the Secular Government of the Papacy abolished, and "proclaimed that portion of Central Italy, which had hitherto been the patrimony of Popes, a *free and independent Republic*," which was only overthrown, and the subsequent rule of the Pope restored and maintained, by foreign bayonets; therefore,

Resolved, That in voting to unite themselves to the Constitutional Government of Italy, the people of Rome have been true to the spirit of their history as manifested against the Temporal Power of the Popes since the beginning of its encroachment upon popular liberties and rights.

Whereas, The temporal Government of the Church of Rome had long made itself insupportable to its subjects by a system of policy which, in 1815 and 1831, called forth remonstrances from the Powers that restored the Pope; and again, also, repeated and earnest entreaties from the late Government of France, and which has been grievously deplored by eminent and saintly Roman Catholic clergymen—as Lacordaire, Rosmini, Gioberti, Dollinger, and many others; therefore,

Resolved, That we congratulate the Roman people upon their deliverance from this oppressive yoke, and that Austria and France, having been led by the course of events to abandon intervention as impolitic and wrong, they now find in the Government of Italy a pledge of the enjoyment of political and religious liberty under constitutional forms.

Resolved, That we congratulate them also that this great revolution has been accomplished at so little cost of life, and that they have refrained from any acts of violence toward the representatives of the late Government, or the ecclesiastics who were identified with it, and from any disrespect or hinderance whatever to the Pope in his religious character and office.

Resolved, That the doctrine of the Declaration of Independence, that "Governments derive their just powers from the consent of the governed, and are instituted to secure the rights of all to life, liberty, and the pursuit of happiness," can admit of no exception in favor of an ecclesiastical Government wielding the civil power.

Resolved, That the doctrine of the Declaration of Independence that "whenever any form of Government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness," finds in the rejection of the Papal Government by the Roman people, and their choice of the free Constitutional Government of Italy, an illustration that should receive the warm approval and admiration of the American people.

Resolved, That, inasmuch as religious liberty is absolutely essential to political liberty, and political liberty to religious liberty, and the separation of Church and State is necessary to the complete independence and the rightful and effective administration of either, we rejoice that the example of the United States, in abolishing all religious burdens and restraints, has been followed in Austria, Italy, and Ireland, and now at last in Rome, that we honor the jealous care with which the Government of Italy has guarded the personal liberties and rights of the Pope, and are assured that the substitution of freedom for force, and

of popular rights for princely prerogatives, both State and Church will minister to the highest well-being of a now emancipated and united Nation.

Resolved, That the principle of National Unity which the people of the United States have established at the cost of so much treasure and blood, which has been the aspiration of the mind of Italy as expressed in her literature from Dante to Alfieri and Nicolini, and in the policy of her greatest statesmen, from King Arduno to Victor Emanuel—a principle necessary to the development of the resources and culture of a nation in the higher civilization—gives to the Italian nation, of which the people of Rome are properly an integral part, the right to possess Rome as their capital, with an undivided sovereignty (a measure acquiesced in by all the Powers of Europe); and that the presence in that capital of an essentially hostile power, claiming independent sovereignty, would be incompatible with the independence of the nation, and its position among the free peoples of the world.

Extracts from the Addresses.

Major-Gen. Dix.—He who, in the vicissitudes of human government, has the exercise of temporal sovereignty cast upon him, must take it with the responsibilities and hazards incident to it—with the danger of having it wrested from him by foreign conquest, or of being divested of it by the uprising of those who are subject to it, when they feel that their welfare or their freedom will be promoted by the change. It is to this larger popular sovereignty that the temporal power of the Church of Rome has given place. The people of the Papal States have changed their political ruler by an unanimity unparalleled in the annals of popular suffrage. At Rome, the seat of the temporal power of the Church, in 40,881 votes there were only 46 in the negative, and the same unanimity was shown by the vote of the provinces. In all this the people have but exercised a right, which we and the friends of free government throughout the world hold to be inalienable. It is needless to add, what all know, that there has been no period within the last quarter of a century when the people of Rome would not have asserted this right, if they had not been restrained by foreign bayonets. . . . . One of the most striking illustrations of the beneficent influence of the Union of the Italian States is the recognition of the right of every man to worship God according to the dictates of his own conscience. In every portion of the new State—in the capital as well as the provinces—Romanism and Protestantism may stand side by side, as here and in nearly every country in Europe, and labor to advance the cause of religion without danger of interference or collision. In a word, united Italy presents to us what we consider all that is most precious in human government—a free Church in a free State.

Parke Godwin.—Italy, whose every rood of soil is consecrated by the immortal memories of some grand step in human civilization; Italy, the home of the arts, which capture and enthral the imagination of mankind, as the highest and happiest embodiments of our ideals! But, alas! Italy, which, amid all her splendors and glories, rises ever before us wan, broken, disheveled, her homes a waste, her literature a plaintive cry of distress and despair, because always denied the most essential and precious of all rights, her right to be!

One thing in European history must have impressed every reader of it as most strange and remarkable. It is this: That everywhere, after the downfall of the Roman Empire, there emerged from the anarchy and chaos of the barbaric interruptions the great modern nationalities—everywhere, but on the peninsula. The old Gaul trampeled apparently into dust the Ripuarian and Italian Franks, revived almost unchanged as restless and brilliant France: the heavy hand of the Vandal, and more lately of the Saracen in Iberia, only renders more piercing the cry of nascent Spain; the ancient Britons, subdued but not annihilated, by their Anglo-Saxon and Norman conquerors, still live as the stalwart England; but on the peninsula, better adapted by local position and circumstances than any other part of the continent for the formation of a distinct, compact, and powerful nationality, no Italy comes forth. The various hordes of Hercules—Goths, Lombards, Francs—pass over the stage, but Italy

stands silent in the side-scenes. Her name remains (for that was imperishable from old renown), but her substantive unity, her integral consciousness, in short, her individual life, no longer appears. We search her annals for a thousand years, and find many startling things, but not herself; we meet with splendid cities, with robust communes, with magnificent principalities, but nowhere with a nation. The forms of heroic men incessantly rise—Arnolds, Savanarolos, Dantes, Bracaleones, Rienzis—with her name on their lips, but it is soon stifled in the damp of dungeons or in the faintness of exile. We encounter glorious efforts at patriotic emancipation, but they are always abortive efforts, whelmed away as soon as they are born, in tempests of revolution, or crushed to death by the mailed hand of the invader. Never, in spite of the admirable fitness of her geographic features, surrounded by seas and guarded by Alps; never, in spite of the essential identity of her native races; never, though one language was spoken from Turin to Naples, could Italy, as a whole, as a nation, as a substantive being, as an independent existence, come to the birth. Always baffled, always frustrated, "victor or vanquished," as Felicaje says, "she was still a slave."

Now, what has been the cause of this anomaly? Why, in the face of so many yearnings, of so many struggles, of so much toil and bloodshed and sorrow, has Italy remained the seat of incessant convulsions, like her own Vesuvius, belching forth forever, or with few intervals, flame and red-hot lava, and shaking forever with the shocks of earthquake? The answer is plain. Italy, from the outset of her modern career, from the early years of the middle ages, has had fixed at her very heart an aneurism, which has dilated and feasted there till her whole circulation became corrupted and paralyzed. In the very middle of the peninsula, and only ten years ago, stretching across from sea to sea and dividing it into two separate parts, spread a broad belt of land, which was the seat of an exclusive, an independent, and a foreign Government. Within the sovereignty of Italy, within her own borders, at the very centre of her dominion, was another sovereign, not only not responsible to her, but alien in its origin: not only foreign in its origin, but absolute in its pretensions; not only absolute in its pretensions as a proprietor and a ruler, but divine and inviolable in character, and asserting a superiority not over Italy only, but over the world!

Italy as a nation has experienced the same influences precisely which the other nations of Europe experienced, and which from age to age have lifted them out of mediæval conditions into those of our modern civilization. Italy, like the other nations, has felt that warm and powerful breath of freedom which has loosened industry and trade from their icy fetters; which has secularized politics, taking them out of the domain of bigotry and persecution; which has emancipated thought and conscience; and which is leading us all on to that glorious consummation, when the equal and sacred manhood of every child of the Universal Father shall be the one pervading, inspiring, organizing truth of political and social life—the frontal truth of all your States; the redeeming truth of all your Churches.

Rome, on the other hand, from the necessities of her position as a double Government, has been hostile to all these hopes of larger liberty, to all these tendencies to more liberal forms. The political theory which, as a theocracy, she is compelled to adopt, is not the theory of modern thought, but is entirely inconsistent with the exercise of temporal power, according to any of the principles adopted by modern science, and recognized in the practice of all the enlightened modern nations. That theory is that God himself has commissioned two powers to govern the world—the spiritual power and the temporal power; the former exercised by the Pope and the latter by the King. But the spiritual power is the sun; while the temporal power is the earth; the one is the soul, the other the body; consequently the one is as superior to the other as the sun is to the earth, or the soul to the body; and the temporal is responsible to the spiritual, while the spiritual is responsible only to God. Heaven

preserve us, as Paul Louis Courier used to say, from malignity and metaphors. How, under such a theory, can a government be anything but absolute, anything but irresponsible, anything but "immutable," as it is called—that is, incapable of error, and therefore incapable of amelioration!

Under such a theory and constitution of government, the spiritual ends must take precedence of the mere temporal ends; rights must be subordinate to duties even the most formal, and the chief business of administration become, not the defence of person and property, but the definition of dogma and the promotion of an external worship.

Accordingly the government of Rome, of all the governments in the civilized world, is the most absolute and at the same time the most absurd. It is a government of priests, in which laymen have no voice and no uses. Not an iota of freedom exists there by right—only by concession. Not a solitary public press which is not controlled by its agents: not a public meeting can be held without its sanction, and not a book can be circulated, even the Bible, nor the common Father of all worshiped, but by its consent. What is worse, is that offences against this authority constitute a sacrilege; mere sins and personal vices become heinous crimes, and are more often punished than crimes; and the temerity which ventues to call in question the acts of the hierophant, who is also the judge and the executioner, is liable to the dungeon and the ax, as well as to hell-fire.

Need we wonder, then, that the Roman people, placed under such a power, should become restive and irritable? Can you be surprised that the Roman people have more than a score of times driven out their prince, who was only restored in most cases by the points of foreign bayonets turned against the breasts of his faithful subjects?

That, however, is not all. This Roman principality is not only an anchronism, a petty local tyranny translated out of the ninth into the nineteenth century, and such a scourge to its immediate subjects. It is besides a theocratic monarchy, and as such an obstacle and a clog to the progressive development of the whole of Italy. Representing a vast outside constituency, it has aims, feelings, policy, and principle, that are wholly foreign to Italy. All its external relations are managed with reference to its own advancement, and not in reference to the advancement of that people within whose borders it subsists. Whether coalescing or warring with the Greek Emperors; whether coalescing or warring with the Lombard kings; whether coalescing or warring with the Frank Mayors of the Palace; whether coalescing or warring with the aristocratic republics, with the German Kaisers, or the English, the French, the Spanish ministries, its conduct has invariably been determined by its own interests of religion or ambition, and not by the interests of the Italian connection. Italy has often been a pawn in its game, it has been the shuttlecock of its blows, it has been the field of its battles; but her defense, her development, her progress, her concentration and strength were never the end. On the contrary, it was always an end to defeat every movement for her consolidation and strength. Fra Paola Sarpi, who in the first years of the seventeenth century took the part of the Venetian Republic against the Pope, returning to his cell one night was smitten down by the hand of an assassin—smitten, but not killed. Drawing the weapon from the wound, he hung it upon the wall, inscribing beneath it, "The Dagger of Rome." So upon every baffled and unsuccessful effort of the Italian people to accomplish their national enfranchisements we may also inscribe "the dagger of Rome." She has resisted and stifled every forward and onward movement: she has smitten it openly when she could; she has stabbed it secretly when she could not; but, thank God, she has not killed it, for now, after centuries of trial and dispute, despite her machinations and intrigues, comes the completed triumph. In the language of your Address, we may exclaim aloud, "Italy is free! Italy is one! and Rome, the ancient mistress of the

world, is her capital once more, not by the support of foreign legions, but the free choice of the Italian people."

Rev. H. W. Beecher.—He spoke of the tone of the Roman Catholic newspapers in this country concerning the subject of the occupation of Rome. He denied that Papists gave utterance to the sentiments of the American people on this subject. They had a perfect right to speak their own opinions upon the subject, but he denied that they were called upon to send the views of the Americans across the ocean; for the American people were on the side of liberty in religion and liberty in politics, and consequently were in favor of the deliverance of Rome.

We are in sympathy with the movement, because the Italian Government, as now constituted, carries with it education, intelligence among the common people, liberty of conscience and of the press, and of religion and progress. Now, I should like to see a thousand American men who say they do not believe in a free press, and a free conscience, and general intelligence, and progress unrestricted, except by the bounds of morality. I do not despair of the day when there shall be heard in every part of Rome the voice of Protestant Christian people gathered in their several chapels and places of worship, interrupting no other, but exercising their own liberty, and praising God as their fathers praised Him. It has not been in your day, or mine, but that change has come which has broken the priestly hand; the yoke is gone, and the shackle has gone, and I say, God be thanked for it. All Europe and the civilized world are interested in bringing Italy back again into the family of nations. There is a noble stock there. The fine Italian genius is not lost out of the world yet; there is yet to be a history of that people not unworthy of the illustrious past.

Horace Greeley.—Among the most memorable public assemblies with which I ever mingled in this city, was that one which met in our great Broadway Tabernacle, on the 29th of November, 1847, to celebrate by appropriate congratulation the movement then just made by which Pope Pius IX. had identified himself with the great liberal movement then spreading over Italy. There was in the chair the Mayor of the City of New York, who ought to be here to-night. There was on each side of him the Mayors of Brooklyn and Jersey City, as Vice-Presidents, and associated with them some sixteen or twenty of the most eminent citizens of all parties and of all religious denominations. Among those from whom we received letters of sympathy were the most eminent among the public men, the notable and eminent statesmen of the United States. No party line divided us, but there was one general spirit of congratulation and joy at the movement which had placed as it were the head of the most venerable Church in the Western Christendom at the head of the great liberal movement in the whole world. I will not speak of the addresses on that occasion, but the resolutions, which are very brief, wherein New York poured forth its heart, and, I may say, gave the assent of its understanding also to this great movement, are very brief. I will ask you to consider those resolutions:

Resolved, That we regard with the highest interest the progress of free institutions in all countries, and especially in one to which we are so much indebted as Italy, whose laws and whose military and civic polity have penetrated the institutions of half the modern world.

Resolved, That the past history and the present condition of the Italians have made them the objects of peculiar interest with all Christendom. The renown of Ancient Rome—the glory of the republics of the Middle Ages—the arts of Modern Italy—the mournful history of her struggles and her sufferings—have made her fate an object of especial solicitude with all scholars, all lovers of the beautiful, all admirers of heroic deeds, and all republicans.

Resolved, That no freeman can look coldly on the present struggle of the Italians for national independence and constitutional liberty; that our hearts have been with them since the first movement when the cry of freedom was uttered, and will beat for them until all Italy is free from Calabria to the Alps.

Resolved, That we present our most hearty and respectful salutations to the Sovereign Pontiff; that knowing the difficulties with which he is surrounded at home, and the attacks with which he is menaced from abroad, we honor him more for the mild firmness with which he has overcome the one, and the true spirit with which he has repelled the other.

Resolved, That the cry of freedom again in Italy is a sound which will summon the brave and the free of all nations to encourage with their voices, and to assist with their strength, if need be, the Italian people in their struggle for liberty and independence.

Resolved, That 'Peace hath her victories no less renowned than War,' and that the noble attitude of Pius IX., throwing the vast influence of the Pontificate into the scale of well-attempted freedom, standing as the advocate of peaceful progress, the prompter at once of social amelioration, industrial development, and political reform, unmoved by the parade of hostile armies hovering on his borders, hopeful for man, and trusting in God, is the grandest spectacle of our day, full of encouragement and promise to Europe, more grateful to us and more glorious to himself than triumphs on a hundred battle-fields.

So resolved, unanimously, in New York a little more than twenty-three years ago. Fellow-citizens, those resolutions expressed our sentiments then—my sentiments still. I believe that those sentiments are the sentiments of New York and our country to-day, and they who depart from them, they who turn back or fall back in this great struggle, they shall not be able to cover themselves with the mantle of silence.

Fellow-citizens, the people of New York believe these sentiments without any *but*. The word shall go forth, shall be heard by kings, prelates, heard also by the trembling, hoping peoples all over the world, that the American Republic, by a vast majority of her people, sympathizes with Italy, and rejoices that she is united and free.

Wm. Cullen Bryant. The Government which has just been overthrown in Rome denied to those who had the misfortune to be its subjects every one of the liberties which are the pride and glory of our own country—liberty of the press, liberty of speech, liberty of worship, liberty of assembling. It was an iron despotism which, to the scandal of the Christian Church, insisted on persecution as a duty, set the example of persecution to other Catholic countries, and, wherever it could make itself obeyed, maintained the obligation of repressing heresy by the law of force.

And yet there are those who protest against this change—American citizens, and excellent people among them, who lend their names to a public remonstrance against admitting the people of Rome to the liberties which we enjoy. My friends, is there a single one of these liberties which is not as dear to you as the light of day and the free air of heaven? The liberty of public worship, would you give it up without a mortal struggle? The liberty of discussing, openly in conversation, or by means of the press, in books or in newspapers, every question which interests the welfare of our race—a liberty of which the poor Romans were not allowed even the shadow—this and the liberty of assembling as we now assemble in vast throngs, thousands upon thousands, to give an expression of public opinion, the significance of which cannot be mistaken—are not these as dear to you as the crimson current that warms your hearts, and are they not worthy to be defended at the risk of your lives? How is it, then, that any citizen of our own country in the enjoyment of these blessings, and prizing them as he must, can protest against their being conferred upon the Roman people—a people nobly endowed by nature, and worthy of a better lot than the slavery they have endured for so many generations?

What sort of Protestantism is this? Protestantism in its worst form of misapplication. I should as soon think of protesting against the glorious light of the Sun, of protesting against admitting the sweet air of the outer world into a dungeon full of noisome damps and stifling exhalations. I should as soon think of remonstrating with Providence against the return of spring, with its verdure and flowers and promise of harvest, after a long and dreary winter. Is it possible that those of our countrymen who lend their names to condemn this act of justice to the Roman people are aware of what they do?

My friends, I respect profound religious convictions wherever I meet them. I honor a good life wherever I see it, and I find men of saintly lives in every religious denomination. But when I hear it affirmed that there is a natural alliance between

despotism and Christianity, that the necessary prop and support of religion is the law of force, and that the Christian Church should be so organized that its head shall be an absolute temporal monarch, surrounded by a population compelled to be his slaves, I must say to those who make this assertion, whatever be their personal worth, that their doctrine dishonors Christianity, that it brings scandal upon religion, and blasphemes the holy and gracious memory of the Saviour of the world.

Though slow, the progress of religious liberty has been constant; the day of its triumph has arrived; to-night we celebrate its crowning conquest. It was but a little while since that Austria thrust out the priesthood from that partnership in the political power which it had held for centuries. It is not many years since that at Malaga, in Spain, when a heretic died, his corpse was conveyed to the sea beach, amid the hootings of the populace, and that the soil of Spain might not be polluted by his remains, it was buried in the sand at low-water mark, where the waves sometimes uncovered it and swept it out to sea to become the prey of sharks. Now, the heretic may erect a temple and pay worship in any part of Spain. Not long since there was no part of Italy in which any worship save that of the Latin Church was permitted. Now, we owe to an eminent Italian statesman the glorious maxim, "A free Church in a free State," and we behold the religious conscience set free from its fetters even in the Eternal City. With the aid of popular education it will remain so forever.

When I think of these changes, I am reminded of that grand allegory in one of the Hebrew prophets, in which we read of a stone cut out of the quarry without hands, smiting a gigantic image with a head of gold and legs of iron, and breaking it to pieces, which became like the chaff of the summer threshing-floors to be carried away by the wind, while the stone that smote the image became a great mountain and filled the whole earth. Thus has the principle of religious liberty, a stone cut out of the quarry without hands—an inspiration of the Most High—smitten the grim tyranny that held the religious conscience in subjection to the law of force, and broke it into fragments, while it is rapidly expanding itself to fill the civilized world. Let us hope that the rubbish left by the demolition of this foul idol, made small as the chaff of the summer threshing-floors and dispersed by the breath of public opinion, may never be gathered up again and reconstituted even in the mildest form it ever wore, while the globe on which we tread shall endure.

The Stone of God.

IN THE DAYS OF THESE KINGS shall the GOD OF HEAVEN set up a KINGDOM which shall NEVER BE DESTROYED. And the Kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and IT shall STAND FOREVER; forasmuch as thou sawest that THE STONE was cut out of the mountain WITHOUT HANDS, and that IT BREAK IN PIECES the IRON, the BRASS, the CLAY, the SILVER, and the GOLD.

O STONE of God, by unseen Hands
  Cut from the Everlasting Hill,
  Accomplish His predestined will,—
Roll in Thy greatness through the lands.

Grind into dust each adverse Power,
  Or gold or silver, iron or clay;
  Thro' their destruction hold Thy way,
And hasten in Christ's promised hour.

Break down the dark abodes of sin,
  Crush through the prisons of our pain,
  The veil of ignorance rend in twain,
And let the Light of God shine in.

We hail Thee, wondrous, glorious Stone!
  We see Thee rise, and grow, and roll;
  We see Thee spread from pole to pole,
And fill earth's kingdoms with Thine own.

—*National Baptist.*

Till He Come.

"TILL HE COME."—Oh! let the words
Linger on the trembling chords;
Let the little while between
In their golden light be seen;
Let us think how heaven and home
Lie beyond that "Till He come."

When the weary ones we love
Enter on their rest above,
Seems the earth so poor and vast,
All our life-joy overcast?
Hush, be every mourner dumb;
It is only—till He come.

Clouds and conflicts round us press;
Would we have one sorrow less?
All the sharpness of the cross,
All that tells the world is loss,
Death and darkness and the tomb
Only whisper, "Till He come."

See, the feast of love is spread!
Drink the wine and break the bread;
Sweet memorials—till the Lord
Call us round His heavenly board;
Some from earth, from glory some,
Severed only—till He come.

Bickersteth.

MISSIONARY WORK, PROGRESS, Etc.

Mexico.

MISS RANKIN.

God sends abundant blessings. A Call for More Laborers.

We have abundant proof of the protecting care and spiritual benediction of the great Head of the Church in the events of the past year. I fully believe this Mexican Mission will never have to pass a more severe ordeal, and as it has passed through unscathed, we have reason to hope its future progress will be more than ever before brilliant and successful. God has been better to us than our fears. Never has there been a time when our congregations have been so much influenced by the Word of Truth as the past few months. Many souls have let go their grasp of Romanism and embraced the true Gospel of salvation. At San Francisco eight have united with the Evangelical Church since the last of July of the past year; at Merquital sixteen; in Monterey nine; at Villa De Cos nine also, and at Cadereyta eight.

We have in Monterey ten, who are under examination, and will probably be baptized at our next communion. Also, in the other churches, there are hopeful subjects who are expressing the desire to become united with the people of God.—We endeavor to be careful in admitting members, and receive none into full communion until we have evidence that they are truly "born again."

Persecutions from the Romanists have, in a great measure, subsided during the past year, so that we have reason to believe that our Mission is receiving a much more favorable appreciation than formerly. The cause of Protestantism and the Bible is now firmly rooted in Northern Mexico, and we have every encouragement for going forward to take this whole land for Christ. Our work is assuming proportions which demands an increased number of efficient agents. The native laborers (about fifteen in number) are doing a good work; yet they require constant supervision, and we want more leading minds for giving direction and instruction. Three colporteurs were sent to San Luis Potosi last summer, and although they encountered much difficulty on account of robbers, and persecutions from the Romanists, yet they left a strong Protestant impress, so much so that we have received two or three urgent requests from the people to send a man who might remain permanently in that fanatical city. San Luis Potosi, which is situated on the dividing line of Southern and Central Mexico, has been regarded as the most bigoted city in Mexico; and if we could succeed in planting a permanent Protestant Mission there, it would be an important acquisition. Nothing hinders us but the want of a suitable man. We have native evangelists, but we do not think it prudent to send one, or even two, at so great a distance. Rev. Mr. Beveridge and Rev. Mr. Park are fully occupied in our more immediate field, and cannot be sent at present. If it is possible for the Society to send two more efficient laborers immediately to this field, it would be very timely and judicious. We wish to plant our stakes at our utmost boundary, and then fill up all intermediate and important points as rapidly as possible. Such is the pressing nature of the work that we require missionaries who are already familiar with the Spanish language, but if it is not possible to obtain such, please send those who may feel an interest in Mexican civilization, even though they may have to acquire the languags after their arrival. The fact is indisputable, that we want more help from abroad for Mexico. The providence of God is clearly pointing out our work and our duty. The field is already white for the harvest, but the laborers are few. May He, who has all hearts in his hands, incline some of those whom He has called to preach His Gospel, to look with pitying eye upon the perishing souls of Mexico. How long shall the Macedonian cry pass unheeded by those who have heard and accepted the command—"Go, teach all nations"! Mexico surely

comes within the bounds of that command, and her call presses with emphatic force at this time of God's special mercy to her. The coming year must witness an enlarged plan of operations in this long neglected country. We are endeavoring to open several new Missions within a hundred miles of Monterey, and have already sent men to prepare the way, by circulating evangelical reading, collecting congregations, and planting Sunday and week-day schools. The schools we find to be great auxiliaries, and have endeavored, during the past year, to plant schools wherever there was an opening for Protestant labor. The means to do this has been furnished by Sabbath-schools and Young Ladies' Institutions of the United States.

I hope their interest will be continued for the coming year, and that the means, instead of being diminished, may be greatly enlarged. Our native evangelists and colporteurs have received, too, their entire support from ladies of the U. S., and I trust their interest may not wane. These noble-hearted Christian ladies came to the rescue at a time when general indifference and even repugnance prevailed towards Mexico and Mexicans, and I feel confident they will not now desert the cause, while the Saviour is giving such evident testimonials of His approbation of their labors of love in behalf of souls for whom He died.

I cannot close this letter without again acknowledging the manifest blessing of Almighty God during the year which has just passed. The reinforcement of our Mission, by two efficient agents, Rev. Mr. Beveridge and Rev. Mr. Park, just at the time when most needed, and the wisdom and energy with which they were enabled to conduct the work at the important juncture, demands special thanks to God. I think we can truly say, "Thus far the Lord has helped us."

CADEREYTA.—REV. MR. PARK.

In September, our congregation commenced to increase, and a spirit of inquiry was awakened. In October, I received three, in December two, and on the first of January three more, making eight in three months, with two who had withdrawn for a time. Probably five others will be received next month, and three more of those withdrawn have expressed the desire to be received back. Our congregation on the last Sabbath numbered more than fifty, who gave strict and serious attention to the Word. For these and other reasons we have great cause to rejoice and praise the Lord for his goodness to us in the year past. Many other places are now asking that we will send some one to teach them the way of Life. One large village, thirty-five miles distant, has driven out the priests, and now beg for a teacher of the Gospel. There is great need of four or five more good men with the means to support them, as the work is increasing very rapidly on our hands. Pray for us, that our strength may not fail, and that our preaching may be accompanied by the Holy Ghost.

CITY OF MEXICO.—H. C. RILEY.

There are now fifty-three evangelical "congregations" (as they call them here) in this part of the country. Two church edifices have been opened for Protestant worship in neighboring towns. The Gospel work is moving on with marvelous power and rapidity. New congregations are being gathered. In spite of all difficulties, and there have been many, the blessed results conclusively show that Jesus is gathering a people for Himself in this land, and reigning in many converted hearts

Fifty-three evangelical congregations ought to be supplied with books and tracts. Christian young men, connected with them, ought to be educated for evangelists, places of worship ought to be prepared for many of the congregations, assistance ought to be rendered in the way of funds to some of the leaders in this Gospel movement to enable them to devote all their time to Gospel work.

The crystalizing of the real religious element in Mexico is going on rapidly about that solid centre—an open Bible. In spite of every obstruction by priests, infidels, and others, more than forty con-

gregations of Mexican men and women—twenty-three of them in the City and Valley of Mexico alone—meet every Lord's day to search the Scriptures and worship God through the one only Mediator. Two special features mark this work : 1st. It originated from within, rather than without. Its rapid growth and results are traced more to God's working, and a deep, conscious, spiritual hungering among the people, than to any mission from abroad. And still this last came in as a necessity. It was the office of faithful men and women to bring and break the "true bread" to these prepared hearts. 2d. It has been a work among the common people. Some years since we heard of one hundred or more priests leaving the Roman Catholic to organize an Evangelical and Mexican church. They seem to have disappeared. But here is something that begins and spreads among the people. This can proceed from no mere ecclesiastical dissatisfaction or official pique. It means spiritual hunger. Says one, writing from there : "Very many, on rejecting the Roman Church, abandoned also the Gospel, from not understanding it ; but did so with deep sorrow, for they felt a void in their hearts. Many among them, and others who from ignorance continued in the Roman Church, on entering our houses of worship are often moved to tears of tenderness and joy on being able to speak directly with God as a loving Father, without the mediation of any of the semi-gods of Rome, or of those who have tried to usurp the name of priests—a name belonging to Christ and his people. Blind, indeed, must one be not to see that the great movement here is really among the people."—*Independent.*

Cincinnati.

MISS PURLIER.

[A touching story, which we hope will not be passed over.]

However diligent and well purposed, my work is marred greatly. I need more wisdom and love, and especially the wisdom of love. The daily distribution of tracts, papers and books continues, and prejudice against the truth more and more gives way. Parents as well as children ask for the Sabbath paper, tracts and kindred publications. The Bible can be read and prayer offered in many families, but in this wisdom is needful. Protracted visits are unwelcome to the laboring poor. The mother cannot always leave her work, her hurried preparations for a scanty dinner for her children, or the cradle of her sick child, to listen to a lecture. But words of cheer and sympathy, and a trifling charity without ostentation, with a hearty 'God bless you,' are always welcome. Visits have been mostly confined to those females where poverty is added to illness. In one house the mother will go with her children to church if a bonnet can be procured. Another, sighing for the way of Life, must have a more decent dress. The tall girl, who asks for light, is without shoes ; and those boys, almost young men, would attend the Sabbath-school, but they have no decent outer garments. All these things can be dispensed with at the confessional, tho' indispensable in a Protestant church. Is it strange that thousands of the poor neglect the means of grace?

Then my school must be cared for, and each dear child invites me to the home, and I cannot refuse. There I often find sickness, sometimes want, and always open hearts, and some parents press on me substantial tokens of their good will to the school. Some of the scholars are excellent Sabbath-school workers, and labor hard to gather children into the Sabbath-schools. They are now preparing a little festival by their own contributions. Good things will be small in quantity, but the Blessed One may bless and brake the morsel, and thus it will become a feast. So the month has passed, witnessing much distress of mind and body, asking little charities, here and there, for the sick and dying, working hard to procure the same when Charity would not listen. Distributing liberally God's blessed Word, reading and praying where I might, sometimes cheered with hope, occasionally smiling, but oftener weeping. Pray that God's grace may rest upon me and my poor efforts.

Italy.

POPISH AND PROTESTANT SCHOOLS.

Several of the towns in Italy have been roused by the evil effects produced in the minds of the young through the instructions received from the priests in the public schools, and have decided henceforth to prevent all religious instruction from being given in these institutions. At a meeting of the municipality of Forli the following resolution was lately adopted:—"The Municipal Council, considering that it is not their duty to become the interpreter of any particular religion in their schools, considering that the dogmatic teaching of religion does not come within the range of civil duties, and interferes with the liberty of conscience, resolves that in the schools under the superintendence of this council all religious instructions shall henceforth cease: and a course of instruction on the rights and duties of men as citizens be substituted." Similar resolutions have also been passed by the municipality of Bologna, &c.

In the Evangelical schools, on the other hand, religious instruction is imparted to the pupils, unmixed with the superstition and bigotry which characterize the teaching given by the priests and Jesuits.—Some of these schools are very numerously attended, and impart an education which may be very favorably contrasted with that which is given in the communal schools. At Naples, for example, a *fete* was given to the children attending the Evangelical schools, and it was found that upwards of four hundred boys and girls were present. It took place in a large hall, hired from the municipality for that purpose. Although these schools partake of an entirely missionary character, yet the parents are not deterred thereby from sending their children. This is proved by the fact that since one of the schools was transferred to the mission building in connection with the Presbyterian Church, the number of pupils has increased from 38 to 109, and there is every reason to believe that this increase will become greater when the building is thoroughly finished, and complete arrangements for carrying on the work have been made. In Leghorn there are now six Evangelical schools, attended by about 300 children (only 63 of whom are Evangelical, the rest being Roman Catholic), while a seventh is about to be opened in a part of the town where no Evangelical school has yet been planted. In Florence there are Evangelical schools in connection with both the Waldensian and American churches, each of which is attended by about 120 children. In Venice there are day-schools and a Sunday-school attended by more than 100 children, who, at the *fete* which was given to them about the beginning of the year, gave such proofs of intelligence and moral training as delighted the large congregation that filled to overflowing the church where the meeting was held. Similar information could be given concerning the schools that have been opened in Palermo, Milan, Turin, Elba, etc. Too much stress cannot be laid upon this part of missionary enterprise, because not only will these children form part of the future Italian nation, but by repeating the lessons which they have to learn for school and the instruction which they have received there, they influence for good their parents and friends.

India.

BRAHMOISM ENDING IN COMTISM.

Among the more educated classes, the year has been marked by the growth of Comtism and materialism. In former years young men were glad to find in Brahmoism a religion which promised to be at once national and pure, without being either superstitious or strict. They hoped through its means to be Hindus without being idolaters, and to oppose a moral front to the holy demands of Christianity without committing themselves to a breach of caste and isolation from the life of native society. But, as was always foreseen, such a promise proved delusive. The Brahmoism that insisted on being national, and therefore indulgent, was found utterly weak, and presently became contemptible; while the Brahmoism which was pure became a burden too hard to be

borne, demanding a sacrifice almost as tremendous as the Gospel requires without supplying the strength to endure it. The consequence was, that the tidings of a philosophy which ignores the supernatural, sanctioned by such intellects as John Stuart Mill, was received as a Gospel which makes free. And neither the conservative Brahmos under Babu Debendra Nath Tagore, nor the progressive school under Babu Keshub Chunder Sen, had any real power to resist the shock. Christian Europe had supplied a system which made room for the facts of the past, while it offered perfect freedom from all religious obligation for the present and the future. Comte's law of the three stages was answer enough to the demands of either Brahmoism or Christianity. It is true the progressive Brahmos have, with the most praiseworthy exertions, built for themselves a small temple; but it is also true that they are as nearly as possible Christian Unitarians, and are viewed by their countrymen with increasing suspicion. Rev. J. Weland.

A CONSISTENT CHRISTIAN—SCOFFERS SILENCED.

Mr. De Riemer, writing from Batticotta October 10, 1870, notices a case in which a native professing Christian had yielded to temptation, laboring on the Sabbath to preserve Palmyra fruit, which needs attention every day, as it matures. He then says: "Another Christian acted quite differently. Old Paul, of Caradive, has fruit of this kind (Palmyra), and he refused to prepare it on the Sabbath, though all his neighbors thought him silly enough. But it appears that none of Paul's prepared fruit has spoiled by damp and mildew, while most of his Sabbath-breaking neighbors have had serious losses.

"This same Paul is very exemplary as a Christian in all respects. Some educated men, who long since turned their backs on Christ and the Church of which they were members, recently ridiculed him for his religion, spoke sneeringly of missionaries, as fools and deceivers of the people, and proposed their infidel objections to the Bible as a book of fables. He calmly replied that he had not learning sufficient to answer their objections, but one thing he did know, namely: that in former times he was a troublesome man, going about from house to house with the express purpose of keeping people in trouble, stirring up strifes, originating stories and scandal, and doing his best to perpetuate lawsuits. 'But now,' said he, 'since I began to read the Bible and pray to Jesus, I have become a changed man, and have thoughts of love and kindness toward my neighbors. Of these facts I am sure, and you who know me, know this to be true.'

"His adversaries were completely foiled, for they dare not contradict his statements. But wishing to impugn his motives, they asked, 'How much do the missionaries pay you, Paul?' 'Nothing,' he replied. 'Well, how much are you expecting to get from them?' 'Nothing but kindness.' 'Well, why did you quarrel with your brother about some land, Paul?' 'I can only say that *that* difficulty was not one of *my* making. More than that, if I had not been a Christian I never should have yielded all my just claims to that property rather than continue a quarrel, which would trouble me more than the loss of the land.' 'Why, Paul! did you do this?' 'Yes, friends, I did do just this.'

"I need not add that the scorners found the faith and conduct of a simple child of God more than they could contend against. This incident I had from one of the catechists who heard the talk."

Respecting the "annual convocation" of missionaries and native Christians at Ondooville, on the 6th of October last, Mr. De Riemer writes: "It was a meeting of unusual interest. The great events of the times in which we live gave the speakers great range of topics, and they seemed animated with unwonted interest. Pastor Rice [native] gave a glowing account of the Sandwich Island Jubilee; Mr. Stickney [native] reported the Lord's work in China and Japan; Mr. Snell [native] depicted the progress in Turkey and

Syria; Mr. Arnold [native] deeply amused and interested his audience by suggesting the wants of the native Evangelical Society. Father Spaulding was ripe to represent the troubles of that greatest of all blasphemers, *The Pope of Rome;* Pastor Asbury [native] told us of wonderful things in Madagascar; and Bro. Howland concluded with a reference to the interesting spiritual condition of American churches. These exercises, interspersed with prayer and singing, kept the best attention of the great audience of Christian people from all our field. The services concluded with the Communion, which seemed unusually solemn to me."

WHAT SCHOOLS ACCOMPLISH.

It is only about three-quarters of a century since Protestant missionaries first entered India with the Gospel, and what have they accomplished? There are in India to-day not less than two hundred and sixty thousand Protestant Christians, two thousand native preachers and catechists. There are twenty-five missionary societies, and perhaps more than that number of missionary presses sending out Bibles in all the languages of India, and sending out tracts, newspapers, and magazines in the language of the people everywhere. There are two thousand boys' schools and eight hundred girls' schools, and one hundred thousand boys and thirty thousand girls in those schools; and let it be remembered that every one of those schools is a Christian school. Do you mean to tell me that all those schools, in which so many children are reading the Bible from day to day, are accomplishing nothing? Just before leaving India I went into my own school, composed of over one hundred little boys from six to fifteen years of age, and I said, "Boys, I would like to know how many miracles of Christ you can mention?" Immediately one little lad cried out, "Christ opened the eyes of the blind man:" another, "He raised Lazarus;" a third, "He healed the leper." In three minutes every miracle that I could think of that is on record concerning Christ had been mentioned by those little boys. I have heard those little fellows recite whole chapters from our Church Catechism, and that is more than a good many of our boys and girls can do. Do you mean to tell me that all this amount of Christian truth that is being dropped gently and silently, yet certainly, into the hearts of those children is in vain?

In connection with those schools there are self-supporting Churches. I know what we are doing as yet is a preparatory work, but in the older missions there are self-supporting Churches. In one of these is a self-supporting Church composed of two hundred members, all of whom are poor. They contribute eight hundred and fifty dollars for the support of the Gospel, and the first convert has given all he owned, his little property and house, in order that there may be a flag for Jesus in a city where so many are raised for Hindooism and Mohammedanism. Brahminism is losing its power! A learned Brahmin professor in one of the colleges of Bombay, says: "I am persuaded that Hindooism is sick unto death and must fall; but let us minister to it as best we may while life remains." Everywhere the Hindoos themselves are beginning to realize the great fact that Hindooism is a lie. A learned writer, a Hindoo, one of the members of the Asiatic and Bengal Society, says that the introduction of Western literature (and Western literature means the Bible) very generally has done more to destroy Brahminism than the sword of Mohammed. Says he, "No one now goes to the Brahmin to ask for literary assistance or spiritual guidance. He is looked upon as an empiric, a mountebank, and a wise acre." While that is not strictly true of all the people, it is true of hundreds and thousands who have woke up at last from the sleep of ages. But what do we require? We want the sinews of war; we want men and money. REV. J. D. BROWN.

China.

SORCERER AND OPIUM SMOKER.

THE Spirit of God arrested him in one of our chapels and brought him a humble suppliant at the feet of Jesus. He became truly converted, and we did not

hinder him from going down to his own people and telling them of the great change that had been wrought in him. In one place he was stoned; but, instead of being discouraged, he went out into the next village and commenced preaching there. In one of those villages he was arrested and put in prison, and while the crowd was gathered around to see this man who dared to preach a foreign doctrine, he preached Jesus. He was brought before the magistrate on some charge and sentenced to receive two thousand lashes. He received that sentence all at one time, the Chinese whip having three hard leather thongs, each stroke of the whip counting three strokes. That man was carried back to Foochow unable to walk, groaning with intense agony. Our physician there said he never saw such a case of whipping in which such severe bruises were received. Lying in agony and restless in body, he said, "O, my soul is in peace! Jesus is with me." He would say to his unconverted friends, "O, come to Jesus! he can make your soul peaceful when your body is in pain; he can take you home to heaven when you die. Come to Jesus!" That was his talk while he lay there helpless on his back. As soon as he could walk, he wished to go back to where he had been so cruelly treated and preach the Gospel there.

He did not ask for a change of appointment; he did not want a transfer to some more agreeable locality; he was not afraid of Satan or the emissaries of Satan. Right there he preached again the tidings of salvation. Over that district he has been blessed of God, that four hundred souls look to him as the instrument, under God, of their conversion. When he had fully preached the Gospel there he went to another region, and there he is successful in preaching and in bringing souls to Christ. He went to the Island of Lamyit, and some of the people said, "We know about these doctrines; they are nothing strange to us; come up to our houses and we will show you." They showed him the Gospel of Matthew and of John, and other Christian books, and said, "We have had these books thirty years." One of them said, "My father gave me this book, and told me there would be people who would come and explain it to me; you see I have a new cover on it." Now what was the result? I told you that in Foochow our missionaries had to labor ten years before there was a single convert to their labors. On the Island of Lamyit, where this good seed had been sown, in six months after Ching Ting went there we had sixty members connected with our Church, and to-day we have one hundred and thirty on that island, and the number is increasing. Thirty years before, in the year 1833, Dr. Medhurst had gone up the coast in a Chinese junk, scattering Christian books. The people were glad to receive them, and that seed sprang up into a glorious harvest when the living preacher came with the message of Christ. So we find it all through our work. We see as clear as sunlight that no effort put forth has been in vain. When we penetrate into the interior, oftentimes while preaching there we find copies of books that were distributed years before, which prepared the way before us. Sometimes we find people who say, "Twelve years ago we heard missionaries preach in Foochow; we became satisfied that idolatry was all vain; we have not worshiped idols in all these years." Such instances are very numerous. The people's confidence in idolatry has been weakened. and when the living preacher comes among them with the truth they listen to him cordially, and are ready to come into the fold of Christ. I must tell you how some native preachers manage, that you may see that Chinese Christianity is taking its own form, as native men, under God, are working it. On the Island of Lamyit they have made pirates. While one of them listened to Ching Ting's preaching he became convinced that Christianity was true, and asked that prayer might be offered for him. He said, "I believe all that preaching is true; I am going to give up my piracy now; I will never go out in a junk to seize other junks; I will stop it all right away; but there is one little matter I think I must retain. I think it

will be right for me to retain it. You know that two days in the month—the 15th and the 30th—we have a special arrangement with the people. We used to steal their fish all the time, and we were constantly having trouble; but they promised if we left their nets alone that we should have their fish on those two days. That is an argument, a treaty, and I think it is right for me to take those fish." If he had come to me in that way I very probably would have said, "You are not right, my friend; you must go back and make up your mind to give up all this wickedness, or you cannot come into the Christian Church." Perhaps that would have discouraged him. But Ching Ting sagaciously said to him, "Well, my friend, I am glad you are going to give up your piracy; that is a good step; I think if you will pray and look to God he will help you. I will put your name down as a probationer in the Methodist Episcopal Church." And that probationer in our Church was taking fish on the 15th and 30th of the month from the poor people of the island. It was not three weeks before that man came to Ching Ting all broken down, and the first words he said were, "O, this fish business is all wrong. I have no right to the people's fish; it is wicked; I must give it up; I will give it up now." In due time he was received into the Church in full membership, and he is one of our strong and faithful men, as earnest a Christian man as you will find anywhere. If you should ever have a lay delegate from the Conference in China to the General Conference in America, I do not know but that he is as likely to be the man as any other.

Let these instances be enough to prove to you that there is real Christianity in China.

Rev. S. L. Baldwin, *Meth. Missy.*

EDITORIAL NOTES.

In his "Studies in Church History," Mr. H. C. Lea, of Philadelphia, to whom as a historian Dean Milman accords a foremost place, speaks of Baluze (p. 88) as an author "in modern times whose orthodoxy is admitted." He cites p. 335, the identical anathema recently printed in the Independent, Christian Advocate, and other papers, from "Baluze II. 469–7, as the curse of Ernulphus, well known to all Shandeans."—Mr. Lea adds: "Sterne probably obtained it from Spelman (Glossar. s. v. Excommunicatio.") This anathema Mr. Lee affirms to have been a general form of malediction for ordinary malefactors about the tenth century. He follows (p. 337) with another of the same tenor, though not "quite as formal and precise in its details of cursing"—"launched about the year 1014 by Benedict VIII. against some reckless vassals of William II., Count of Provence." This latter anathema is quoted from Benedict P. P. VIII., Epist. 33. (Migne's Patrol. T. 139, pp, 1630–2.) The actual use of this form of anathema by Pius IX. against Victor Emanuel is a fiction, but the "*Infallibility*" of course makes that old anathema in its spirit and form *perpetual*, and fairly includes its elegant details in the substance of the more general "*Major Excommunicatio*" issued by the Pope against the King and his abettors, the Italian people and army.

Father Hyacinthe has issued a remarkable Appeal to the Catholic Bishops of the world, in which he boldly charges upon the Vatican Council a fresh mutilation of the sacred body of Christ, in hands, heart, and feet. "The wound in the right hand, the hand which holds the light, is the hiding of the Word of God." That in the other hand is "the oppression of intellect and conscience by the abuse of hierarchical power." "The spear-wound in the heart is the celibacy of the priests." "The last wounds of the Church, that cripple her feet when she would rest upon the earth, are these: Worldly policy and superstitious piety."

In this bold and manly paper, the ex-priest and preacher of Notre Dame has taken a stand outside the Roman Church, and pledged himself before God and man to a new Reformation in the very heart of the Catholic Communion. May the Spirit of Truth gird and guide him in the work to which he seems to be called of God.

One of the most conclusive proofs of the unity of Romish rule in this country, and of its universal acceptance by the laity, was given recently in Brooklyn. On the same Sunday evening (Feb. 5), mass meetings, organized precisely as political meetings, were held in all the R. C. churches, at which resolutions were passed, speeches were made by priests and laymen, and addresses of sympathy with the Pope in the overthrow of his temporal power were signed. One of the Brooklyn papers gives the proceedings in nine columns of solid type. Nothing of moment was added to the points presented at the Bishops' meetings, contained in our last number. The only notable difference was in a certain violence of expression on the part of the speakers. The terms "plunderer," "infidel robber," "sacrilegious wretch," and their equivalents, were freely applied to Victor Emanuel, alike by priests and laymen. Threats of forcible interference were hinted or openly expressed. It is worthy of note, however, that some "noes" were heard when the question was taken upon the address.

We call attention to the extracts, given at length in this number, from the letters and addresses presented at the great New-York meeting in sympathy with Italian Unity. In connection with the admirable point made by Mr. Greeley, it is worth while to cite the following action of the State Legislature, December, 1847:

"That the Legislature of this State have regarded with deep solicitude, and unbounded admiration, the efforts of Pope Pius the IX., to ameliorate the condition of the Italian people, to emancipate them from the political thraldom under which they have been crushed for centuries, and to bestow upon them the incalculable blessings of national independence and constitutional freedom. That no spectacle of more intense interest can be presented to the philanthropic mind than the struggles of a down-trodden people to burst the shackles of despotism, whether foreign or domestic, and to regain their long lost liberties. That the hearts of all who love their fellowmen will throb in sympathy with the noble exertions of the Roman Pontiff, and will join in aspirations to Heaven that he may be guided," &c.

In this connection we gladly quote the noble sentiments of the Rev.

Thos. Farrell, a R. C. priest in New-York city, expressed in a letter to the promoters of the Italian Unity meeting :

The people, too, of every country and of every creed, have so long been persecuted on account of religion, that they do not understand our theory and our practice of civil and religious liberty. When they come to understand and practice it the world over, one of the great causes of human misery and oppression will be removed forever. That all men throughout the world may soon enjoy civil and religious liberty and equality before law is the sincere wish of Yours, truly, THOS. FARRELL.

THE unreasoning arrogance of the Romish claims, and the absolute identity of all the terms in the Romish syllogism of doctrine, have rarely been put in so few and pointed words, or in so innocent a way, as in the subjoined statement of the New-York Tablet, professedly disclosing the secret of unanimity concerning the temporal power:

"There is no difference of opinion among Catholics on this subject, *for we do not allow any difference on such questions.* The decrees of the Church forbid it. Whoever maintains contrary opinions cannot be a Catholic. This may be arbitrary, and is so. Truth is arbitrary, and this is truth. No Catholic can maintain an opinion opposed to the temporal power of the Pope."

Another equally interesting citation we make from an address of the R. C. Bishop of Virginia at *his* mass-meeting in Richmond. It *seems* to run in the face and teeth of that fundamental truism of our American Constitutions, first introduced in the Declaration of Independence, that "governments derive their just powers from the consent of the governed." "The Reformation," so affirmed the speaker, "had given birth to the *heresy* that the people are the source of power, but it was now becoming every day more apparent that the people cannot be governed by their own consent."

THE "Child's Paper" ("Ephemeris Ton Paidon"), conducted by our missionary, Rev. M. D. Kalopothakes, in Athens, appears with the new year in a fresh and beautiful dress. Mr. K. has been fortunate enough to secure the valuable aid of Mr. J. S. Dewar, a Scottish gentleman, heretofore an agent of the British Bible Society, in supervising the printing and publication of the Star of the East and the Child's Paper.—Mr. and Mrs. Kalopothakes are now on a brief visit to this country, and are seeking successfully to interest our churches and helpful friends in the details of their expanding and hopeful work. From Mr. Constantine also we are happy to report great and encouraging success in all departments of the work in which he is engaged. These two brethren, native Greeks, are thoroughly qualified for the service to their countrymen to which they have devoted their lives. They stand almost alone in Greece, as representatives of a pure Gospel Christianity, and their work peculiarly demands the prayers and the offerings of American Christians.

A Christian gentleman of moderate means, in Baltimore, said to Dr. William Butler, our Secretary for the M. E. Church, a few days ago :

"I have read 'The Christian World' for fourteen years past, and I feel so deeply

interested in your work, as a result of my reading, that I have been considering what can I do to aid it. I have come to the conclusion that I must give you at least $50 per annum, and here is the first year's subscription."

LITERARY NOTICES.

BOOKS.

THE TESTIMONY OF THE CATACOMBS AND OF OTHER MONUMENTS OF CHRISTIAN ART, *from the Second to the Eighteenth Century, concerning Questions of Doctrine.* By Rev. W. B. Marriott, B. D., F. S. A. London: Hatchards, 187 Piccadilly.

Of the large number of valuable publications issued by the Hatchards, bearing upon the religious questions of the day, especially the Protestant issue with Romanism and Ritualism, we regard this volume as surpassed by none in either worth or interest. The evident result of original, thorough, and candid study of primitive Christian Art by an eminent Christian scholar, written in kindly and dispassionate spirit, it conclusively shows that these great facts of Christian antiquity bear uniform testimony in direct antagonism to certain essential dogmas and practices of the Romish Church. The First Part exhibits in abundance of detail (with many facsimilies of authenticated inscriptions and pictures) the gradual development of the cultus of the Virgin Mary. The Second Part, in like manner, traces the evidence of the Monuments of Christian and Mediæval Art with reference to the supremacy claimed for the See of Rome. The Third Part presents an investigation of the Inscription found at Autun thirty years ago (with an exact photo-lithographic reproduction of the writing) in its bearing upon the Sacraments of Baptism and the Lord's Supper, and upon the State of the Believer after Death. A full appendix follows, condensing information of great value relating to the subject-matter of the several parts. We strongly commend the volume, itself a model for beauty of execution, to the study of our own Christian scholars, and shall be happy to forward any order to the publishers for the work.

VICK'S ILLUSTRATED CATALOGUE OF SEEDS AND FLORAL GUIDE for 1871, is a pamphlet of 100 pages, elegantly printed on tinted paper and illustrated with three hundred fine wood engravings and two beautiful colored plates. Address James Vick, Rochester, N. Y. Price 10 cents.

SIX BOOKS OF THE ÆNEID OF VIRGIL, with Explanatory Notes and Vocabulary. By Thomas Chase, M. A., Professor of Philology in Haverfort College, &c. Philadelphia: Eldridge & Brother. $1.25.

One of Chase and Stuart's Classical series, beautifully printed, and well bound; with a Vocabulary, extensive and accurate. It has instrucive remarks upon classical versification, and an Index of proper names, and a Metrical Index. It is a thorough class book.

FIRST LESSONS IN COMPOSITION. By John S. Hart, LL.D. Philadelphia: Eldridge & Brother. 90 cents.

This is the first of a series, by a master in the art of teaching, upon a subject of vital importance, yet, strangely enough, one which has been thus far practically ignored in all our schools of every grade. Training in Composition, that is, *in the practice of orderly thinking and correct expression of thought*, should manifestly be begun with reading and writing, and carried on, day by day, from the acquisition of rudimental knowledge through all the years of subsequent study to the entrance upon the actual work of life. Much as Prof. Hart has already achieved in the substantial interests of education, we set the highest estimate for value upon his work in these seemingly simple yet most admirable and elaborately wrought volumes. If our teachers in school and college, could be induced to give just attention to this most essential matter of daily training in right thinking and expression, in accordance with the views and detailed methods set forth by Prof. Hart, *the* great and universal *defect* in practical education would be remedied, and the next generation would come forth far more thoroughly equipped for every position and duty of actual life.

QUARTERLIES.

SYNOPSIS OF THE RELIGIOUS QUARTERLIES FOR JANUARY.

"It is our solemn belief that there is no way in which those who have money to give for the propagation of the Gospel and the effectiveness of ministers and missionaries, can do a better service than in providing that none shall be prevented through poverty from regularly receiving one of our standard Christian quarterlies." To put this declaration, by a writer who thoroughly apprehends the value of the literature he commends, into a more emphatic and practical form, we say to every lay reader, Let your own pastor or some missionary preacher receive at your hand one of the Quarterlies whose contents are here noted. As a token of personal interest, and as indicating a helpful appreciation of his worth, no uncostly donation will be more valued by him.

The Biblical Repertory and Princeton Review. Edited by Drs. Hodge & Atwater. New York: C. Scribner & Co. $3.00. Its nine leading articles

are :—Quarterly Reviews : their Province and Function, Rev. L. H. Atwater, D.D.; Responsibility of Society for the Causes of Crime, Rev. J. B. Bittinger, D.D.; Proposed Revision of the English Bible, Prof. C. W. Hodge, D.D.; The Philosophy of Civil Punishment, Walter H. Lowrie, LL.D.; Preaching the Gospel to the Poor, Rev. Charles Hodge, D.D.; Jonathan Dickinson and Dickinson Hall, Rev. J. O. Murray, D.D.; The True Sources of Literary Inspiration, Prof. J. C. Welling, LL.D.; The Theology Taught and Preached by Christ; and The Temporal Power of the Pope, Dr. J. M. Macdonald.

The American Presbyterian Review. Editors: Henry B. Smith. D.D., and J. Sherwood. New York: J. M. Sherwood, 26 Bible House. Contents: The Primitive Greek Religion, Prof. Taylor Lewis; Civil Law in Social Reform, Prof. John Bascom; The Social Contract, Prof. E. H. Gillett; Calvinism in the English Reformation, Prof. Wm. Blackburn; The Order of Salvation (translated), Shroder; The Dead Sea, Brit. & For. Evang. Review; and Ministerial Provision, the last an exhaustive discussion of a momentous theme, which we trust will be quoted freely in all the religious weeklies of the land.

The Congregational Review. Editors: Rev. Drs. Chapin, Magoun, Bartlett, Nichols, and Savage. Chicago: G. S. Savage. Contents: Wayland's New Mental Philosophy, Rev. G. F. Magoun, D.D.; Church Music, Rev. J. T. Tucker; F. W. Robertson, by Rev. A. S. Chapin, D.D.; Definite Preaching, Rev. S. L. Blake; The Academy in its relations to the College, Prof. H. K. Edson.

The Christian Quarterly. Cincinnati: R. W. Carroll & Co. $3.00. Contains five articles, as follows: I. What is Sectarianism? II. The Genuineness and Authenticity of the Gospels. III. Classic Baptism. IV. Indolent Preacher. V. Fiction. With Literary Notes and Foreign Literature.

The Bibliotheca Sacra and Theological Eclectic. Andover: W. Draper. 41st year. $4.00. As appears by the title, the Theological Eclectic is united with the Bibliotheca. The new volume commences in this number with a rich table of contents: I. The Protestant Sisterhood, Rev. Francis Watton, D.D. II. St. Patrick and the Primitive Irish Church, Rev. Enoch Pond, D.D. III. The Incarnation; Prof. T. A. Reubelt. IV. What can be done for augmenting the number of Christian Ministers? Prof. E. A. Park. V. The Decline of the Religious Sentiment, Rev. J. H. Fairchild. VI. Cicero, and the Ciceronian Style, by the late George Shepard, D.D. VII. Origin and Significance of Jewish Sacrifices. VIII. Literary Intelligence.

The Methodist Quarterly Review. D. D. Whedon, LL.D., Editor. New York: Carlton & Lanahan. $2.50. Contents: Monumental Theology, Prof. Bennett. The Slavic Races, A. S. Long, D.D. The Logic of Infant Church-membership, B. H. Nadal, D.D. Mohammedanism in Western Africa. Prof. E. W. Blyden. The Problem of Babel. Prof. A. B. Hyde. Spectrum Analysis, Prof. E. Emory, The Rhenish New Testament, B. Hawley, D.D., in which its grave errors and imperfections are thoroughly exposed. Religious and Literary Intelligence, most carefully prepared.

The New Englander. New Haven: W. L. Kingsley. $4.00. Articles: I. Was St. Peter ever in, and Bishop of Rome? Rev. E. Harwood, D.D. II. The Pronunciation of Greek, Prof. L. R. Packard. III. Taine's Philosophy of Art in the Netherlands, Prof. J. F. Weir. IV. Causes of the French-German War. V. Prof. Porter's Book on Reading. VI. Relation of the Congregational Churches of the Northwest to Collegiate Education, Pres. Sturtevant. With full Notices of New Books.

MAGAZINES—For February.

Harper's Magazine. New York: Harper & Bros. $4.00. The following are the principal illustrated articles: The American Baron, by the author of "The Dodge Club;" Glass-Blowing as a Fine Art; Along the Florida Reef: The Bank of St. George, Genoa; Frederick the Great; An Examination of the Claims of Columbus; Editor's Easy Chair; Literary Record; Scientific Record; Historical Record; and Drawer.

Scribner's Monthly—conducted by J. G. Holland. New York: Scribner & Co. Contents; The New Mercantile Library, illustrated; The French Conquest of Lorraine and Alsace, illustrated; M. Baird; A Tartar Love-Song, R. H. Stoddard; The Story of a Valentine, E. Eggleston; Lauriger, F. Gage; Something about Baloons, illustrated, F. R. Tompson; Lucky Peer, illustrated, Hans Christian Andersen; the Haunted Ship, by an Old Tar; Madaline, Alice Cary; Weather-Telegrams and Storm-Forecasts, illustrated; Prof. T. B. Maury; Conference Wrong Side Out, Gail Hamilton; Wilfrid Cumbermede, George Macdonald; The Bondage of the Pulpit (Second Article), W. C. Wilkinson; Angélique Arnaud; Topics of the Time; The Old Cabinet; Home and Society; Books and Authors at Home; Etchings; St. Valentine's Day.

The Galaxy. New York: Sheldon & Co. $4.00. Lady Judith, Justin McCarthy; The Nether Side of New York; I. Private Detectives, Crapsey; Madame Vigee Le Brun, J. Durand; Overland, J. W. De Forest; Successful People, Titus Munson Coan; My Avenger, Lucy H. Hooper; Souvenir of Imperial Sovereigns, Donn Piatt; Mr. Lincoln and Three Friends in Council—A chapter from the Autobiography of Thurlow Weed; Mr. Black to Mr. Wilson, J. S. Black; Counsel; Vita Vitalis, R. Weeks; Ought We to Visit Her? Mrs. Edwards; Life's Answer, L. B. Moore; Drift-Wood; Scientific Miscellany; and Mark Twain's Memo.

Old and New. Boston: Roberts Brothers. $4.00. Contents: Old and New; Pink and White Tyranny, Mrs. H. B. Stowe; Porter—Humphreys—Harding, John A. Bolles; Raphael's Saint Cecilia, T. Davidson; Protoplasm Again, J. E. Cabot; A

Lady's Journey in Syria; Optimism, C. Palfrey; Translations, S. R. Calthrop; Before I went to Brook Farm; The Nearer Hemisphere, W. McLeod; An Eastern Story, Mr. H. L. Bostwick; Sorrento Papers, Charles D. Warner; Practical Atheism, C. H. Brigham; Letter from Gov. Andrew.

The Eclectic Magazine—Foreign Literature, Science and Art. New York: E. R. Pelton. $5.00. 720 large pages. Contents: The Future of France; M. Laveleye; On Progress, Froude; Bolivia and Brazil in the Amazon Valley; Trial by Battle; A Visit to Charles Dickens, Hans Andersen; The Modern Revolt; Richard Harris Barham; "Ingoldsby;" Why is Prussia Victorious? A Romance of Science; Modern Prussia; Marie de Mancini; Christopher Marlowe; The New Constitution of Germany; General Trochu; Literary Notices; Foreign Literary Notes on Science and Art.

Littell's Living Age. Weekly. 64 solid pages. $8.00. Boston: Littell & Gray. Nos. 1389 to 1392. Jan. 14 to Feb. 4. Among the contents are Castle St. Angelo, by W. W. Story; The Personal History of Imperialism in 1870; The Science of Nonsense; The Future of France; Browning's Poems; Louis the XIV. as a Matchmaker; The Arts of Destruction; American Literature; Wesley and Arnold on War; Some Recollections of a Reader; Life of Madame Beauharnais de Miramion; From an Englishman in Spain, "Pall Mall Gazette;" The New Constitution of Germany; Hellenism—Old and New, Henry T. Tuckerman; Prof. Shairp on Culture and Religion; The Highway of Cloud; Annette's Love Story, Julia Cavanagh; Moral Indignation as a National Characteristic; Mr. Bright's Resignation; Foreign Policy and No Policy; The Moabite Stone: The Records of the Venetian Inquisition; The Alabama Claims; The Titles of Books; The Nennig Inscriptions; The Ingoldsby Legends; The continuation of "Seed-Time and Harvest, or During My Apprenticeship," translated specially for the pages of this magazine from the "Platt Deutsch" of the favorite German author, Fritz Reuter; besides shorter articles and poetry.

Good Words. Edited by Norman McLeod, D.D. Philadelphia: J. B. Lippincott & Co. $2.75. Beautifully illustrated. Contents: The Sylvestres, M. D. Edwards; The Coolie, by the author of "Ginx's Baby;" The Estates; Coral and Coral Reefs, Prof. Huxley; "The Mist and the Rain," Alfred Tennyson; Thoughts on the Temptations of Our Lord, by the Editor; Michael Faraday, H. A. Page; Love in Winter; First Impressions of France and Italy, Nathan Hawthorne; German Miners, Dr. R. Angus Smith; the Dressmaker.

Our Monthly. Cincinnati: Pres. Magazine Co. $3.00.—The Mantle of Elijah; Leaves from the Note-Book of a Village Doctor; Alexandria of the Ptolemies; Prof. J. G. Moffat; Under the Yoke; Mrs. McNair Wright; Ancient Coins Found in Holy Soil; Dr. Robert Morris; The Scots in Ireland; Prof. M. Blackburn; The impending Reorganization of Eastern Europe; The Eye and its Structure; E. Williams, M.D.; The Life of the Prophet Hosea; Prof. W. Green. For Our Young People, the following articles—The Legend of the Canon Mountain; Battles of English History; The Battle of Hastings; The Frost Elf; Miscellany; Book Table and Gleanings.

Overland Monthly—Devoted to the development of the country. San Francisco: J. H. Carmany & Co. $4.00 per annum.—The principal prose contents of this number are: Salt-making in Alabama; The Rothschilds and Their Race; Coast Whaling, C. M. Scammon; Grave-Yard Literature; A New View of the Labor Question; The Night-Dancers of Waipio; Under the Dragon's Footstool, J. Ross Browne; How Jack Breeze Missed being a Pasha; A Chinese Primer; Grizzly Papers; "Ursus;" Current Literature.

The Manufacturer and Builder. New York: Western & Company. $1.50.—As usual, profusely illustrated, and replete with useful and interesting information upon fresh and timely subjects pertaining to the arts of construction and practical matters of the household.

Hearth and Home. Beautifully Illustrated. Full of interesting and valuable reading for Old and Young. A paper for everybody. Orange Judd & Company, 245 Broadway, New York. $3.00.—The same energy, and enterprise, and carefulness to secure reliability in every department, that has so long characterized the "American Agriculturist," and given it a name, and fame, and a circulation in the world, is evinced.

The National Sunday School Teacher. Chicago: Adams, Blackmer & Lyon. New York: Randolph & Co. $1.50.—Kindergarten and Sunday-School; Jesus the Christ, a Theme of Study; Robert Raikes; Truth by Thinking; Schools of Reform for Girls; How to Keep a Library, etc.

For the Young People.

Oliver Optic's Magazine; Our Boys and Girls Boston: Lee & Blanchard. $2 50. Additional chapters of the stories by Oliver Optic, Elijah Kellogg, and Sophie May; a story by B. P. Shillaber (Mrs. Partington), called "The King of the Coast; two humorous pieces, "The Household Ball;" "A Proverb Poem; an illustrated article, entitled "How they live in Alaska;" interesting editorials, historical and instructive articles, short stories, etc.

The Little Corporal—For Boys and Girls, and for older people who have young hearts. Chicago: Sewell & Miller. $1.50. A good number, containing: The Toy Nation, Mrs. F. Snow; The People in my Watch, T. K. Beecher; Uncle Bill's Second Letter; Search for the Holy Grail; Fish at Play; A True Story about Bees; Saint Valentine's Day; The Hard-Fought Battle; Art Amusements; Birds and their Ways; How Jimmy lost his Voice.

The Young Folks—An illustrated Magazine for Boys and Girls. Boston: Lee & Shepard. $2.50. The February number contains: Jack Hazard and His Fortunes, J. T. Trowbridge; Earthquakes and Volcanoes; Cracking Nuts (Poem); Kitty's Letter, H. B. Stowe; The Fairies (Poem); Meeting a Lucivee; Deb, E. S. Phelps; The Children's Choice (Poem), L. D. Nichols; Weeds and Words: Our Young Contributors; The Evening Lamps; Our Letter Box.

Good Words. Edited by Norman McLeod, D.D. Philadelphia: J. B. Lippincott & Co. Articles: The Princess and the Goblin, by the Editor; Pierre, the Milkmaid's Son; Lilliput Lecture on Trade; Distant Relations; At Home with the Pythons; The Village School Singing Lessons; The Boy who Lived in a Glass House, etc.

The Nursery—for Youngest Readers. Boston: J. L. Shorey. $1.50.—For its profusion of admirable pictures and equally excellent matter, this magazine for the very little ones finds universal acceptance wherever it goes. From our own experience, we can heartily commend it.

The Children's Hour. Philadelphia: T. S. Arthur & Sons.—Also an excellent and acceptable visitor to all intelligent children-readers, alike for its sensible character and choice illustrations.

The Young Folk's News. Weekly. $1.00. Philadelphia: A. Martien & Co. None more welcome or more ably filled than this weekly sheet from Rev. H. Reeves.

Bright Side. Chicago: J. B. Alden & Co. Monthly. $1.00. Tastefully printed and well made up.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 31*st January*, 1871.

MAINE.

Brandon. Rev. F. Tuxbury	$1 00

NEW HAMPSHIRE.

East Jaffray. Miss R. Law	2 00
Hanover. Ch. at Dart. Col., B. W. Hale, L.M.	42 75
Dunbarton. Cong. Ch., Rev. S. J. Bard, L.M.	12 57
Nashua. First Church	55 75
" Pearl st. Church	34 29
	147 36

VERMONT.

Norwich. Cong. Ch., in part	25 85
W. Charleston. Mrs. L. Barnard	1 00
	26 85

MASSACHUSETTS.

Taunton. N. Rand	3 00
Grandville Corners C. H.	50 00
Boston. Bloomfield M. E. Ch. add.	30 00
E. Taunton. L. Andrews, Home Missions	2 00
Marion. Hannah B. Cobb	1 00
Springfield. 1st Cong. Ch	59 61
" South Ch	35 53
" North Ch., Rev. R. G. Greene, L.D.	108 32
Norton. Mrs. E. B. Wheaton, to make J. R. Rogerson, A. A. Lincoln and E. Tibbots, L.M.'s	100 00
Long Meadow. Ladies' Ben. Soc'y	34 35
Chicopee. Second Church	36 17
Lowell. John street Church	10 60
Charlestown. Winthrop Ch., for Miss Rankin	68 00
Chelsea. A friend	50
Boston. J. O. L. Hillard	10 00
Grantville. A friend for Cent. Mex	15 00
Andover. A friend	50 00
Southbridge. M. Leonard for L.D.	100 00
N. Brookfield. T. Snell, for Cent. Mexico	10 00

MASSACHUSETTS—*Continued.*

Littleton. Cong. Ch.	10 85
Cambridge. North Avenue Cong. Ch	44 00
	778 93

CONNECTICUT.

Norfolk. Miss P. Beach	5 00
E. Woodstock. Cong. Church	12 50
Ekonk. Rev. Jos. Ayer	5 00
Woodbury. G. H. Atwood	3 68
Bridgeport. M. E. Ch.	10 00
Stamford. Pres. Ch	20 00
Sharon. By Rev. A. B. Bullions	7 00
S. Windsor. Sab. Schl. for Miss R.	30 00
Farmington. Cong. Ch	21 76
	114 94

NEW YORK.

Brooklyn. Classon Av. Pres. Ch	112 75
Brockport. Beq. of the late Mrs S. Bushnell,	399 40
N. Y. City. Mrs. R. I. Brown $30 gold and $25 paper, for Miss R.'s field	58 15
Poughkeepsie. 2d Ref'd Ch., for Cent. Mex.	10 00
Hudson. First Pres. Ch.	50 00
N. Y. City. J. L. Post $10; Prof. B. N. Martin $10; Bedford st. M. E. Ch. $60	70 00
Brooklyn. H. J.	50 00
Cuba. Pres. Ch	17 00
Brooklyn. Mrs. L. H. Foote	1 00
Sparta. 1st Pres. Ch	5 00
Mecklenburg. R. Tallmadge, M. D.	1 00
	784 30

NEW JERSEY.

Englewood. Pres. Ch.	412 30
Elizabeth. St. Paul's M. E. Ch., in part	64 25
Rahway. M. E. Ch.	7 16
Camden. A. C. Scovel	5 00
Beverly. Rev. Dr. Taylor makes Mrs. M. J. Daniels, L.M.	30 00
	518 71

PENNSYLVANIA.

Philadelphia. Miss A. Graham $2; M. Ross $5; Mrs. H. S. Tolland $5; Mrs. H. B. Leutz, for Cent. Mex., $100; Messrs. Farr, Mears, Junkin, Perkins, Vanuxum, Wigton, Thompson, Atwood, Rood, White, Cash, Carothers, Vansyckles, Clark, Cash, Sinclair, Trimble, Taylor, $5 ea.; J. Bayard $20; Mrs. Bayard $10; Gest, Perkins, West, Trowbridge, Bodine, McElroy, Hodge, Young, Allison, Benson, McGee, $10 ea.; E. P. Bodine $15; Mrs. A. Fullerton $20; Earp, Wylie, Brockie, Lillagore, $2 ea.; Harkness $4; Miss M. A. Longstreth $20 ..... 409 00
Germantown. Mrs. S. Harvey, Jr 5 00
Lawrenceville. Rev. E. D. Wells 10 00
Farmington Hill. Miss C. M. Close, for Rome, ... 50
Erie. First Pres. Ch 25 00
Philadelphia. Second R. P. Ch., Rev. W. Sterrett, D.D., L.M. 30 00
Bristol. Pres. Ch 29 28
Uniontown. Hon. N. Ewing 25 00
Norristown. Central Pres. Ch. add. $15; Geo. W. Rogers $5 ..... 20 00
Falls of Schuylkill. Pres. Ch., in part 4 00
Germantown. Rev. J. P. Leib 5 00
Mahanoy City. Pres. Ch 10 00
Murraysville. Pres. Ch 15 00

587 78

MARYLAND.

Havre de Grace. M. E. Ch. add. 2 00
Baltimore. Mrs. G. O. Manning $100; S. Appold $100; G. J. Appold $20; R. S. Buckmiller $10; T. P. Stran $5; B. F. Parlett $5; R. Turner $20; W. E. Hooper $25; Mrs. E. Cornelius, Miss L. Cornelius, Miss R. N. Crawford $5 ea; Mrs. M. B. Seager $2; W. H. Crawford $10; G. W. Corner $25; W. H. Stran $5; R. M. Dryden $20; J. S. Haggerty $10; Maj. J. Dryden $3; L. Jones $5; J. Bates $10; J. E. H. Boston $10; L. H. Cole, M. A. Thomas, $5 ea.; W. B. Walton $50; Rev. J. W. Randolph, W. H. Cathcart, E. T. Owens, A. J. Randolph, Rev. N. M. Smith, $5 ea.; Gen. J. S. Berry $10; C. J. Baker $50 ..... 545 00

547 00

MISSOURI.

New London. Mrs. E. Dodge 1 00

ILLINOIS.

Chicago. 1st Cong. Ch 168 45

INDIANA.

Greensburg. Coll'n by E. A. Edwards 11 75
Rising Sun. Mrs. Eliz'th Haines 12 00
Brazil. Pres. Ch. $11.25; Meth. Ch. $6.16 .. 17 41

41 16

OHIO.

Piqua. G. V. Dorsey, M.D., for Cent. Mex. 4 00
Medina. 1st Cong. Ch 27 00
Cincinnati. 1st Cong. Ch., for Miss R.'s field, 125 00
" Lane Sem. P. Ch. add., Babb & Cone $5 ea., W. D. Gotchell $2, Mr. Lea $1, Mr. Estep $5 ..... 18 00
Xenia. J. Durand in full L.M. 25 00
Columbus. 1st M. W. C. Ch 7 50
" " Trin. P. E. Ch., Mrs. Hubbard for herself and Mrs. M. N. Bliss, L.M.'s $40; Andrews & Hutchinson, $5 ea.; Mrs. Brown $3, Mrs. Randell $2, C. Fay, Mrs. Comstock and Geiger, $1 ea. 58 00
" 1st Pres. Ch. add., Mrs. Wormley $10, Mrs. J. L. Gill $25 for L.M., Mrs. J. G. Deshler $10, Mr. Gere $5, A. Backus and Mrs. Baird, $2 ea.; A. Thomas, Mrs. Long and Robinson, $1 ea.. ..... 57 00
Columbus. 2d Pres. Ch. add., Kingsbury, Brown and Mrs. Smith, $5 ea.; Libbey and Coit, $3 ea; C. Butler $2, Bell, Scarritt, Ferson, Putnam, How, Mrs Higgins $1 ea.; Mrs. Aiken 50c. 29 50
" 1st Cong. Ch., Rice & Sessions, $5 ea.; Burdell, Mahoney, Hotchkiss, Babbitt, $2 ea.; Herskezer, Twiss, Main, Clark, Smith, $1 ea; Mrs. Pollard 50c. 23 50
" Blind Asylum, Smend, Heyl, Bathgate, $5 ea.; Miss Bartlett $2, Mr. Linsley, Misses Emerson and Dickinson, $1 ea.; others $1 ..... 21 00
" Westminster P. Ch. add., Wright, Moodie, $5 ea.; Judge Bates $3, J. R. Cook $1, L. Backus 50c. 14 50
" Deaf and Dumb Asylum, G. W. Wakefield $3; Fay, Kinney, $2 ea.; Parks, Mrs. Westervelt, Misses Brundige, Noyes, Lathrop, $1 ea.; others $2 25 ..... 14 25
" Wesley Chapel, J. F. Harris 5 00
Greenfield. 1st Pres. Ch., in part 42 95
" 2d Pres. Ch., in part 12 00
" M. E. Ch 5 98
" Bapt. Ch 3 50
Lebanon Miss L. John 5 00
Cedarville. 1st Ref. Pres. Ch., W. H. Stormont, L.M., $10; W. M. Harbeson, C. Stormont, $5 ea.; others $52.34—makes S. Dallas L.M. 72 34
" 1st U. P. Ch., in part, Mrs. Campbell $5; others $37 50 ..... 42 50
" Covenant Ch., Rev. Mr. Sterrett 1 00
Clifton. 1st P. Ch., R. Ustick 2 00
Wyoming. 1st P. Ch., G. S. Stearns, pt. L.M. 24 75
Cleveland. A. M. Wilcox, Mrs. J. B. Parish, Dr. B. T. Brown, $5 ea.; Stafford, Billings, Fay, $1 ea. 18 00
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THE CHRISTIAN WORLD.

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Christ's Kingdom Advancing.

BY REV. BISHOP SIMPSON.

In the second Psalm is presented the establishment of Christ's kingdom, the temporary effects produced upon the earth in the efforts for its establishment, and the final results. The Psalm says, looking out upon the scene of excitement, the nations are agitated, their rulers are enraged, and inquires: "Why do the heathen rage and the people imagine a vain thing?" The people supposed that, by their efforts, the establishment of Christianity could be prevented. As in the days when the Apostles went every where preaching, some were seized and imprisoned and banished and put to death; and yet it was a vain thing.—What they had done was useless, for God had decreed: "I set my King upon my holy hill of Zion." God had established His throne and placed upon it the Ruler, strengthened its foundations, and, though the kings of the earth and the rulers should join together against the Lord, yet all their efforts would be unavailing. "The Lord shall have them in derision." The Lord will laugh at their efforts, sitting on the throne of universal dominion, resolved to establish the kingdom of Christ. He regarded the efforts of men as potters' vessels. He would dash them together; with a rod of iron would He rule over the kingdom, and those who rose against it would be broken in pieces. Yet, when at last He sees the kingdom firmly established despite all the efforts of the kingdoms of the earth against it—after this, He sees its universal diffusion. "Ask of me and I shall give thee the heathen for thine inheritance."

Here are presented, evidently, different stages of progress and the gradual enlargement of the kingdom of our Saviour Jesus Christ. * * * *This kingdom is not to be of this world; it is not to interfere with the boundaries of other kingdoms; it is not to interfere, in the form of government, with other kingdoms;* it *is* to interfere with the principles of government rule, of administration. The laws of Christ are to become superior to all laws of men, and the authority of Christ to all authorities of men. Empires established on fraud shall give way; iniquity shall be broken

down ; truth and righteousness shall triumph, until in every land men shall honor the Cross, men shall read the Book of God, men shall feel their responsibility to the law of God, and men shall strive to promote each others happiness as members of the same great family destined to sit down in the kingdom of the Great Father.

In the passage there are two lines of thought. 1. The salvation of all the people in all parts of the earth is indicated. In this sense, the Gospel is to have its widening way until all shall acknowledge Christ. 2. The power of Christ shall be felt in all the kingdoms of the earth.—Not only in individuals and society, but in associated governmental relations, shall the kingdom of Christ embrace all parts of the earth. There is something very beautiful in the imagery presented here. Christ's throne is established. God has decreed and made Him King, proclaimed Him as such in the years of the universe. He is represented as looking to the throne of the Father and the Father saying : "Ask of me and I shall give thee the heathen," etc. The Apostle says that Christ has sat down "*expecting*," until His enemies be made His footstool—i. e., waiting, looking for the enlargement of His kingdom. And its accomplishment is not to be brought about by miraculous power, but through the agency of man. If I may use the phrase, God has bound himself not to enlarge that kingdom by means of force, conquest, heavenly appearances, or exhibition of Divine power directly displayed. Christ could command legions of angels—all authority is given Him in heaven and earth ; but He lays aside that authority and leaves it for men and women to subdue the earth, and, should it require hundreds of thousands of years to bring about the result, He will wait for it. The final triumph can be secured only through the sons of men. How is it to be brought about? By the prayer of Christ and the prayer of Christ's people. The first thing is, "Ask." This part of the work by Christ is done, and the reason that the kingdoms of the earth to-day are not in the possession of Christ is not on His account. Christ's intercession is not complete, however—it is still continued ; but Christ devolved upon His people the same work of intercession. Hence, He taught us to pray, "Thy kingdom come," before daily bread. The kingdom of God is more important than even daily bread, far more important than to be guarded from temptation or to be delivered out of evil. It is in harmony with other declarations of Jesus. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." People who ask for the kingdom of Christ grow more prosperous and wealthy from day to day. I speak now of communities, churches, and nations. The duty devolves upon the Church to plead for the coming of the kingdom, and a careful study of its wants so as to plead intelligently.

This thought is to take possession of a man's heart, becoming more

to him than the thought of his own daily comforts. If the man and the Church did live in this spirit of prayer; if it was asking for Christ's kingdom before laying out its plans, there would be a reflex action upon them. The prayers would be in accordance with God's will. There is a Divine sympathy in praying as Christ prays. If we ask anything according to His will, we know that He hears us. Is it not a comfort to kneel down in our closets and know that God hears us? To be there with the Divine Ear attent: then, if we ask for our daily bread, we get God's attention—if I may use the phrase—because He has promised to hear us if we ask in this way. Will not a Divine unction come down when we know that He hears? Oh! what a mistake we make when we exhibit such selfishness in our private, family and church prayers.

Churches deeply imbued with the missionary spirit become churches of power. Men and women who take no interest in Christ's kingdom abroad will soon have very little care for the churches of which they are members. Where there is this earnestness of spirit, there will be the exercise of agencies in harmony with this spirit. That brings me to notice this—that there is an unseen power to-day, and has been for ages, working in the hearts of men of this world, that prepares and opens the way, when the Church is resolved to go forward. An unseen influence, an unexpected influence, laughs at the combination of kings and kingdoms; the Lord holds them in derision. Whenever the Church is ready to send the Gospel to the ends of the earth, strangely! unexpectedly! apparently without effort! the external way is opened for the sending of the Gospel. When the missionary spirit is kindled in the bosom of the Church, going out beyond the boundaries of the Church, humanity, art, science, and almost nature itself, seem to respond to the anxious desire of the Church. God is working powerfully. For instance, the missionary spirit is aglow in the Church, and has been, for the last fifty years, I am glad to say, increasing. What do we see? The earth is laid open. Men risk their lives, like Franklin and Kane. Men, without being moved by the Christian spirit, but by the commercial and scientific spirit, try to find every island on the face of the globe, sailing all around, braving disease and danger, fighting against the very elements of nature. It is that Christ's name may be carried every where, and Christ's kingdom extended every where.

Again, every part of the globe is becoming explored. Expeditions go up the river Amazon, and in the darkness of Africa Livingstone has traveled, and others have risked life to find out the origin of the river Nile. It is God's voice ringing in the universe—"Prepare ye the way of the Lord; make His paths straight." Christ is coming; clear ye the way! Men are studying, and infidels are writing vocabularies, investigating dialects, tracing ethnological affinities, hunting out the meaning of words—the only practical result of all of which is to translate the

Book of God into all languages. All the kingdoms that set themselves against the progress of Christ's kingdom the Lord has in derision.—Looking over the world to-day, what wonderful changes within two years! Madagascar, where Christian missionaries were banished and put to death, as well as Christian natives—the Queen has passed away, and in the space of a few months, comparatively, the kingdom has become Christian. God opened the way. In Europe, where are the nations that prohibited the circulation of the Bible? In France, it was very partial; in Spain, totally prohibited; in Italy, absolutely forbidden; in the Papal States, it was death to circulate the Bible. But Christian churches have been praying and missionary societies have been trying to send out missionaries to every land, except those that have been thought hitherto unapproachable. But the stone that was severed from the mountain side kept rolling on and on! France, Napoleon's authority, was broken as in a day. Germany, sending its armies all over that country, carries with it and proclaims the Word of God. Bismarck, whatever his merits as a man and a statesman, has the merit of being a friend of Christian liberty. Whenever he has had power in the countries next to Prussia, there his influence has given to every religious body the right to hold their services and worship God according to the dictates of their own conscience. * * * The barriers are opened. God has been here. Unseen has been the work. No Christian armies have marshalled and made the attack upon them for Christianity. Not at all! It is the upheaval of the minds of the people, coming from the great thoughts of God. He has been working and preparing the way. I might say, looking at it in this aspect, when the Church is ready to go to the uttermost parts of the earth, God will have all things ready.

The World Full of Superstitions.

BY REV. WM. ADAMS, D. D.

The etymology of the word *superstition* points to what is excessive, something put over, imposed and added to the conditions of truth and authority. The world is full of these superstitions, unauthorized and unreasonable additions to the requirements of religion. Systems have grown up in the course of time compounded of human traditions, of ecclesiastical customs which have acquired tremendous power over the conscience, and like vines growing all over a tree, have hidden the tree itself, and endangered its life. Nor is the power of these superstitions confined to the weak and the ignorant, who have no ability to investigate and decide for themselves. Multitudes of good and great men, of the purest lives, and consciences the most honest, have been so completely under the power of ecclesiastical traditions that in themselves

they illustrate the words of holy Scripture—"entangled with the yoke of bondage." Has not Samuel Johnson "gravely noted down in his diary, that he once committed *the sin* of drinking coffee on Good Friday?" Has he not informed us that "when in Scotland, he thought it his duty to pass several months without joining in public worship, solely because the ministers of the Kirk had not been ordained by bishops?" Did he not once write it out with his own hand, "Campbell is a good man, a pious man. I am afraid he has not been in the inside of a church for many years, but he never passes a church without pulling off his hat—this shows he has good principles."

Pray, why shouldn't a Christian drink coffee and eat butter, as much as he likes, on his buns, on Good Friday as on any other day? Is any one more religious, more a Christian for abstaining rather than indulging in such things? Does religion reside in one's hat rather than his head and his heart?

It is not without reason, not as against charity, but in charity, that we raise the warning, that there are those in all our churches who are in the way of making up something which will pass for religion, which is very different from the simple spiritual salvation which is by faith in Jesus Christ. Count nothing a trifle which looks in that direction. A word, a name, a practice of any kind, as light and graceful at first as the curls and tendrils of a vine, may grow and stiffen into fibrous folds which at last will bind and fetter and destroy. Our safety is not in imitation, but in contrast. Is it thought a matter of simple æsthetics—something to gratify the taste, that Protestant churches have their *altars*, and these to be decorated with all attractions of art—and the men who officiate before them assume the name of *priests*—and by every attitude, and dress, and sign, and act, foster the impression that they are vicegerents of Christ, doing something for the people, and in behalf of the people, which shall pass for a virtue and a religion? Christianity knows no altars since Jesus Christ offered up himself a sacrifice once for all, complete and perfect, and never to be repeated. Christianity knows no priest but Him who is THE GREAT HIGH PRIEST of our profession, our one and only and all-sufficient Mediator, Redeemer and Saviour.

The Bible or the Pope, Infallible?

[From a Review of Dr. Stone's "Invitation Heeded," in the October No. of the Princeton Repertory.]

THE pivot on which Dr. Stone's plea turns is that of Papal infallibility. With this his whole argument stands or falls. If he is successful in establishing that, of course he proves it the duty of all to submit to the Roman pontiff. Failing of this, he fails altogether.

The Papist and Protestant agree that we need an infallible guide in

religion. But the latter insists that God's Word, the former, that the church, through its hierarchy or some order or council or person thereof, is this infallible guide. Dr. Stone, the Vatican Council, and all ultramontanes maintain that this infallibility vests in the Pope primarily and exclusively, as the head of the church. We hold that all members of the true church, which is Christ's body, i. e., all real Christians and saints know infallibly all truths essential to salvation, because they find them asserted in the Scriptures, upon the authority of God. His voice they hear, and will not follow a stranger. This results from their being guided by the Holy Spirit whose anointing makes them to know all things essential to salvation; that they are the truth and no lie, and that no lie is of the truth. 1 John ii. 20-27.

But how do we know the Scriptures to be the word of God? What ground of certainty can we have that it speaks to us in the name and by the authority of God? Romish theologians, Dr. Stone included, deem these crucial and stunning questions. They think the sole possible answer is, that we can know it only by the testimony of the church. This testimony they maintain is that of the Romish hierarchy, and not only so, but ultramontanes, such as Dr. Stone and the Vatican Council, hold that it must be given by the Pope as the only original and primal repository of infallibility.

But the fallacy of such assumptions and paralogisms is readily apparent. How do we know the heavens, the earth, our own fearfully and wonderfully made frames, to be the work of God, to declare his glory, and evince his eternal power and Godhead? Do they not beam upon us a self-evidence of infallible certainty to every candid mind? And as surely as they are self-evidently the work of God, are not the holy Scriptures self-evidently the word of God, the utterance of one who spake as never man spake?

It is vain for Papists to impugn the sufficiency of such evidence. They are now wont to appeal to it as the evidence of the divine origin and prerogatives of their own body and the infallibility of its primate. Although Dr. Stone, like the Pope and Vatican Council, appeals at great length to the Scriptures to prove the primacy and infallibility of Peter and his alleged successors in the pontifical chair, nevertheless he follows Archbishop Manning, and the drift of recent ultramontane theologians in appealing to this self-evidence as the main proof of the divinity, supremacy, and infallibility of the Romish Church in the person of its supreme head. Says Dr. Stone, "The Catholic believes in the Holy Catholic Church. But he does not so *merely* as a logical inference from the words of Scripture. He does not even need the Scriptures to know that the church is divine. There she stands, and her existence is the evidence of her origin. She speaks; and her claims are her credentials. She acts; and her work is her vindication," p. 146. To this attitude

the Vatican claim is driven by remorseless logic. The claim is that the Scriptures derive their authority solely from the testimony of the church, uttered by its infallible head, the Pope. But if asked, on what evidence does the claim of the church and Pope to infallibility and spiritual supremacy rest? It will not do to say, upon the Scriptures. This is the old fallacy of the circle in proving the church by the Scriptures and the Scriptures by the church, which it is easier for our author to underrate than to escape. He, with other ultramontanes, is sagacious enough to see that, if testimony ever so conclusive for the Papacy could be obtained from the Scriptures, on their system, the whole fabric falls to the ground, unless they can rest it on other foundations. If the Scriptures rest on the church, how can the church rest on the Scriptures? On what then does the church rest? Whence the evidence of its divinity and infallibility? Clearly nowhere unless in itself. This being so, the appeal to Scripture in support of the Papacy so often made by their theologians, by Dr. Stone, and by the Vatican Council nullifies itself.—It is an appeal to a witness they have already discredited.

The issue then is clear and simple. Which bears the strongest self-evidence of a divine inspiration, authority, and infallibility? The Word recorded in the Holy Scriptures, or the occupant of the Papal chair at Rome and his predecessors fulminating anathemas against all Christians, ministers, and ecumenical councils even, who dispute their infallibility? Is it necessary to argue this self-answering question?

Tradition and the Prohibited Bible.

Protestants of every communion are prepared to uphold, as every one knows, the sufficiency of Scripture against all comers. But Rome, much loving to be at the antipodes to truth, employs evasive artifices in order to sustain, if possible, the contrary notion of the *insufficiency* of Scripture, in the feeble hope of shaking the grand principle which is the bulwark of the faith of Christendom and the world.—Their favorite method is to uphold tradition as of equal cogency and of co-ordinate authority with the Word of God. When once this article was settled by the Council of Trent, that "the unwritten traditions were to be accepted with the same veneration as the Holy Scriptures, it was felt," says D'Aubigne, "that *half the business* was accomplished, and they proceeded to the doctrine of justification."

Not to misrepresent them, however, we prefer to give the words of one of their selectest advocates, St. Alphonso Liguori, a man canonized by the Romish Church, whose works are pronounced worthy of the highest praise, but who places the Bible among the prohibited books in his catalogue. He says: "The Scriptures, and books of controversy, may not be permitted in the vernacular tongue, as also they cannot be read without permission." Cardinal Bellarmine more openly declares that "the Catholic Church forbids the reading of the Scriptures by all, without choice, or the public reading or singing of them in vulgar tongues, as it is decreed in the Council of Trent."

First, this Church claims tradition for her own; and for any novelty or strange heresy, such as the worship of the Virgin, or the celibacy of priests, it is no difficult thing to find or feign a tradition, which tradition overlays and hides the Bible, under

a mass of errors and delusions. Then she claims *the Fathers* as her own, though they were just such weak and erring beings as ourselves, and differed as widely from each other as the men of our time do now. Then she claims the Apocrypha as her own, though these books are not in the canon of the Old Testament—and never were.—This can be proved by the Septuagint, which does not contain them, and by Josephus and other Jewish authors, who give them no place in the Hebrew code. Next she claims the decisions of the ancient councils as her own, though some of these long preceded many of her latest and worst corruptions. And, lastly, she asserts it as her own exclusive right to determine the sense of Scripture, and to expound, or refuse to expound it, to the people, claiming moreover infallibility to herself in so doing.

And this is the system of monstrous folly and delusion which the Pope and the Cardinals, and certain Ritualists, Tractarians, and *perverts* among us, want to bind again upon the people of this country, if the people will let them. The great question is, whether the people will stand by the Bible, or tamely suffer artful and designing men to take from them Heaven's best gift, and their own immortal birthright; or whether, as God has kindled this great light among us, we will allow it to be extinguished, or placed under the large bushel of Roman follies and corruptions! Dryden keenly scoffs at this purblind tradition:

> The Word is then deposed, and in this view
> You rule the Scripture, not the Scripture you!

We perfectly endorse Dr. Lightfoot's bold and contemptuous statement: "The papist saith, Scripture is not sufficient to instruct all things of religion. True; not of the Romish religion. For the rags that patch that, you must go to some broker; for the Divine wardrobe of Scripture hath none such, viz.: the orders of monks and friars; pilgrimages; the single life of the clergy; salt, oil, spittle in baptism; tapers at the communion; processions; praying to, and for, the dead; and a thousand other trinklements and trumperies. Scripture never knew any such base ware,—we must go to some kind of shop for it. And that pedlar, with them, is 'Tradition'!" *London Christian Times.*

A Divine Endorsement of the Reformation.

EUROPEAN ISSUES.

Two hundred years ago there was not one of the petty margraves and electorates which had a less chance of being recognized as the head of Germany than the House of Hohenzollern and the Electorate of Brandenburg. It never contributed a member to the list of Kaisers; far a-field as the Electors sometimes looked, they never sought to Prussia for a chief. The genius and audacity of Frederick the Great first made his kingdom to be accounted for something in the scale of Europe; and in spite of many obstacles, Prussia has been perceptibly a growing, waxing, increasing power from the days of the Reformation till now that she has gathered all Germany in her grasp, and wields at her will the whole energies of the Fatherland. The most careless reader of history must be struck with her progress; the most skeptical must find it hard to maintain the conclusion that all this is but the result of accident.

Her progress appears still more striking if we contrast it with the position of her neighbors. It seems but as yesterday since Austria was the dictatorial power in Germany ; now she is cast out, and is scarcely recognized as a member of the Reich. France was, at no very distant period, the unsparing scourge of Western Germany. The tales of blood and horror connected with the ravaging of the Palatinate by the soldiers of Louis XIV. surpass in atrocity anything we have yet read of in the present war ; and we need not say that the possession of a large portion of that country, with the Rhine for a frontier, for generations the dream of French ambition, was to the last thought to be so attainable as to be the moving cause of the present war. Heavily the blow aimed at Germany has been made to recoil upon her own head.

One philosopher has propounded a solution of the problem than which we have never yet seen a better. Thomas Carlyle says (we quote from memory) that the period of the Reformation was a judgment-day for Europe, when all the nations were presented with an open Bible, and all the emancipation of heart and intellect which an open Bible involves.— England, North Germany, and other Powers accepted the boon, and they have been steadily growing in national greatness and moral influence ever since. France rejected it ; and in its place it has had the gospel of Voltaire, with all the anarchy, misery, and bloodshed of those ceaseless revolutions of which that gospel is the parent. Such is the explanation of the phenomenon by one of the greatest thinkers of our time, and one who is by no means wedded to any special form of Christianity. But is there any other solution probable ? Look abroad on the world ; and it will be found that, with the single exception of Russia, the Protestant powers in Europe and America are the masters of the world.— Compare their political progress since the time when, little more than three centuries ago, Luther began to utter his solitary protest against the corruptions of Rome. See the Roman Pontiff tottering to his fall, deprived of his temporal power by those who profess to revere his spiritual authority, and reduced to the humiliation of looking to the Protestant powers of Germany and England for help against his own adherents ! We stand so near the events that we cannot see their full grandeur, or guess their profound significance. Probably our successors may see in this rapid rise of Protestantism to the dominion of the earth a spectacle as impressive as the rise of Christianity itself from that obscure corner of Judea, till, also in three centuries, it filled the throne of the Cæsars.

We cannot leave this subject without adverting to the different fortunes that have befallen two historic houses that were once associated in the cause of Protestantism. The Elector of Brandenburg and the Elector of Saxony were the principal supporters of the Reformation in its earlier days ; the latter the more resolute and determined of the two. The fortunes of their families differed widely, and yet both were extra-

ordinary. The one, as we have seen, has ascended by no slow or faltering steps from a petty princelet to revive the German Empire in the person of his descendants. Upon the other, the whole weight of the Catholic powers, as represented by the Emperor of the day, Charles V., fell. For his integrity to his faith his life was threatened, he was despoiled of his dominions, and his family honors were circumscribed to the petty principality of Saxe-Gotha. Driven from their home and despoiled of their dominions, it might have been thought that there was nothing in store for them. But from that family has sprung a race whose members occupy one of the proudest thrones in the world, and whose influence in its various branches is supreme over more than half Europe.—*Evan. Christendom.*

The Sources of Prussia's Greatness.

A VERY suggestive article on this subject is found in a recent number of the *North British Review*, entitled, "Agricultural and Agrarian Laws in Prussia." It seems that the political renovation of Prussia, so far as her agricultural system is concerned, dates back to 1807. On the 9th of October, of that year, an edict under the inspiration of Stein, the Prime Minister, appeared, which contained these noble words :

"Equity demands, and the principles of all good government require, that each individual should be able to attain, without hindrance, to the highest degree of prosperity to which his character, his talents, or his fortune can conduct him. The trammels which the ancient laws imposed upon the transfer and sale of property, have done great injury to agriculture, and neutralize in a great degree the intellectual and physical activity of the cultivator. The safety of the State requires that recourse should be had to a great resolve."

The subjection of the peasantry, and the universal prevalence of feudal institutions, was the state of things presented in Prussia at the beginning of this century. Frederick II., as early as 1766, had expressed himself thus, in regard to serfdom : "Certainly, a state of things in which the peasantry belong to the land, and are in bondage to the nobles, is the most unfortunate of all,—that against which the sentiment of humanity revolts with the greatest force." The law, however, by which serfdom was abolished did not take effect until 1810, when it was proclaimed that there should be only free men in the State. From that period down to 1857, there has been a succession of measures, of the most judicious character, calculated to free the land from its feudal burdens. No violence has been resorted to. Considerations of equity have always been paramount. The result is, that by peaceable means conflicting interests have been harmonized. The peasantry of Prussia have had millions of days of forced labor saved to them. Improvements of every kind have been introduced into agriculture, and the progress of

the peasant is seen in the active, intelligent farmer of to-day, or the brave and hardy soldier, when the cause of the Fatherland requires.

The grand Christian idea which has animated all this progress, is that which we have already quoted from Stein, and which is worthy of being written in letters of gold:

"Each individual should be able to attain, without hindrance, to the highest degree of prosperity to which his character, his talents, or his fortune can conduct him."—Prot. Churchman.

Gavazzi on the Italian Churches.

The two great churches of Italy are now the Waldensian and the Free Church. I like two Evangelical churches in Italy, because when the people leave the church of Rome they can have their choice of these two, and adhere to the one they wish, and thus they can the more confidently leave the church of Rome when they know they have not one Protestant church only to go to, but a choice of two. Therefore, I like to have the two churches, and you need not be afraid of their separation, for it is an advantage. Some narrow-minded people may say these two churches show us that Italians cannot agree, but fight, and cause great scandal to the church of Christ; but nothing of the kind; we two will go hand in hand and heart in heart, doing in two different manners the same thing, namely, spreading the Gospel of Jesus Christ.—The choice pleases the converts, and makes no final difference. The Waldensian Church comes down from the Apostles' days to ours, and the Free Church goes out from our days to those of the Apostles, and therefore coming down and going up give the same result. Therefore, my dear friends, be not afraid of our disunion. I ask you to pray for our Italian Free Church from time to time in its work of evangelization, and that its evangelizers may be granted unanimity, and earnestness, and perseverance; and that shall be the greatest bounty you could give, for, you know, my friends, men cannot convert souls—they are only the instrumentality. It pleased God to inspire the Church of Milan, in the month of June last, to send a programme to all the Evangelical churches in Italy for a General Assembly, and thirty-three of the churches answered the appeal and met in the end of the same month, and they determined to make a union among themselves without a single dissenting vote.—They appointed a committee to organize and conduct the systematic evangelization of Italy. Thus we have a General Assembly to direct the churches; and when the whole was over, it unanimously proclaimed the existence of a Free Christian Church in Italy, and that Free Italian Church is a sister to all Christian churches throughout the whole world. But it is a remarkable thing to observe that this great union was made in Italy the very moment that the Pope decreed his own infallibility. The Œcumenical Council had for one of its objects the recalling of our Italian brethren to the Romish religion, and this they thought might be done by the doctrine of the infallibility of the Pope. But it has just had the opposite effect, and at Milan, the time the Church proclaimed in one of their articles of faith, the sole infallibility of the Word of God, the Œcumenical Council proclaimed the Pope's infallibility. So that, you see, in Italy the proclamation of the Pope's infallibility has done and shall do the greatest good to my Church—more than many and many thousand sermons and many and many thousand volumes.

All True Gifts made to God.

The principle which it is of most consequence to seize appears to be this, that a man's benefactions to the Church and to the poor are really offerings of pious gratitude, devoted directly to God. It cannot be too strongly urged that such benefactions are only given rightly when the giver distinctly contemplates God himself as the real though ultimate receiver of them ; and this implies that the transaction is lifted out of the domain of secular conduct into that of religious worship. This principle is unquestionably overlooked in practice by many charitable people, and the statement of it may even be questioned by some. It is true that the clergy are quite in the habit of talking about sums that are paid into church funds as given to the Lord ; but people are apt to set that down as a professional phrase, through which it is sought to cast a false sanctity over ecclesiastical revenues.

There is a real, and, if real, then a most blessed sense, in which God claims for Himself what is given to charity and religion, so that it becomes a tribute consecrated to the service of the Most High. Christian men, within Christ's Church, can recognize Jesus in His poor members whom they relieve. They surely know that God has a kingdom among us in which his servants work, and towards which our gold can lend some aid. They ought to see in the Church of Christ, His spouse and body, and feel that when they deck her they honor Him. Even the Hebrews recognised religious giving as an act of worship. Twice over they made splendid national offerings for Divine service—in Moses' days, for the building of the desert tent ; in David's, of the city temple ; and on both occasions, when they brought to the treasury their munificence in gold and silver, purple and linen and costly stones, we read that with willing and perfect hearts they " offered an offering unto Jehovah." It ought to be equally possible for a Christian, amidst the multitude of claims upon his generosity, to keep his invisible Lord in view, and in giving to this one or that to give unto Himself.

It is no objection to this view of religious beneficence that Christian men consider themselves as wholly God's property, and, as His stewards, are bound to consult His will and honor in the disposal of all their means. No doubt, it is not the fragment of a man's wealth bestowed upon the Church which alone is sacred from abuse, or in disposal of which God claims a voice ; for everything with which we are intrusted by the Supreme Lord and only Giver of all good is held by us as a trust from Him, and is ours to use only within the limits and for the ends which His will has ordained. When a Christian devotes himself to his God and Saviour, he includes his property in the dedication, and that not with the false and greedy reserve of Ananias, but in the spirit of whole-hearted Barnabas. Thenceforward he and his are things devoted, sanctified, separated to divine use and service. But all this does not hinder the

special consecration to purposes which have a special divineness about them of a portion of the Christian's substance. It rather lays the foundation for it. Because the "lump" is holy, holy "first-fruits" of it can be offered without shame. Because the man is made a priest, he is able to offer acceptable sacrifices on God's altar. The gifts of the wicked are an abomination. God will not take a little from us to let us do what we please with the rest. We cannot commute with Him, by a percentage spent in charity, for the luxury, self-indulgence, display, and pride in which we waste what remains. Only the pure in heart can give purely. He who has first given himself to the Lord will rightly realize the privilege of giving back to God part of what God has given him. When he comes to lay his gift, with pure and priestly hands, upon the altar, he presents it not only in humble attestation of his thankfulness to God his Saviour, not only in humble imitation of His Grace who impoverished Himself to make us rich, but also as an eloquent token that he has got from God, and holds for God, the whole bulk and body of that worldly wealth whereof he renders back this "peppercorn" of tribute.—*Messenger and Miss. Record, England.*

A Free Church and a Free State.

From the Address of Dr. Bellows at the Italian Unity Meeting in New-York.

It is a merely historical fact that the Catholic Church is based upon theories identical with those which underlie monarchical political institutions. A hierarchy and a nobility correspond—a Pope and an Emperor; Cardinals are Princes: Bishops, Lords! Aristocratic institutions in State and Church both proceed on the theory—true enough in the infancy of society—that the people are incapable of governing themselves. America says to both, it may be so in Europe—it shan't be so here. We are going to try it anyhow. We believe enough in humanity and its present advance, to risk our lives upon the experiment of self-government. And, as it is illogical and impossible to have a free State without a free Church, we propose to run all the risks for time and eternity connected with the divorce of Church and State. Church and State—both shall be free. Now, if our respected Roman Catholic citizens believe in only half our theory, we have no power and no right to enforce the other half upon them by any political means. For a free Church means a Church that shall not be forced in any way by the State. But a free State equally means a State that shall not in any way be forced by the Church. The Catholic Church, therefore, may safely teach the capacity of man in America for self-government in politics, and his incapacity for self-government in religion. Some Protestants, I dare say, receive the same belated opinion. But so long as the maintenance of

the aristocratic idea in religion does not involve the overthrow of the popular idea in politics, we have not, as an American citizen, a word to say against it. But that it is difficult and perhaps impossible to maintain a disconnection between the Church idea of subordination and a plan and purpose of political subordination, it is important to keep in view. American citizens do not propose to allow their political institutions to be sacrificed to any romantic confidence in ecclesiastics of either a Protestant or Catholic school. We must be on the watch! When, therefore, bishops and archbishops attempt to govern votes and to influence legislation by ecclesiastical considerations, we ought all to take the alarm. When any foreign ruler is recognized as having a power in our politics, it is time to look sharply into the theories and practices of those who uphold his right.

It is from no hostility to any church or any class of religionists, from no partiality to any sect or school, but from allegiance to our institutions and to the cause of civil and religious liberty, that we express our sympathy to-night with Italy's glorious emancipation from hierarchical politics in her capital, and America's determination not to see Italy's misfortune, by any address of others or negligence of our own, foisted upon this country.

Freedom in the State, freedom in the Church, political liberty, religious liberty, are slowly, surely working toward each other in all countries. Alps of long-established custom and ancient necessities have interposed between them, and laid heavy upon them both. They have been sought independently, by different generations and by different reformers in the same generation. They were sought together and at the same time by our fathers. It is political freedom that Italy is seeking. It was religious freedom that Germany was seeking in the days of Luther. But really, begin at either end, humanity is always working at the same tunnel, in the same mountain, and with the same tool, for Freedom is her own engineer, and her plans have a more than scientific unity. Already the two opposite bands of laborers are, in the tunnel of Mont Cenis, approaching each other. Their pickaxes are heard by each other through the rocky vail that separates them. May their encouraging halloo pierce the granite wall; the first gleam of their torches thrill each other's hearts as their eyes meet. The Alpine range is abolished, and civil and religious liberty rush into each other's arms.

About Pew Rents. — Something New and True.

Paying our pew rents is not in any sense a matter of Christian benevolence. Our pews are contrivances for our personal comfort, and our pastors are selected for our special edification. If we must have beautiful architecture, luxurious cushions, frescoed walls, costly organs and

scientific musicians, we must pay for them as for other luxuries ; and we should try to do it ungrudgingly, and yet at the same time without supposing that a high pew rent is a "deodand"—which may be subtracted from our allowance for charities.

The salaries of pastor and sexton, and the cost of Sunday-schools, music, gas, fuel, etc., are *our own private expenses ;* as much so as stopping leaks in our roofs at home, repairing our own broken windows, or paying our own house rent. I cannot point you to any blessings specifically promised for doing these particular things. In the days of Peter and Paul, church mortgages, as well as gas, organs, and Sunday-school libraries were unknown, and anthracite furnaces were not required in Palestine ; but nevertheless I am sure, from general Gospel principles, that blessings always follow duties performed, and I can easily find a denunciation, if we neglect them. "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." I take it to be strictly true, that paying our due share of the necessary expenses of our place of worship, is a most important way of providing for our own, and for those of our own house.

And now, speaking as the world speaks, what do we get for this annual investment ? Instruction from our chosen teachers, for ourselves and our families, on matters which are as much more important than all earthly culture, as the soul is more important than the body ; as eternity is more important than time. Those of us who have children at boarding schools or colleges, do not hesitate to pay for the secular education of each one of them, four times as much as we are charged for the pew, which represents the cost of public religious instruction for ourself and family at home ; and yet this last is the only kind of knowledge that we cannot afford to dispense with, upon any consideration.—*From a Lay Sermon*, by E. M.

The Late Dean Alford.

We are not sure that there was a man in England who could so ill be spared to his country as Dean Alford. His death did not come quite as a shock, for his friends knew that for many years his health had been precarious ; but it has taken place at a moment when we vainly look round for one to occupy the position he filled. He alone, in our humble opinion, among the dignitaries of the State Church, apprehended with perfect distinctness, perfect decision, the duties of Englishmen, especially of her own members, towards her at this critical juncture. Of the party of Dean Stanley—the party which demands comprehension of every form of belief or unbelief that pleases to call itself Christian within the pale of the Established Church—we desire to speak with all respect ; yet it is by seeing it in contrast with this party that Dean Alford's party—if indeed he had a party—stands out in all that boldness and massive force of principle by which it is distinguished. Dean Stanley seeks for the Church comprehension ; Dean Alford sought for the Church freedom. Dean Stanley is one of the noblest of men, and his theory of comprehension has, we have

no doubt, in his eyes a commanding breadth and liberality ; but practically it must mean that every denomination too sluggish to manage its own affairs and too niggardly to pay its own clergy shall nestle under the wing of the State, that discipline, both as to doctrine and morals, shall become a mere sham, and that a Babel of discordant sounds, from Low Churchism to all but express atheism, shall fill the pulpits of England. At the same time this scheme would involve the fatal defects, first, of keeping the State encumbered with ecclesiastical affairs, and, secondly, of entailing enormous and utterly superfluous expense on a tax-burdened nation. Dean Alford's plan of perfect ecclesiastical freedom in the United Kingdom avoids every evil which glares in the face of the advocates of comprehension. It does full honor to the Episcopalian Church, as not requiring, more than any other Church, to go to civil lawyers to have her affairs managed. It permits Episcopalians, as intelligent religionists ought surely to be permitted, to define their own creed and determine their own ritual. It saves Episcopalians from the bitter humiliation of seeing their clergy suspended from the discharge of their spiritual functions by lawyers. It saves the public from the grotesque but expensive absurdity of seeing clergymen dragged before lawyers on the "criminal" charge of having lighted candles or bent their knees, or done some other act of preposterous ecclesiastical babyhood, of which no civil court should ever hear. It prepares for the Episcopalian Church, along with the honors of freedom, the legitimate burdens of freedom—to wit, the maintenance of her own clergy, thus releasing an enormous amount of national property for application to national objects. In whatever point of view we contemplate it, Dean Alford's plan of entire freedom for all Churches is simple, thorough, fair, and beneficent. But it required no ordinary courage, no ordinary clearness of brain, no ordinary conscientiousness, in a Churchman to accept in its completeness the principle of a Free Church in a Free State. We doubt whether any other form of opinion whatever would have exposed Dean Alford to more obloquy.

We have dwelt upon this aspect of Dean Alford's public character because it was distinctive of the man, and because of its intrinsic importance. But it was connected with and dependent upon a general conscientiousness and clearness of nature which lent value to all he said and did. As a critic of the Scriptures his veracity and courage were as conspicuous as when he acted in any other capacity. A keen conscientiousness purified and irradiated all he thought, said or did. It was this conscientiousness which urged him to right views, and impelled him to publish them. His own preference would have been for a life comparatively in the shade. His delight was in poetry, and he was an accomplished amateur artist and musician. To set sweet and beautiful Christian thoughts to delicate melody, to linger among the valleys and by the seaside watching effects of sunlight, pencil in hand, to muse over Scripture in private until its richest treasures were unfolded to his loving gaze—this would have been his choice. But he felt the gravity of the issues which have to be decided in our day in England ; the prompting of duty was strong within him ; and, therefore, he took the post which of all others required a man of resolute courage and pious decision. Who is there now to head the growing party in the State Church who hold that, for her, too, the path of safety and of honor is in freedom? Who is there to protest in terms so eloquently simple against ecclesiastical assumption, and the maintenance, out of the nation's property, of the Church of the rich? The cause espoused by Dean Alford is, we believe, destined with God's help to triumph, but at this moment we sorely miss his leadership.—*Chris. World, London.*

"O Lord, Thou Knowest."

THOU knowest, Lord, the weariness and sorrow
Of the sad heart that comes to Thee for rest.
Cares of to-day, and burdens for to-morrow,
Blessings implored, and sins to be confessed;
I come before Thee at Thy gracious word,
And lay them at Thy feet—thou knowest, Lord!

Thou knowest all the present—each temptation,
Each toilsome duty, each foreboding fear;
All to myself assigned of tribulation,
Or to beloved ones, than self more dear!
All pensive memories, as I journey on,
Longings for vanished smiles, and voices gone!

Thou knowest all the future—gleams of gladness,
By stormy clouds too quickly overcast—
Hours of sweet fellowship, and parting sadness,
And the dark river to be crossed at last.
Oh, what could confidence and hope afford
To tread that path, but this—THOU KNOWEST, LORD!

Thou knowest, not alone as God, all-knowing—
As MAN, our mortal weakness Thou hast proved;
On earth, with purest sympathies o'erflowing,
O Saviour! Thou hast wept and Thou hast loved!
And love and sorrow still to Thee may come,
And find a hiding place, a rest, a home.

Therefore, I come, Thy gentle call obeying,
And lay my sins and sorrows at Thy feet,
On everlasting strength my weakness staying,
Clothed in the righteousness of faith complete;
Then, rising and refreshed, I leave Thy throne,
And follow on to know as I am known.

Christian Trust.

OH, what a load of struggle and distress
Falls off before the cross! The feverish care;
The wish that we were other than we are;
The sick regrets; the yearnings numberless;
The thought, "This might have been," so apt to press
On the reluctant soul; even past despair,
Past sin itself,—all, all is turned to fair,
Aye, to a scheme of ordered happiness,
So soon as we love God, or rather, know
That God loves us. Accepting the great pledge
Of his concern for all our wants and woe,
We cease to tremble upon danger's edge;
While varying troubles form and break anew,
Safe in a Father's arms, we smile as infants do.

—*Chauncy Hare Townshend.*

MISSIONARY WORK, PROGRESS, Etc.

Italy.

REV. WILLIAM CLARK.

Education in Rome, under the Papal Goverment.

In an official report upon the admission of pupils to the government schools, recently opened in Rome, many facts are given in regard to the past state of public instruction under the direct supervision of the Papal government. The methods of training are exceedingly defective in all the educational institutions of Italy, but those of Rome are found to be far behind all. In no other city has instruction been so entirely in the hands of the priests, and in no other city is instruction found in so deplorable a state.

The Counsellor of Public Instruction, in his report, says, that the unhappy state to which education in Rome was reduced, struck him with painful surprise. The ancient fame of these institutions had led him to believe that, though some might be greatly defective, yet others, by their profundity and solidity of culture, would atone for these defects. It was known that the natural sciences, history and geography, formed almost no part of the instruction given, but it was reasonably supposed that the study of Latin and Greek, in a word, of classical antiquity, to which the site and monuments of Rome afford a favorable occasion, stimulus and aid, would be cultivated with great solicitude and care.

In the examinations, however, for admission to the higher government institutions, it was found that the knowlege of Latin in nearly all the pupils was very imperfect, and Greek almost entirely unknown. As to Latin the commission for examination says: "The written proofs, whether of translation or composition, were full, not only of improprieties but of grammatical errors, and those the least exceptional were entirely wanting in elegance of expression, and the just form of the period peculiar to the language. In the oral examination, the pupils had the greatest difficulty in understanding and explaining the simplest passages in prose, and from no one was there the least evidence that he had studied the language according to the improved methods practiced at the present day in the study of the classics As to Greek, such was the ignorance that it was rather a matter of surprise even if any were found who could distinguish the comparative and superlative forms."

But in the best educational institutions under the Pope's government, there was not ignorance merely in respect to the ancient languages, but much more, if possible, in regard to Italian itself. According to the report, from the written proofs and interrogations made to the pupils, it resulted that they had no elementary idea of the history of the Italian language or of its literature, confounding all past times, or rather regarding the past, as an empty space in which all authors moved contemporaneously, Dante, Virgil, Tasso, and David. Of Italian writers they knew almost nothing, aside from a few lines from the *Inferno* of Dante, some sermons of Segneri, and verses from Monti and Fornosciani. It appeared that in unfolding a simple subject they had never been taught to find and arrange thoughts, and hence to express them with propriety and force, but only to produce a certain movement of form under which, however, there was wanting all movement of thought and idea. They had been accustomed to commence their written compositions with words, without having thought at all of what they were to say.

As to Mathematics, it was found that those examined had no idea of Geometry, Algebra or Arithmetic. Thus after five or six years of study, pupils left the higher institutions with only a very imperfect knowledge of Latin, and even this entirely unattended by the knowledge of history and antiquity that render profitable the study of the language and form true classical culture. All was petrified in mechanical exercises of memory, in formulas and rules without sense, that

were a thousand times repeated from year to year, that resulted in making the language a kind of instrument of torture, and rendered intolerable not only the language itself, but all study whatever.

And at the same time, while thought and intelligence were checked and hindered by mechanism, every effort was used to awaken and excite the imagination. This method, according to the report, seems to have been adopted in order to take away all subjects of observation and reflection from the mind, and supply such as would distract it, so to dazzle the senses or imagination with the *forms* of things as to conceal or weaken the substance of truth and fact.

This method of instruction in the principal institutions of Rome, says the counsellor of public instruction, was evidently practiced as a means to domineer over the youth, and to penetrate into families. The masters of all these schools were ecclesiastics, no lay or secular teacher was allowed.

A state of things even more deplorable was revealed in examinations for admission to the *Ginasio* and *Senola tecnica*. The pupils when interrogated upon the Latin and Italian languages, Geography, History and Arithmetic, were not able to respond to the simplest questions. With rare exceptions, they had no knowledge of the Italian language. Pupils of fifteen, sixteen, and eighteen years, did not even know the conjugation of verbs. Some excused themselves by saying that the Italian language was prohibited in the schools, others that it was not taught until after the Latin.

With respect to those examined in history and geography for admission to these same schools, the report says that they had no knowledge, even the most elementary, of the earth, or of Italy itself, her mountains, seas, rivers, and the cities the most renowned and populous, and of course knew nothing of different nationalities and countries.

Some did not even comprehend the meaning of the word Geography, and others who said they had studied it for one or two years, answered that the Adriatic was a mountain, that Sardinia was a city, and Milan was the capital of Sicily. They knew nothing of the population of Italy, and many took the name of the peninsula for that of a city. In regard to Italian history, one said that Brutus was a tyrant, Dante a French poet, and Petrarch an illustrious Italian poetess. Of Columbus, one answered that he was an Apostle, and another that he was the Holy Spirit. With respect to Arithmetic, the best pupils were from the Jewish schools, and the most ignorant from the ecclesiastical public schools. The latter when asked if they knew something of arithmetic, answered directly in the negative. They had no knowledge of the simplest methods of numeration.

Such was education in Rome and the Roman provinces under the blissful reign of the Pope.

OUR EVANGELIST IN BRESCIA.

REV. MR. CLARK.

In order to awaken more interest and sympathy among Christians in America in the work in Italy, I will send each month a brief notice of some one of our Evangelists. In this way the friends of our Society will become acquainted with the men they are sustaining in this country, the work they are accomplishing, and the places where they are laboring.

It will be seen that they are all faithful and efficient laborers in the vineyard of our Lord, and that they are doing a great and important work in evangelizing this centre of the Papal world. The notices will be given in alphabetical order, and, in general, as made by themselves.

Our Evangelist in the city of Brescia says: "I was born of poor parents in the city of Milan, the 17th of January, 1845; and when quite young was sent by them at great sacrifices to study, in order one day to become a priest in the Romish Church. At a certain age I put on the priestly habit, and passed in the seminary the course *ginnasiale*, and by this means attained a position where I could pursue my studies free of expense. But during the revolutionary movements of 1859,

seized with the spirit of liberty and patriotism, I threw aside my priestly habit, to the great regret of my parents, and devoted myself to commercial pursuits. In 1860, residing in Milan, a milkman in the street one day related to me that the evening before he had heard a discourse, he knew not what name to give it, and knew not whether it was Christian or not, since it was made by a layman. From curiosity I inquired the place, and the same evening went myself to hear. It was Signor Lagomarsino, who was speaking to a crowd of hearers upon the Gospel, and his subject that evening was Nicodemus. Before the close of the service I was compelled to weep at his moving and eloquent words. From this time I attended his preaching constantly, and was a Nicodemus myself, in the sense that I was careful to inform no one of my friends or relatives of the fact.

At length, after some months, I asked to be admitted to the Lord's Supper, but in all this time said not a word to my parents. One Sabbath, as I was partaking of the communion with the brethren of the church, behold! my father entered the place of worship, and with a look towards me severe and agitated. After service I returned home, but my parents would not receive me into the house. I felt at the time that all this happened to me to prove and rebuke me for the fear I had manifested in thus concealing my conversion to the truth from my parents. —Driven from my father's house, I was kindly received by an uncle ; but at the end of three days my father came and invited me to return home and conduct him also to hear the Gospel. In a short time my father, mother, and uncle, were all converted to the truth, and became members of the church, and thus I had the comfort of hoping that I was an instrument in the hands of God of their conversion. A short time after, being invited by Signor Mazzarella to come to Genoa, and study with him and Dr. DeSanctis, I gave up business in commerce, in order to prepare myself to preach the Gospel. After a year, however, I returned to Milan, and here remained two years studying and assisting in the work of the Lord. I then proceeded for a short time to Como, and from thence to Barletta and Trani, as an evangelist. Afterwards I came to Bassignana, where I preached for two years, and finally to Brescia, where I am still laboring in the work of the Gospel, and where I can truly say that the Lord blesses my labors. ARTIDORO BERIA."

This faithful and zealous Evangelist, though young, has had experience, and has labored with great success. He came into relation with our Society at the time he was called to the church in Bassignana, and the flourishing church in that place was greatly strengthened and increased by his faithful labors. On account of his health he was obliged to leave, and has since had care of the church in Brescia. Here he is encouraged also in his labors, by seeing the number of those who embrace the truth continually increasing.

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LETTER OF CARDINAL ANTONELLI.

IT shows the inveterate and persistent hostility of the Roman Court to the Italian government. There is no possibility of conciliation with the present despotism of the Pope, or rather of the Jesuits, who guide him at their will. It is well known that every effort possible is made at the Vatican to embarass and annoy the Italian government. Every day the Roman journals speak of secret foreign agents that surround the Pope, and of their plots to secure secretly the aid of foreign powers to restore his Temporal Sovereignty. He himself seems to be fully persuaded that help will come from some source, and it is said that he has confidently spoken of the interference of the new Emperor of Germany in his favor, when he should terminate his war with France.

The letter is subjoined :

From the "Unita Cattolica."—Note of Cardinal Antonelli.

Most Illustrious and Very Reverend Sir :

Yesterday, January 23, at 4 o'clock in the afternoon, Prince Umberto of Savoy and the Princess made their pompous entrance into Rome, and are now installed in the apartments of the Holy Father

in the Quirinal, which is entirely transformed and appropriated to their use.

In order to assemble crowds of people to welcome the Prince with great demonstrations of joy, proclamations and circulars were issued, and articles in the public journals, together with advertisements from the municipality, invited the population to gather in the streets through which they were to pass. The students of the University and of the Lyceum, inhabiting the Roman College from whence the Jesuits have been expelled, also had to appear with their respective banners.

When the two travelers had arrived at their destined dwelling, they who had cried and applauded by the way, began to call for the appearance of the Prince and Princess upon the principal balcony of the palace.

This desire was no sooner expressed than granted. The same balcony from which is announced to the Catholic world the election of the High Pontiff, Sovereign of Rome and August Head of the Church, was then decorated with drapery of red silk, and the Prince and Princess presented themselves to the people.

While this was taking place, the cannons of the forts were heard, and the bells of the Campidoglio announced to the capital of the Christian world the arrival of the first-born of Victor Emanuel, that king who has reduced the High Pontiff, the common Father of the faithful, to the painful condition in which he is now found.

I refrain from making any comments, and from speaking of the impressions which this new outrage upon the sovereign rights of the Holy Father, and upon the dignity of the High Pontiff, would necessarily produce.

If all upright persons were profoundly afflicted at this sight, it is easy to imagine that the heart of his Holiness would be much more grievously smitten by every cannon shot and every stroke of the bell which reminded him less of his own entire spoliation than of the great evils that would result to the injury of religion and the Church.

As for myself, I believe that every honest man, I do not say Catholic, who will cast his eye upon all that is disseminated in matters of faith and ecclesiastical discipline, upon the obscenity that is spreading among the people and upon the artifices used to ruin religious principle by the distribution of Protestant books and Bibles, would easily be convinced that in no country in Europe, and under no government, would be tolerated such atrocious assaults upon the religion of the State, and such sanguinary injuries to its ministers as are now permitted in Rome, in presence of the Holy Father, and under the eyes of the Sovereign Pontiff.

Accept, my dear Sir, etc.,

GIACOMO CARD. ANTONELLI.

Rome, Jan. 24th, 1871.

Evangelical Work in Rome.

ON the 15th of January the Provisional Government ceased in Rome, and since then there has been no restriction whatever upon the freedom of evangelical operations in that city. The Waldensians have hired for five years a large hall in a very central position, have already commenced regular services, and will soon be opening schools. Gavazzi is in Rome, preaching and lecturing in connection with the Free Italian Church, and where Gavazzi meets with no let or hindrance, *a fortiori* will there be ample scope and margin for any body else. He and Lagomarsino, [our own Evangelist. Sec. & Ed.] preach alternately, every evening, in a large room in Via Seminario. A Protestant depot has been opened, where books and pamphlets are freely exposed for sale treating with the largest liberty of discussion every question belonging to the Romish controversy. Any Roman, that is, may buy openly in the light of day, in his own thoroughfares, treatises to prove that his religion is a travesty of Christianity, his Pope a form of Anti-christ, and his city the Apocalyptic Babylon. Surely *this* is a new thing under the sun.

And how will the Romans receive these missionaries of a purer faith? On this subject I formed a strong opinion while in Rome, which nothing has transpired as yet to modify. In Italy the Gospel has to encounter two mighty obstacles, seemingly the antithesis of each other, in reality united by a subtle affinity lying deep in the primary elements of human nature. The one of these is the strong attachment to Popery as a superstition, ancient, splendid, and wonderfully though treacherously adapted to the heart of man, which still animates a large portion of the population. The other is the scoffing scepticism, rarely earnest enough to be bitter, the hard worldly indifference to all religion wrought in the hearts of multi-

tudes by the hollow formalism, the palpable imposture, the easily compounded licentiousness of the system that has for centuries been presented to them and to their fathers as the veritable form of Christianity. Of these two evils the latter is by far the more widely spread and difficult to deal with; and between the two there is continual action and reaction.—They are reciprocally provocative. Superstition becomes even more fanatical from having constantly before its eyes that desolate abyss of scepticism into which all who loosen their hold upon the faith seem inevitably to fall. Infidelity becomes ever more contemptuous and obdurate from being constantly in contact with the puerilities and contradictions of a religion corrupt in doctrine, powerless over life. The combined influence of these two antagonisms is such as to render Italy one of the most difficult fields of evangelical labor. The Gospel seed falls, alas! not even on the stony or the thorny ground, but on the hard wayside, trodden into impenetrability either by the revolving wheel of prejudice or the iron hoof of incredulity. —*Rev. H. J. Piggott.*

NEW PROTESTANT CHURCH IN ROME.

The Rev. James Lewis, D. D., first went to Rome in 1864, and Presbyterian services have ever since continued to be maintained, despite the difficulties encountered. From the first the services were held at the minister's house in the most private manner. No public notice was given, and the people were requested to come and to disperse few at a time, and not openly carrying their Bible. Singing was not attempted. But notwithstanding all these precautions, in 1867 Dr. Lewis received an intimation from the British Consul to the effect that the Governor of Rome, unless Mr. Lewis desisted from holding the meetings in his house, would subject him to imprisonment or "exile" (banishment was intended to be signified.) But Mr. Lewis at once secured an upper room in the Locanda dei Tre Ré, resolving to make a last stand there to preach the Gospel. The attempt at suppression on the part of the Roman Government of the Presbyterian services providentially caused the triumph of the preaching of the Word. The attention of the British and American press being attracted by the event, such publicity was given to the affair that the extramural services became so numerously attended as to overcrowd the spacious hall at the Tre Ré, and the necessity of a larger place of worship being recognized, a collection to build a church was opened. Pecuniary means becoming sufficient, the next question was how to build the church under the eyes of a vigilant police. Heretics could not hold property on Roman soil, and who would risk renting a piece of ground for such a purpose? But even this difficulty was overcome. The landlord of a field behind the English church consented to let a portion of it, and to purchase the building about to be erected upon it when no longer required. During the summer of 1869 the foundations were laid and the work steadily prosecuted throughout the ensuing year. Though every precaution was taken to give the building as little as possible the outward appearance of a church, it was feared by the most sanguine that the intolerance of the priests might not allow it to be used for divine service. The entrance of the Italian troops into Rome dispelled all doubts and apprehensions on that score, and on the 8th of January this first Protestant church ever built on Roman soil was opened, the inauguration being publicly announced by the local press. The Rev. John Macdougall (of Florence), conducted the morning service, taking for his text 2 Corinthians, viii. 9. The Rev. Dr. Lewis preached in the afternoon on 1 John, iv. 9. Though the number of Roman visitors is unusually small this year, both morning and afternoon services were well attended. The interior of the church is decorated with designs in stucco and marble imitation, in which work the Roman painters excel, and the general appearance of the church is nobler than what had been contemplated under the Papal *regime*, and is generally admired.

THE BIBLE IN ST. PETERS.

A son of Dr. Cote, the well known missionary in Canada, has written to his sister in this city that he lately read and distributed copies of the New Testament beneath the dome of St. Peter's at Rome, and that the people eagerly took them.—The prelates of the church came forth and unsuccessfully attempted to prevent the distribution. The police were called upon to drive the heretics from the "sacred" place, but when they found that Mr. Cote and friends were doing nothing more than scattering the word of God, they not only refused to arrest them, but asked for copies themselves, saying, "This is what we have long wanted." Truly a wide and effectual door is now opened in Italy for the triumphal entrance of the truth.

THE TONE OF THE DAILY PRESS OF ROME.

I happened just now to take up the leader of the *Capitale*, one of the evening papers. It occupies nearly four columns (five are a page of the paper), and is a solemn protest against all attempts on the part of the government to come to terms with the Papacy. It declares that Italy has a worse enemy in the Pope than France has in Prussia. (The Italians hate Napoleon, but are French sympathizers.) It reviews the various attempts made by the German emperors and others to conciliate the Papal power, and the fatal results always produced thereby.—"Papacy is not religion," says the author, "it denies religion; it created Catholicism, but it killed Christianity!"

Louisville.

REV. J. M. SADD.

Something of an Annual Report.

I HAVE preached once or twice nearly every Sabbath during the year, either in the Jail, Alms-house, House of Refuge, City Hospital, or in private houses—distributing tracts and good religious papers in these places and on the river boats.—My visits have been kept up from house to house among the poor, as my strength would permit, especially in connection with those families who send their children to our Sabbath-schools. I have secured a room on Main-street, in one of the best locations for gathering the poor river children, and opened a new Mission Sabbath-school, and also an industrial school. The prospect is good for teachers and children. There is no expense for rent, only for fitting it up. I have the general oversight of two other Sabbath-schools, which number together about four hundred children. I have received and distributed since November about 300 garments to the suffering poor, and about $175 in cash and orders on stores for food for the poor also.

Mrs. Sadd attends two Sabbath-schools and one sewing-school, besides those I have mentioned, and much depends on her for their continuance and prosperity. Our sewing-schools continue to be useful institutions, especially for securing admittance to the Irish and Italian families with the Bible, and prayer and tracts.—Bibles and Testaments have been obtained, and given to poor families where they have been found destitute, and would receive them.

I attend one weekly prayer meeting regularly, and one or two others among the poor. Our Sabbath-school teachers meet every Sabbath after the school is over for prayer for the blessing of God on their labors. One heavy burden we bear (and I hope bear it cheerfully), is the tax on our sympathies for the suffering poor.—While writing this report, I am called for to hear a tale of sorrow. A widow woman, poor and sick, is introduced to us by one of our good ladies, with three children. I must drop all, and find her a room, and become responsible for part of the rent. I have done it, and now write again. But my Master has said, "Blessed is he that considereth the poor." Widows, who know no other religion but the Roman Catholic, seeing something of the religion of love, I trust, in our missionary work, bring their needy children to us and plead to have us take care of them, or direct them what to do. One woman has called ten times at least, and seems determined that Roman Catholics shall not have her child. We finally made excellent provi-

sion for the child, and now wait to see her again. Our prayer is constantly for faith and strength—strength of soul, and strength of body, to go on with our work. Evidence of conversions among the children, and other precious results, come to our knowledge often. Three little boys, of dissipated parents, two of them taught by us to pray for help in time of trouble, the other a wicked boy—all were carried off in a boat on the falls of the river. The boat lodged on a rock. There they remained two days and nights, and no help came. They cried and made signs of distress. Finally one of the boys said, "Mr. S. told us to pray to Jesus in time of trouble." They knelt down in the boat and prayed to Jesus. A man, just then on shore, saw the boat, and the appearance of persons in it in distress. He hastened to them in another boat, and brought them safely to shore.

We ask your earnest prayers that our life and strength may be more *in* and *for* Christ, and that our influence, now so extended over the city, may be all used for the relief, comfort and salvation of many souls.

BIBLES IN EUROPE.

THE European war has furnished an opportunity for the wide circulation of the Word of God among those who could not otherwise have been reached. Between July 25th, and November 5th, 1870, the Cologne, Frankfort and Berlin depots had put into circulation 430,159 Bibles, Testaments, or portions, in no less than six languages. The agent of the British & Foreign Bible Society in France, states that the circulation has been great beyond anticipation; no less than 657,000 copies of Bibles, Testaments, or portions; of which above 180,775 were in French, and 1,484 in Arabic. Roman Catholic soldiers received the Word of God gladly, and promised never to part with it.

REFORM IN ORIENTAL CHURCHES.

EVIDENCE of a gradual reform in the Oriental churches, especially the Armenian church, as the result of evangelical labors, creeps out in almost every city.—Consecrated pictures leave church walls for the garret; silver crosses go into the refining pot; auricular confession is neglected; many superstitious ceremonies and foolish restrictions, imposed by the priesthood, are regarded only as a curious relic of the past. We note, also, a growing friendliness towards Protestants, and occasionally very sensible efforts, in emulation of them, to educate the people. An instance, in point, has just come to my knowledge. An evening school and a Sunday-school have been opened in the Armenian church here, sixty-five leading and influential men having pledged themselves to sustain the school by their own presence and labors. "Whoever knows anything," said the President of the Society to me, at one of our meetings, "is to teach whomsoever knows it not." A better example still may be found in Marsovan, where the Armenians freely consult the Protestant pastor (in regard to rules and regulations for their meetings), have introduced the New Testament in their Sabbath meetings, and lopped off a good part of the ancient liturgy, which is no more intelligible to them than the Latin Ave Maria is to an Irishman.—*Miss. Herald.*

India.

Rev. Jacob Chamberlain, of the Reformed Church in America, gives an interesting account of a free reading-room opened at Mudnapilly. The letter narrates the following interesting incident that occurred one Wednesday evening:

A REMARKABLE ADDRESS.

At the close of the lecture, which was attentively listened to by an audience of one hundred and eighty, composed of Brahmins, merchants, farmers, artisans, officials and students, and which I concluded with a short prayer, as I took my hat to come away, a Brahmin, one of the best-educated in the place, arose and politely asked permission to say a word. I of course as politely assented, and took my seat again, though I had not the slightest idea what his purpose was, but thought perhaps he was intending to

question some of the ideas I had advanced in my lecture. But nothing of the kind. In a neat address of ten or fifteen minutes, couched in choice and ornate language, and with apt illustrations, he urged it upon his fellow citizens present to come forward and second in every way the efforts I was making for their intellectual and moral advancement.

"Behold that mango tree on yonder roadside. Its fruit is approaching to ripeness. Bears it that fruit for itself or for its own profit? From the moment the first ripe fruits turn their yellow sides towards the morning sun until the last mango is pelted off, it is assailed with showers of sticks and stones from boys and men and every passer-by, until it stands bereft of leaves, with branches knocked off, and bleeding from many a broken twig. And piles of stones underneath, and clubs and sticks lodged in its boughs, are the only trophies of its joyous crop of fruit. Is it discouraged? Does it cease to bear fruit? Does it say, 'If I am barren no one will pelt me and I shall live in peace?' Not at all. The next season the budding leaves, the beauteous flowers, the tender fruit again appear. Again it is pelted and broken and wounded, but it goes on bearing, and children's children pelt its branches and enjoy its fruit.

"That is a type of these missionaries. I have watched them well, and have seen what they are. What do they come to this country for? What tempts them o leave their parents, friends, and country? and come to this, to them, unhealthy climate? Is it for gain or profit that they come? Some of us country clerks in government offices receive more salary than they. Is it for the sake of an easy life? See how they work, and then tell me. No. They seek, like the mango tree, to bear fruit for the benefit of others, and that though treated with contumely and abuse from those they are benefiting.

"Now look at this missionary. He came here a few years ago, leaving all, seeking only our good. He was met with cold looks and suspicious glances, and shunned and avoided and maligned. He sought to talk with us of what he told us was the matter of most importance in heaven or earth, and we would not listen, but he was not discouraged. He started a dispensary, and we said, 'Let the Pariahs take his medicines, we won't,' but in the times of our sickness and fear we had to go to him, and he healed us. We complained if he walked through our Brahmin streets, but ere long when our wives and daughters were in sickness and anguish, we went and begged him to come even into our inner apartments, and he came, and our daughters and wives now smile upon us in health. Has he made any money out of it? Even the cost of the medicines has not been returned to him.

"Now what is it makes him do all this for us? *It is his Bible.* I have looked into it a good deal at one time and another in the different languages I chance to know. It is just the same in all languages. The Bible—there is nothing to compare with it in all our sacred books for goodness and purity and holiness and love, and for motives of action. Where did the English-speaking people get all their intelligence and energy and cleverness and power? It is their Bible that gives it to them. And now they bring it to us and say—'This is what raised us, take it and rise yourselves.' They do not force it upon us as the Mohammedans used to their Koran, but they bring it in love, and translate it into our languages, and lay it before us and say, 'Look at it. Read it. Examine it and see if it is not good.' Of one thing I am convinced. Do what we will, oppose it as we may, it is the Christian's Bible that will sooner or later work the regeneration of this land."

I could not but be surprised at this testimony thus borne. How far the speaker was sincere I cannot tell, but he had every appearance of a man speaking his earnest convictions. Some three years ago I had attended in his zenana his second wife, a beautiful girl, through a dangerous attack, and I knew that he felt very grateful, but I was not prepared to see him come out before such an audience, with such testimony to the power

and excellence of the Bible. My earnest prayer is that not only his intellect may be convinced, but that his heart may be reached by the Holy Spirit, and that he may soon become an earnest follower of Jesus.

Burmah.

NARRATIVE OF A BLIND MAN.

A CONVERSATION that I had this evening with Oo Shway Goe, an old blind man (he has been blind four years), a member of the Henthada Church, encourages me much to scatter abroad the truth in every way possible, whether we see immediate fruit or not.

Oo Shway Goe was born near Ava, and lived about fifty years in a village a few miles east of that city. He says that about thirty years since a man came along one evening, stopped at his house and showed him a book that he received from a foreign teacher when in this city. He read a little in the book, and then bought it from the man for eight annas, twenty-four cents. The Bible had then been printed in Burmese, and was bound in four volumes, and the book that Oo Shway Goe thus purchased, was one volume of the Old Testament, containing the Psalms and a part of the Prophets. He says he had not finished reading the book of Psalms, when he cast away idols and Buddhism, and believed in the existence of a living God, the Creator, preserver, and the judge of men; that from that time until the present he has believed in, worshiped, and daily prayed to the Eternal God. He committed to memory many of the prayers of the Psalms, and daily repeated them, especially the prayer in the fifty-first Psalm.

For twenty years he thus lived, knowing only what he learned from that volume of the Old Testament. He says that for twenty years he believed in, worshiped, and daily prayed to the Eternal God, before he ever heard of Christ or an atonement. About ten years since he came down to Prome: and while attending to business, learned that a foreign teacher resided in that city. He went to the house, and from brother Kincaid, there received a copy of the New Testament. He says that if a man should walk about and attend to his work for twenty years by star-light, having never once seen the sun, and the sun should then rise and shine on him in all its glory, he thinks it would produce about such a change on his eyes and vision, as reading the Gospel by Matthew produced on his mind; that then the long night of praying to God and hoping for mercy without a Mediator or atonement came to an end; that the past ten years his hope has been firmly fixed on Christ, and there it rests. —*Burman Missionary.*

THERE is an old legend told of the three crosses being found buried at Calvary, and when it could not be told which was the true Cross of the Saviour, a dead body was brought near. It touched one of the crosses and it was dead as before; another, and it did not change; but when it touched the third, the true Cross, the dead man was restored to life again. This is the test of the true Church. Has it the power of Him who gave life to the dead? Have we faith in our Church? We must take it to the dead and see if it will give them life.

God with us in the Missionary Work.

I fear that men don't sufficiently realize the fact that the world, with all its concerns, is under the immediate power of God, and that with or without the aid of human instrumentality, He could accomplish His purposes. Let us permit this truth rightly to impress our heart and memory, and then we shall go forward in faith and with renewed zeal, assured that God has not only given to us the battle, but has assured us of the victory too. Thus, sir, whatever the difficulties that may arise, let the old man of the seven hills fill his mouth with great swelling words of vanity, and proclaim dogma after dogma, to God defiant, to man insolent, himself imbecile and walking on blindfold into the pit he had dug for others—let

even Kings and priests *unite* themselves against the Lord—let the demon of Pharisaic Ritualism, in the way of ludicrous mimicry, strive to revive the varied mechanisms and manipulations of a lifeless, heartless, mediæval formalism, and so provoke Christian converts from the multitudinous heathenisms of India and China, of New Zealand and Kaffraria, in very pity and compassion, to send over Missionaries to convert these Protestant Romanizers—let the demon of intellectual pride vent its scorn and sarcasm upon the reputed influenza of a holy religious excitement—let the demon of materialistic infidelity amuse itself with the old heathenish folly of tracing the human original to some obscure, self-developing molecule or atom, up through a series of animated beings, till it reach the aristocracy of monkeys and gorillas, men's immediate ancestry—and a thousand things besides—what does it all avail when He who sits behind the visible elements of time interposes to assert His glorious supremacy? Then shall the shout be heard and re-echoed, "Arise, O Lord, let Thine enemies be scattered!"—then shall God come forth from His place, and the visitations of the Spirit shall increase in breadth and frequency—then shall there be suddenness of spiritual birth, rapidity, expansion, and stateliness of spiritual growth, and an overflowing copiousness of spiritual influences—then shall a nation be born in a day—then shall kingdom after kingdom be added to the swelling empire of the Messiah—then shall this earth, sighing and groaning, rise up invigorated and regenerated, and enter upon its jubilee of a thousand years.—Rev. J. P. Dunn.

England.

MULLER AND HIS ORPHAN-HOUSE.

"What do you think of Muller's Orphan houses?" I said to a man who gave himself out as a liberal-minded Catholic. He looked at me as if he wished to convince me of the truth of what he was going to say: "Sir Ashley Downs, here in Bristol, has presented the most wonderful spectacle in the world since the founding of these houses. A poor man, and a foreigner besides, falls upon his knees in this city, and in answer to his prayers alone there rise up one, two, three, four, five houses, which would be cheap at $1,250,000. I am not a rich man personally, but I can see this after ten years' observation, that God blesses Bristol because Muller resides in it." Indeed, everywhere in Bristol, ask where you will, all, if they do not speak so decidedly as the above, still with one voice express their admiration of this noble work.

There are now 2,050 children in the Institution. If any person knows of a child who is a proper subject of its care, the applicant is required to give in writing the date of the child's birth, the names of his parents, and any other information of importance. If the child is healthy and under fourteen years of age, he is admitted. First he is carefully bathed; the clothes in which he came are laid away for him as a memorial, and he is dressed in the uniform of the orphans. The boys wear brown pants, dark blue jackets, and simple cloth caps. The girls wear blue striped frocks, a grey plaid shawl, and a straw hat covering the ears and shielding the face,—of an old fashion, but a fashion dictated by delicacy. Muller does not generally read the Paris fashions. Every child has two suits.

The day in the Institution begins at six in the morning, when all are required to rise. Between that hour and eight every one has time to wash, dress, make his bed and pray in secret. Then follow breakfast and family prayer. At ten o'clock is school time. All the usual branches are taught. Particular attention is paid to writing. Twelve o'clock, play time; twelve and a half, dinner. They have meat five times a week. The afternoons are spent in alternate play, study and work. All their clothes, except shoes, are cut, fitted and made by the children. They also do the washing. At nine o'clock in the evening, all is still. Every moment, day and night, the children are subject to the careful oversight of pious teachers, male and female.

When the boys are fourteen years old, they are taken to a safe place to learn a trade. The girls remain in the Institution till they are sixteen or eighteen, and then go out to service. Most of the number go out Christians.

WHAT TWO BIBLES DID.

A FACT recently stated to me by a clergyman shows what cause the priests have to fear the Bible. This clergyman went to a large settlement of German Catholics, accompanied by a Christian German lad as an interpreter, and spent two days in trying to scatter Bibles among them. There was not a Bible near the place, and the mere mention of one seemed to strike terror to the hearts of these benighted people. After two days of prayerful labor the pastor had succeeded in *giving away* two Bibles. Only two! One to an aged man, one to a young married woman. He went to his own city, weary and discouraged—only two Bibles at most, forced on these people! A year passed. He was holding a meeting some six miles from this German settlement, when an old man entered. He came at the close of the exercises and grasped the speaker's hand: "Don't you know me; you gave me a Bible. Oh, sir, come to our town and tell us of Jesus Christ!" "How can I? You cannot understand me." In broken accents the old man pressed his plea: "We can understand two words; ten words. Bring a German who loves the Son of God, to talk your words. Come, come, sir." "No one will listen to me; I shall be driven away." "All will listen. We have heard the Bible; we wait for you; we weep to know more of Jesus."

The minister set a time and went. The log school-house was crowded. Until late at night they listened to the speaker and his German interpreter, and hearing, wept.

What has resulted? That people came in a body out of the Church of Rome, built a house of worship, have a pastor, and are a strong, earnest, working Presbyterian church. Rome lost through two Bibles more than a hundred souls. Do you wonder that Rome dreads the Bible! Priests and Bibles cannot flourish on one soil.

SIGNIFICANT ITEMS.

CARDINAL WISEMAN ON THE SUBJUGATION OF THE ENGLISH (1859).—If ever there was a land in which work is to be done, and perhaps much to suffer, it is here. I shall not say too much if I say we have to subjugate and subdue, to conquer and to rule an imperial race; we have to do with a will which reigns throughout the world as the will of old Rome reigned once; we have to bend or break that will which nations and kingdoms have found invincible and inflexible. We have to gather for the work the rough stones of this great people, and to perfect them as gems for the sanctuary of God. It is good for us to be here, because a nobler field could not be chosen than England on which to fight the battle of the Church. What Constantinople, and Ephesus, and Africa, were to the heresies of old, England is to the last, complex, and manifold heresy of modern times. Were it conquered in England, it would be conquered throughout the world. All its lines meet here, and therefore in England the Church of God must be gathered in its strength.

A CANON of the recent Ecumenical Council affirms that the Church has a right to compel by "salutary inflictions" those who separate themselves from the "holy apostolic church," and so puts these inflections as a duty upon those who *have power* to execute them. *Canon XII.*: "If any think that Christ, our Lord and King, has *only* given to his Church a power to guide, *by advice and persuasion*, but not to ordain by laws, to *compel* and *force* by anterior judgments, and *salutary inflictions*, those who thus separate themselves, let them be anathema."

Dr. Manning, Roman Catholic Archbishop of Westminster, preached recently a sermon explaining and defending the decree by which St. Joseph has been declared to be the patron of the universal Church. The only thing, in the report of his discourse, of any interest, is the declaration that "the Church is, as it were, a family, the Saviour being a brother, Mary the mother, and St. Joseph the guardian!"

"Saint Peter," a new Catholic journal published at New-York, says of the meeting held in that city in commemoration of Italian unity: "It was much in the course of human outrage on the rights of God as the deed on Calvary itself. The carnal Jews would not believe, and they crucified the Lord of all the earth. The Dixes, Greeleys, Bellowses, Beechers, Bryants, the letter-writers and the mixed audience, follow the carnal Jews." The same paper says of the decree declaring Joseph the patron of the Romish Church—"In a particular manner the Jesuits have great reason to suffer these immense souls of theirs to expand in new religious jubilation over the act of Pope Pius. A vast increase of the cultus of Joseph started into most vigorous life with the foundation of their Order. The First Nine diffused it wherever they went, and from that day to this, the successors have fully inherited the spirit of the founders. All that is of homage and of art among Catholics, and even among Protestants, in regard to the Holy Family, has a Jesuit origin. Jesus, Mary, and Joseph are three names which are carved in millions of places, and it is Jesuit chisels that have done the sculpture. Like the Angelus, the new decree will be a great diffuser of the mystery of the Incarnation. Let every family which contains a Joseph set up a new oratory; let every church called after St. Joseph have a triduum; and let every son of the Faith see to it that the imprisoned, enchained Pope, the common Father of all Catholics, has not done a vain thing."

The *Tablet* gives its view of what the result would be should there be a "collision" between the authority of the State and the Church. "Is 'the American idea' higher than this Church idea? No Catholic can pretend it; for to him the Church idea is divine, and nothing is or can be higher than God, who is Supreme Creator, proprietor and Lord of all things, visible and invisible. If then between the Church or Catholic idea and 'the American idea' there should happen to be a collision, which should give way, the higher or lower? The Catholic idea being supreme, must be the law, the universal standard of right and wrong, of truth and falsehood, and consequently all ideas, whether Celtic or Saxon, English or American, that contradict it or do not accord with it, are to be rejected as false and wrong, as repugnant to the supreme law of God, even to God himself, and not to be entertained for a moment."

The same paper says of the day when Roman Catholicism shall be supreme in this country, that the clergy would at once be removed wholly out of the pale of the civil law, and be answerable for every offense whatsoever only to an ecclesiastical court!

The *Freeman's Journal* remarks on the political holidays of this country as interfering with the due observance of those of the church calendar: "In these States, the political party that has upset the institutions for which George Washington contended, now 'build his sepulchre' and count his birthday a national feast. It is used in our cities as a day of general dissipation and excess. But coming within twenty-six days of the Feast of St. Joseph, its occurrence, perhaps, will render it inconvenient for Catholics, of whom St. Joseph is the universal patron, to celebrate, in our cities, his festival by a Mass later than at about sunrise. The same disagreeable interferences of the world with the church comes in here, that occurs when the Puritan feast of Thanksgiving, coming within a fortnight of the grand festival of the Immaculate Conception of our Most Blessed Lady, gives us the Puritan day, to suit a hundred thousand, and forbids the Catholic day that would please six or seven hundred thousand in the city of New-York."

On the records of the passengers arriving here by a late steamer we read, "twelve ecclesiastics"—that's all. Not men, with names and individual existence and duties, but servants of a church and of a foreign power. They come here to place themselves under our protection, yet with no allegiance to our government, and with no thought of obeying the laws. Not much is said about it, but such are the men who decline to obey our laws when *the Church* rules differently—as more than one has refused to return his records of baptism, marriages and deaths, for statistical purposes, on the ground that the sacraments of the Church were not to be interfered with, and are independent of the secular power. There have been plenty of alarmists, the subject is stale and wearisome. So men grew tired of Noah's preaching, and his long work upon the ark. And now while one talks and warns, and hundreds cry, "Nonsense, you never can establish the power of such a power over a *free country like this*," the work is being done. Men would open their eyes could they see the extent to which this encroachment has already been carried, by a power which always goes forward and never lets go, never goes back.—*Advance.*

Dr. N. C. Burt, in a letter to the *Presbyterian*, dated Nice, France, Dec. 3, 1870, says: "If you will believe it, a Professor of science in one of the Universities of Sicily, in writing concerning the infidelity of modern science, just before the meeting of the Œcumenical Council, cited as a flagrant example of the facts that the Copernican theory of astronomy was now widely taught! The educated countryman of Galileo, Professor of Science, in this nineteenth century, denies that 'the world moves.' Verily, it would appear *not* to move, if such are the only indications of progress. American and British astronomers are on their way to Spain and Sicily to observe the coming eclipse [of the sun, Dec. 23, 1870; total, but invisible in the U. S.] Had they not better call in some of the distinguished native Professors, and learn their theory of the phenomenon?

The Gist of the Papal Claim.—"The liberty of the Pope" simply means his liberty to put down freedom of thought in others. It means that he shall be at liberty to visit heresy—that which is defined as heresy by the law which he makes and interprets—as a punishable offence. And this kind of liberty he obviously cannot possess unless he has some corner of the earth—the larger, doubtless, the better, but size is not essential—within his own jurisdiction. He must have room in which to furnish an example to the world by asserting, at all events, that right to persecute which he has never abandoned, and which he has taken recent occasion to assert afresh in the form of syllabus and encyclical for the benefit of the Christian world. That the Pope may have no real wish to exercise so odious a right, that he would find any excuse rather than act up to his principles, as we Protestants are constantly told—all this may be or may not be true, but has no bearing on the question. The "liberty" which it is sought to establish in principle is simply that which excludes all other liberty, through the method, if necessary, of annihilating it.—*Pall Mall Gaz.*

The Netherlands were fighting—even more than they knew—for liberty of conscience, for equality of all religions; not for Moses, not for Melancthon, for Henry Philip or Pius, while Philip justly urged that no prince in Christendom permitted license. "Let them well understand," said his Majesty, "that since others who live in error hold the opinion that vassals are to conform to the religion of their master, *it is insufferable that it* should be proposed to me that my vassals should have a different religion from mine, and that too being the true religion, proved by so many testimonies and miracles, while all others are deception. This must be arranged with the authority of the commissioners of the Emperor, since it is well understood by them that *the vassal is never to differ from the opinion of his master.*" Certainly it was worth an eighty years' war to drive such blasphemous madness as this out of human heads, whether crowned or shaven.—*Motley's United Netherlands*, Vol. iii, pp. 37, 38.

EDITORIAL NOTES.

After carefully investigating the evidence from Roman Catholic sources of the statistics of American Romanism, we fully accord with the estimate of the best-informed writers, which gives the number of about *four millions* as the full proportion of the Roman Catholic population in the United States. It would be well if our writers and public men would take note of this number, instead of inconsiderately accepting the exaggerated estimate of Mr. Hecker and his school of boasting prophets. Give them their due for tact, boldness and energy in all departments of their work, but do not second their efforts by concession of their fundamental assumption of rapid and excessive growth. They are yearly multiplying and extending their ecclesiastical machinery, of churches, chapels, and Sunday-schools, and of priestly and lay agents, but they do not keep pace with the single denomination of Methodists in the number of churches, laborers or actual adherents. They are not perverting any appreciable number of Protestants, nor retaining hold on tens of thousands who by birth, training or position, belong to their communion. And while they are multiplying, too, their educational and charitable institutions, and increasing their publications, and while they are introducing novel and ingenious methods of adapting all these appliances to retain their own members and to lure and pervert Protestants of every age and class, yet neither the number nor the effectiveness of these agencies are comparable with those of the great Christian churches of our land. The only real and formidable peril from Americanized Romanism lies in the direction of political chicanery and consequent legislative action. The consummate arts and most elaborate efforts of the Romish priesthood are now devoted to the subjugation and control of party leaders. Until their purposes and plans are fully exposed to the great body of the American people, the supreme interests of civil and religious liberty must be seriously threatened and imperilled. It needs only that the press and the influential men of the nation watchfully note and widely expose these purposes and plans, and the danger will be met and counteracted.

The liberal-hearted Father Farrel has taken back his brave words for liberty in an humble letter of "reparation and apology" on account of "some of his teachings and public acts which had incurred the censure of his Archbishop and given pain and disedification to the Catholic community." This letter was read in all the city (R. C.) churches. Archbishop Kenrick, too, who stood, in the late Council, among the most outspoken and uncompromising in opposition to the Infallibility, who said that the dogma was absurd and sacrilegious, returns last of all the American officials, and in his own cathedral retracts these bold words, declares the dogma to be indefeasible, and tramples his manhood in the

dust by pledging himself to the defence of this consummate outrage against man and blasphemy against God. And now Lord Acton, the famous English Liberal Catholic, who not only opposed this dogma in Rome, but after the Council addressed a letter to the prelates of the opposition, citing their language and entreating them not to stultify themselves and forfeit the confidence of thoughtful, truthful men, this same cultured, liberal, generous Lord has followed in the wake of the retracting American and English Bishops, by standing up in open defence of that most odious of all human tyrannies, the despotism of the Pope. Is not all this rather discouraging to those large-hearted Protestants who still hope and look for radical reform within the Romish Church?

In a piteous plea with "Catholic ladies" to make an offering for the Pope's relief, of superfluous jewelry and money expended in the extravagances of dress and amusement, the Baltimore Archbishop affirms that

"Their Father in Christ, like St. Peter, is in chains, robbed of the very necessaries of life, reduced to the very verge of want and almost starvation, and wholly at the mercies of his enemies, who are also the enemies of Christ, and of all religion, and all virtue!"

This statement would be in place in a Romish newspaper, but is it not a little sensational for an Archbishop?

"No State grants to sectarian institutions of any sort," is now one of the leading doctrines by which the unity of Protestants in this country is practically illustrated. It is greatly to be regretted that the Baptist Ladies' Home Missionary Society (N. Y.), by accepting a lease of land from the city, should have openly arrayed themselves with Roman Catholics in the rejection of this wholesome and necessary position. We are glad to note that at least one of the Baptist journals, and one of the ablest, the *National Baptist*, of Philadelphia, condemns the acceptance in severe terms. It characterizes the act of the city as "a flagrant outrage upon the tax-payers, a gross breach of public trust, and the attempted subsidizing of a religious denomination for immoral ends." An earnest protest, addressed to Dr. W. R. Williams (who opposed the acceptance) signed by many leading representative names of the other denominations, concludes thus:

"The wrong, as is well known, has hitherto been done chiefly in the interest of that one denomination which is most largely represented in our city government, and which wields the greatest influence in our State Legislature; and there is no reason to doubt that the chief tide of public gifts will continue to flow in the same channel. The sole cure for so great an evil will be found at length in that popular indignation which is sure to rise against this systematic aggrandizement of the Roman Catholic Church. But it needs, we think, very little reflection to discover that this ultimate rally of all good citizens against this enormous wrong must be materially delayed by every act like that which is now proposed to the Baptist Home Society."

Two other leading cities, Boston and Pittsburgh, have given hearty expression in large public meetings, to American sympathy with a united Italy, a free Church in a free State. We have noted extracts for our next issue.

As a note of the progress of "Our Established Church" in this State—it being already established in the city—we cite the following proposed, *but rejected*, amendment to the N. Y. Tax Levy Bill (a bill which puts the entire collection and disbursement of all city funds absolutely into the control of four men, under the title of "Board of Apportionment") recently enacted by the Albany Legislature:

"That neither the Mayor and Commonalty of New York, nor the Board of Supervisors, nor the Board of Apportionment provided for in the Bill, should appropriate any of the public money, or any property or credit of the city or county, to any private or sectarian school, or to any institution under the control of any religious denomination."

We ask attention to the fresh intelligence from Italy. The statements of the Commissioner of Public Instruction on the condition of education in Rome under the Pope, the circular Letter of Cardinal Antonelli, and the personal sketch of one of our Italian laborers, all included in the communications of Mr. Clark, will be found especially interesting. In reference to the other matter, cited from Gavazzi, Mr. Piggott, &c., it is but just to remind *all* our readers, especially gentlemen of the religious press, that Lagomarsino, the fellow-laborer with Gavazzi in Rome, who has been preaching there from the first opening, is and has long been one of the most efficient Evangelists connected with our missions, and that at least two-thirds of the churches and the men included in the Italian Free Church, are some of the fruits that God has given for the ten years expenditure and labor of this Society in Italy.

Our brother and friend, Rev. A. M. Merwin, for five years an earnest and successful laborer in Santiago and Valparaiso, is now on a brief visit with his many friends, a visit greatly saddened by the recent loss of a first-born child three years of age.—Mr. Merwin proposes to return in June to the work which to him is a heart-work. Meanwhile, he will gladly avail himself of special opportunities of making this work more thoroughly known. He can be addressed at this office.

Mr. Hall sends these items just received from Spain:—The Mission and Schools established by the American & Foreign Christian Union in Seville are thriving—the schools are largely attended. Messrs. Tugwell, Cabrera and Clough are actively engaged in training the young of both sexes for aggressive work among their countrymen. Churches and preaching stations are formed and located in Cadiz, Jerez, Huelva, Malaga, Valencia and Alicante, and in all the places the Bible is publicly and freely sold. Free Schools are being started in all parts of the kingdom. Protestants and Catholics are alike eligible as teachers. The recent revocation of old customs laws, prohibiting importation of foreign printed Spanish books, has given a fresh impetus to educational operations.

LITERARY NOTICES.

BOOKS.

Roman Imperialism, and other Lectures and Essays. By J. R. Seeley, M. A., Professor of Modern History in the University of Cambridge, Eng., Author of "Ecce Homo." 16mo. Price $1.50. Boston: Roberts Brothers.

Beside three Lectures on the Roman Empire from its formation to its decline and fall, which embody an historically valuable supplement to Gibbon, there are two Essays on Milton, one, a vindication of his political principles and acts, alike against the bias of royalist and republican, through a clear exhibition of the innate simplicity and greatness of his character and life; the other, a critical and scholarly estimate of his poetry. Following these are Lectures on Elementary Principles in Art, Liberal Education in Universities, English in Schools, the Church as a teacher of morality, and the teaching of politics, all of which are well worthy the attention of educators and leaders of thought. For practical value we would especially emphasize the paper on English in Schools, in which the arguments of the classicists

are fairly stated and forcibly rebutted in assertion of the superior advantage and value of a direct and thorough study of the English. It is high time that this view of so important a matter be taken into careful consideration, and we hope that this outspoken judgment of so eminent a scholar will attract the attention of those whom it especially concerns, upon whom a great responsibility is imposed.

AD CLERUM: ADVICES TO A YOUNG PREACHER. By Joseph Parker, D.D., Author of "Ecce Deus." 16mo. Price $1.50. Boston: Roberts Brothers.

Contents: Discipline; Earnestness; Naturalness, Delivery; Sensational Preaching; The Homilist: Man and Book; Textural Divisions; Harris and Beecher; The Minister in the Pulpit; Published Sermons; Suburbanism; Dr. John Campbell; A Chapter on Pastoral Theology; Unsuccessful Men; Beware of Men; Directories; The Guarantees of a Successful Ministry; Figures, Parables and Anecdotes; Frameworks; Epilogue.

Discriminating, keen, thorough, and genial in matter and style, this is a book which deserves and will richly repay the thoughtful perusal of preachers, experienced as well as inexperienced.

COMPREHENSIVE DICTIONARY OF THE BIBLE. By Smith and Barnum.

A beautifully printed volume of 1,220 pp. 8vo, by Appleton & Co., N. Y., mainly abridged from Dr Wm. Smith's Dictionary, in three volumes. In respect to maps and illustrations, it surpasses the original work, and contains many new articles and numerous additions, giving greater value and completeness to this work, for an English reader. It gives particular attention to pronunciation, and aims to make everything intelligible to common readers, and place them on a level with scholars familiar with the original languages of the Scriptures. The work is admirably prepared and edited. H. J.

WONDERFUL ESCAPES. Revised and enlarged from the French. By Richard Whiting, with twenty-six plates. New York: Scribner & Co., $1.50.

One of the later volumes of the Illustrated Library of Wonders, containing escapes from prison, and personal peril, taken out of the chapters of universal history, from Aristomenes the Messenian to James Stephens, the Irish Agitator.

THE YOUNG PIONEERS OF THE NORTH-WEST. By Dr. C. H. Pearson. Illustrated. Boston: Lee & Shepard. $1.25.

The fifth volume of the Frontier Series,

THE OBSERVER YEAR BOOK. New York: New York Observer Office. $1.00.

Contains, beside Statistics of Governments, etc., a complete view of all the Churches of the United States, with a list of ministers of almost every denomination. As a book of reference, giving accurate information upon these and many other matters, it has no equal in thoroughness and value.

THE RESTORATION OF THE POPE. A Discourse by Rev. W. P. Breed, D.D. Philadelphia: Sherman & Co.

A timely and effective exhibition of the absurdities and insanities of Popery in its recent phases and doings, and a plea for the principles of Christian and American liberty in opposition to Romish efforts to subsidize American support of the Pope's restoration to temporal sovereignty.

MAGAZINES—For March.

Harper's Magazine. New York: Harper & Bros. $4.00. Principal articles with abundant illustrations: The American Baron; Pictures of Ireland; Along the Florida Reef; An Examination of the Claims of Columbus; A Day in Castle Garden; Frederick the Great; Wallenstein and Gustavus Adolphus; Anteros; Lieutenant-General Winfield Scott; Anne Furness; Our Harbor Defences; Editor's Easy Chair; Editor's Literary Record; Editor's Scientific Record; Editor's Historical Record; and Editor's Drawer.

Scribner's Monthly—conducted by J. G. Holland. New York: Scribner & Co. Contents: Weather-Telegrams and Storm-Forecasts; illustrated, by Prof. T. B. Maury; King Gambrinus and His Subjects; illustrated by William Wells; Lucky Peer, by Hans Christian Andersen; The Ancient Fenians, by L. Clark Seelye; Victor Emanuel's Queen; Life in the Cannibal Islands, illustrated, by J. C. Bates; Wilfrid Cumbermede, by George MacDonald; The Celestials in Sunday-School; Topics of the Time; Books and Authors at Home.

The Galaxy. New York: Sheldon & Co. $4.00. Contents: Lady Judith, continued; One-Legged Men; About Bears, by Donn Piatt; The Higher Education in America; Overland, by J. W. De Forest; The Nether Side of New York; The Annexation of San Domingo, by Americus; Told in Letters, by Edgar A. Fawcett; England in June; Drift-Wood; Scientific, Miscellany and Current Literature.

The Eclectic Magazine. Foreign Literature, Science and Art. New York: E. R. Pelton, $5.00. 120 large pages. Embellished with a fine portrait of William, Emperor of Germany. Among the more valuable papers are a thoughtful Essay by Prof. Von Sybel, on "The German Empire," a fine criticism on "Browning's Poems;" "The True Story of Francesca da Rimini;" "The Records of the Venetian Inquisition;" "How I came out of Paris in a Balloon;" "Mr. Dickens' Amateur Theatricals;" and ten others, besides the editorial miscellanies.

Littell's Living Age. Weekly. 64 solid pages. $8.00. Boston: Littell & Gay. Nos. 1393 to 1396, for the week ending February 11th, to March 4th, contains The Social Condition of England under Henry VIII.; On Progress, by James Anthony Froude; Seeing Lapland; The Lessons of the Eclipse; Mr. Carlyle on Verse; The Malmesbury Papers; The So-called Latin Race, by Francis Lieber; The Political Lessons of the War; The Gamut of Light; General Trochu; Hugh Miller; Science and Imagination; Mendelssohn at Buckingham Palace; The North German Arctic Expedition; War and Christianity; The New Emperor of Germany; A Story by George MacDonald, and other articles.

We take great pleasure in acknowledging the receipt of the following sums for the suffering Protestant ministers of France, which have been transmitted to the pastors Fisch, DePressense and Monod:—Hartford, Conn., from A. $550, a Friend $50, Messrs. Day & Coit, each $10, and Messrs. Gleason, Wilcox, Cone, Boswell, Matson & Hillyer, each $5. ; Ref. Church S. S., Eng. Neighborhood, N. J., $20, and A. G Jewett, Westhampton, Mass., $5. Since remitting the above $675, we have received from Mr. H. L. Young, Poughkeepsie, $40.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 28th February, 1871.

MAINE.

Saco. 1st Parish Cong. Ch	$16 20

NEW HAMPSHIRE.

Portsmouth. Chas. E. Myers	20 00
Nashua. Pearl st. Ch. add	15 00
Swansey. Rev. C. Willey	5 00
Troy. Dea. A. Baker	5 00
	45 00

VERMONT.

Brattleboro. Mrs. B. H. V. D	20 00
Thetford. 1st Cong. Ch	12 05
	32 05

MASSACHUSETTS.

Huntington. 1st Cong. Ch	4 50
Boston. T. C. Whittemore	5 00
East Long Meadow. M. E. Ch	1 50
Boston. Meridian st. M. E. Ch. add	18 08
Northampton. Miss M. B., for Italy	5 00
N. Hadley. Cong. Ch	22 00
Hampshire Co. A Friend	200 00
Monson. Cong. Ch	31 00
W. Springfield. 1st Cong. Ch	25 89
Chicopee. Third Church	28 25
Springfield. North Ch. add	6 00
Winchester. 1st Cong. Ch	142 40
N. Wilmington. A Friend—L. F. Manning, L.M	10 00
Manchester. Ortho. Cong. Ch	81 60
Groton. Union Cong. Ch., H. W. Whiting and Mrs. E. Shumway, L. Ms	78 50
Readville. James Downing	5 00
Tewksbury. Cong. Ch	30 00
Worcester. Central Ch	91 00
Ashburnham. Rev. D. Wight	5 00
Clinton. Evan. Cong. Ch	72 04
" C. S. Swan	75 00
Boston. Mrs. A. Blood	5 00
Medway Village. Cong. Ch	14 70
Melrose. Otho. Cong. Ch	117 00
Springfield. Olivet Sab. School	26 40
	1,100 86

RHODE ISLAND.

Pawtucket. A Friend	15 00
Cranston. True Friends for Cent. Mex	5 00
	20 00

CONNECTICUT.

Stratford. Gen. Loomis, U. S. A	5 00
So. Britain. C. Le Roy Mitchell	5 00
Mansfield Centre. 1st Cong. Ch	24 00
Bridgeport. 1st Cong. Ch	113 76
So. Manchester. R. R. Phelps	4 00
New Haven. Ladies for Miss Rankin	850 00
Stratford. Gen. Loomis, U. S. A	2 50
Bridgeport. 1st Pres. Ch., $30 by Capt. J. Brooke, L.M	75 00
West Haven. S. L. Smith	35 00
Plainfield. 1st Cong. Ch., Rev. W. Phipps, L.M	27 25
Woodbridge. 1st Cong. Ch., in part	13 49
New Haven. Yale College Miss'y Soc	2 20

CONNECTICUT—*Continued.*

Middletown. South Ch	40 00
Bloomfield. Cong. Ch., in part	12 50
East Hartford. Cong. Ch., E. A. Willard, L.M	58 00
	1,267 70

NEW YORK.

Brooklyn. Westminster Ch	30 00
N. Y. City. H. I., $150 ; H. G. DeForest, $50	200 00
Cambridge. Abira Eldridge	1 00
Paris. Cong. Ch	8 00
Union Falls. Mrs. F. D. Duncan	4 00
Williamsburg. Rev. P. I. H. Myers	1 00
West Charleston. Rev. W. N. Randles	5 00
Maspeth. Mrs. C. Moore	5 00
Youngstown. A Friend—Mrs. C. E. Skinner, L.M	30 00
Churchville. L. Brooks, for Cent. Mex	5 00
Glenville. 1st Ref'd Ch	3 35
N. Y. City. 30th st. M. E. Ch. add	11 00
" St. John's M. E. Ch	13 00
" 27th st. M. E. Ch., in part	72 95
" Elizabeth M. E. Ch., in part	13 00
" S. Gedney	2 00
Utica. Mrs. M. Bice, L.M., and for Miss R.	30 00
Colla. Rev. Henry Gordon	12 00
Astoria. Ref'd Dutch Church	27 00
Shodac Landing. Rev. A. B. Peffers	2 00
Rochester. Plymouth Cong. Ch	80 05
Buffalo. Lafayette st. Pres. Ch	216 98
Kortright. Benev. Association	8 00
	780 33

NEW JERSEY.

Vineland. S. Phœnix, for Cent. Mex	9 02
Fredon. Fredon Sab. School	14 70
Bloomfield. J. C. Baldwin Legacy	8,000 00
Elizabeth. 2d Pres. Ch	80 00
Passaic. North Ref'd Ch	30 00
Jersey City. 3d Ref'd Ch	30 17
Bordentown. Pres. Ch	10 55
W. Hoboken. Mrs. M. Little	5 00
	8,179 44

PENNSYLVANIA.

Philadelphia. Mrs. D. Rockwood, for Cent. Mex	4 00
" F. W., for Cent. Mex	10 00
" E. H. Warne, $25 ; R. Cornelius, $25 ; R. C. Cornelius, $5 ; Cash, Purves, Cash, $10 ea. ; Lang, Tenbrook, Combs, Harris, Yocum, Emley, Lincoln, Wilson, $5 ea. ; T. A. Biddle, $15 ; J. A. Brown, $60 ; R. C. Clark, $6	196 00
Towanda. Pres. Ch	15 80
Allegany. Y. L. M. Soc. of 1st U. P. Ch. for Miss R	50 00
Pittsburgh. 1st U. P. Ch., H. McMasters, L.M	30 00
Addisville. Ref'd Ch	8 62
Waynesburg. P. Ch. part L.D., $68.05 ; S. Schl., part L.M., $6.25	74 30
Lititz. Rev. Mr. Fett	5 00

PENNSYLVANIA—*Continued.*

Tamaqua. Geo. Wiggan..... 5 00
Falls of Schuylkill. P. Ch. add..... 1 00
Norristown. Rev. Dr. Ralston..... 20 00
Pequa. Pres Ch..... 18 15
Chestnut Hill. H. J. Williams..... 20 00

457 87

MARYLAND.

Townsend. M. E. Ch. add..... 14 00
Baltimore. Grace M. E Ch. add..... 15 00
" Whatcoat M. E. Ch. in part..... 18 00
" Dr. and Mrs. Warfield, $20; J. N. Gary, $20; F. W. Heath, $15; M. Gault, I. A. Bennet, A. H. Greenfield, J. E. Beachman, B. Darby, B. F. Darby, F. P. Stevens, J. W. Flack, J. P. Murray, Messrs. Sanders and George, J. Weatherby, G. O. Stevens, S. Baldwin, D. Carson, W. I. Tilgham, $10 ea.; W. A. Gault, N. W. Polk, T. Deakeley, W. B. Barry, W. S. Hinds, A. L. Sears, F. S. George, C. W. Slagh, J. G. Hewes, D. C. Fulton, J. C. Colinson, J. W. Childs, W. Harper, D. A. Jones, J. Dowell, J. A. Morgan, Rev. J. North, $5 ea.; S. Kimmel, C. Cechran, Cash, $2 ea.; G. W. Tucker, $3.50; R. Brunt, $1..... 300 50

337 50

DISTRICT OF COLUMBIA.

Washington. Enos Wright..... 5 00

MISSOURI.

Macon. R. H. Sloan, in full of L.D..... 30 00

ILLINOIS.

Geneva. Cong. Ch..... 8 00
Lebanon. Mrs. E. W. Marshall, in part of L.M..... 10 00
Henry. Pres. Ch..... 6 50

24 50

INDIANA.

Greenwood. Rev. Mrs. A. Dunn..... 5 00
Evansville. Vine st. P. Ch., in part of which Mrs. W. Brown for Miss R.'s field, $32..... 53 00
Terre Haute. Cong. Ch..... 52 47

110 47

OHIO.

Strongsville. E. Lyman, $10 for Cent. Mex.; A. Pomeroy, $5..... 15 00
Oxford. 1st Presb. Ch., A. Guy, M.D., $50 ea. for Italy; Miss Rankin, Cent. Mex. and $25 ea. for Spain and France; E. Kumler, $10; Sab. School, Stanton, McCord, Young, Mrs. Lewis and Brooks in full of L.M., $5 ea.; Rev. Rogers and family, $3.50; Ross, Duvall, Bishop, Newton, Piper, Mrs. Ream, $2 ea.; R. Stanton, $3; Corwin, Sawyer, Hepburn, Ferguson, Ritchey, Gillard, Raymond, Mrs. Hughes, McCullough, Toler, $1 ea.; Mrs. Kumler, 50c..... 269 00
" Meth. Epis. Ch. two Friends..... 1 85
Springfield. Cong. Sab. School for Mex..... 10 00
" Female College for Miss Rankin..... 50 00
Xenia. A. S. Frazer..... 3 00
Marietta. 4th st. P. Ch. add Prof. Beach.. 3 00
Columbus. 2d Pres. Ch. add B. F. Stage.. 5 00
" Westminster P. Ch. add Dr. Smith... 10 00
" Welsh Cong. Ch..... 3 00
Springfield. 1st Pres. Ch. Mrs. King, $10; Messrs. Counts, McGookin, Mrs. Smith, King, Scovil, $5 ea.; Mrs. Shaffer, 3; Black, Cumback, McPherson, Buckingham, Thomas, Steele, $2 ea.; Teegarden, Murphy, Smith, Christie, Allen, Christie, McGrew, Holloway, King, Garrett, Mrs Sprague, Hunt, Crane, Moro, Thompson, Misses McGookin, $1 ea.; Mr. Berry, $1.75; Patterson, Rosenperger, Gray, Mullolhand, Mrs. Barr, 50c. ea.; Mr. Clark, 25..... 79 50
Springfield. 1st Cong. Ch. add. Mrs. Clark and Strong, $5 ea.; W. W. Rue, $3; Wright, Grant, $1 ea.; Mr. Carter, 50c.; Others, $15 36..... 30 86
" 1st U. P Ch. W. A. Barnet..... 2 00
" St. Luke's P. E. Ch., Mrs. Clark, $10; Mrs Tiers and Warder, $5 ea.; Mrs. Bishop and Rev. C. Robbins, $2 ea; Mr. Ludlow, $1 to make Rev. C. Robbins, L.M..... 25 00
" Meth. P. Ch. Mr. Basset, $3; Finch, Buckley, Mrs. Heath, $1; Brown and Calhoun, 50c. ea..... 7 00
" 2d Pres. Ch..... 43 50
" Lutheran Ch. in part..... 1 25
Clifton. 1st U. P. Ch. Wm. Fanchett, L.M. 30 00
" 1st Pres. Ch. bal. Rev. F. Wood's L.M. 28 23
Yellow Springs. Pres. Ch..... 10 45
Cedarville. 1st U. Pres. Ch. bal..... 3 00
Dayton. 3d st. Pres. Ch., Winters & Son make V. Winters L.D. $100; Mrs. L. Eaker in full of her L.M. $10; Wm. Clark and family, $7; Richardson & Daniels, $5 ea.; Mr. Young and Mrs. Hatfield, $1 ea..... 129 00
" 1st Eng. Luth., Ch., 3 Messrs. Gebhart, $20 ea.; Gebhart, Beaver, Gebhart, Houck, Eckert, Bemen, Baird, Gebhart, $5 ea.; Mr. Beaver, $4; three Messrs Gebhart, Phelps, $2 ea.; Post, Lentz, Grove, Harnish, Lane, Walker, Mrs. Gebhart, $1 ea.; Shaffel, Morrison, 50c. ea..... 120 00
" Prot. Epis. Ch., Mrs. Nixon..... 1 00
" 3d Pres Ch., Light and Black, $5 ea, P. Mitchell, $3; Barnet, Dorsey, Pritz, $2 ea.; Cooper, Bigger, Waymine, Mrs. Rogers, Curry, $1 ea.; Mrs. Coblentz, Barnet, 50c. ea..... 25 00
" Henry Stoddard, L.M., $25; Moore, Lowe, Haas, Phillips, $5 ea.; Mrs. J. D. Phillips, $3; Stoddard and Mulford, $2 ea.; Boyer, Cummings, Mrs. Boyd, Strong, Wight, Knott, Tenney, Greene, Craighead, Stimson, Dietrich, Wilson, Johnson, $1 ea.; Mrs. Rench, Miller, 50c. ea., makes L. Moore a L.M..... 66 00
" 1st Bapt. Ch., C. Parker, $10; Mr. Tower, Barney, Huffman, McIntire, $5 ea.; Corwin, Payne, $3 ea.; Nixon, Kniesley, Darrow, Leland, Kneisley, $2 ea; Sample, Rees, Compton, Carmel, Sumner, Thomas, Thresher, Sprague, Mrs. Crider, Higgins, Cole and Stone, $1 ea.; Mr. De Traskey, Miss Hinckley, $1.50 ea.; Haas, Hughes, 50c. ea.; Mrs. McClements, Ater, 25c. ea..... 62 50
Wooster. Hon. E. Avery, Legacy..... 100 00
Washington. Rev. S. A. Keene..... 2 00
Toledo. Cong. and Pres. Chs., Mrs. J. Myers, $20; J. W. Whittaker, $10; A. Backus, J. Walbridge, R. Cummings, $5 ea; Others, $19..... 94 00
" Meth. Ch..... 0 00
Four Corners. 1st Cong. Ch..... 4 65

1,231 79

MICHIGAN.

Kalamazoo. 1st Cong. Ch..... 15 10
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Contrast of the Old and New Testament Ministry.

WAITING AT THE ALTAR, AND PREACHING THE GOSPEL.

[From a Sermon preached in St. Paul's Cathedral, London, by Rev. Wm. Cadman.]

During the Old Testament dispensation there was an altar. This was the chief and distinguishing characteristic of the worship then enjoined. Everything else either led to it, or derived its significance from it. But an altar implies sacrifice, the taking away of life, the shedding of blood, which is the life. And sacrifice, again, involves the necessity of a priesthood, who might come between God and the sinner, by whom the essential sacrifice might be offered, and through whom alone the offerer might be accepted. All these, again, the priest, the sacrifice, the altar, require, to be complete, a corresponding ritual, so contrived that every act, and every dress, and every arrangement should be symbolical and typical. In point of fact, this was the case. Very minute particulars concerning everything connected with the Old Testament worship were ordained and enjoined by God himself. The holy anointing oil, the incense, the priestly garments, the special vestments of the high priest, the curtains of the sanctuary, the candlesticks, and the many regulations connected with them—all are so described, that no deviation in their composition or pattern, and no variety in their use, could be allowed. They were shadows of things to come—holy things, because God had appointed them to be used in his worship. They were connected with God's altar; and those who ministered about these holy things might be fitly described, therefore, as priests who waited at the altar. But the time appointed for their use came to an end. They were intended to point to the great High Priest, Christ Jesus; and when he came, then these, having all testified of him, and, therefore, served their purpose, were put aside. The priesthood being changed, there was of necessity a change in the ritual connected with it. As a significant indication of this, at his death the veil was rent in sunder from the top to the bottom. A way to the immediate presence of God in the holiest was now seen to be through the atoning work and the continued

intercession of the one great High Priest. His High Priesthood is intransmissible, it passes not, that is, from one to another. No one but himself can exercise it. There can be no atoning sacrifice for sin, but that which he offered once. "We are sanctified," says the apostle, "through the offering of the body of Jesus Christ once." To attempt the reconstruction now of that which testified of him, and then required an altar and a continual recurring sacrifice, would be to build again that which God has taught us he has pulled down, as being no longer necessary; it would be to attempt to mend the torn veil; and, if the attempt could succeed, it would intimate that the way to the holiest is not yet made manifest; it would be to interpose between the sinner and God that which God himself has removed; it would be to keep at a distance those to whom he has given liberty to enter even into the holiest by the blood of Jesus; it would be to give up that liberty with which Christ has made us free, and suffer ourselves to be entangled again with the yoke of bondage.

See, then, the other part of the contrast in the characteristic feature of the New Testament dispensation. They who once ministered in holy things had to do with the *altar;* they who now minister in holy things have to do with the *Gospel.* Once the descriptive term for God's ministers was: "*They wait at the altar;*" now the descriptive term for God's ministers is: "*They preach the Gospel.*" This is a contrast in which there is untold significance. Then, the Lord's priests sacrificed for his people; now his people are themselves a holy priesthood to offer up spiritual sacrifice acceptable to God by Jesus Christ; and his ministers are helpers of their faith, exhorting and testifying of Christ, and of the true grace of God wherein we stand. Then, the words priest, altar, and sacrifice had a primary and real significance; now, when used, they can only have a secondary meaning, sufficient, indeed, to show the reality of the blessings which they indicate, but in no way either interfering with, or supplementing, the office and work of him who is our true Priest, Altar, and Sacrifice. Then, they who ministered in holy things had to show the necessity of a work to be done; the work of reconciliation was committed to God's priests, that they might set it forth by types and symbols; but now, they who minister in holy things have to testify to the work of Christ already done; and, consequently, the apostle tells us, that to us, Christ's ambassadors, is committed the *word* of reconciliation. The *work* is in Christ's hands alone. It could be trusted in no other hands but his. It is honor enough for his ministers to be trusted with the *word*, the testimony concerning our Master and his finished work. We need not seek that priesthood also, which, jealous for his honor and dignity, we attribute exclusively to him. I appeal for the proof of the significance of the contrast and its importance to the whole of the New Testament Scriptures. If under this dispensation it had

been intended that there should be an elaborate ritual corresponding to that under the Old Testament dispensation, might we not reasonably expect that minute details and careful directions would have been as characteristic of the one as of the other? But what is it that we find? Very much about Christian doctrine and practice; very little about the ceremonial of Christian worship; many details about the office and character of bishops [elders], very much about the sanctity that should characterize presbyters [elders], and the piety and purity of deacons, but not a word, simply nothing, about their ministerial vestments. Even the book of Revelation is no exception. It is a book of symbols, but yet of symbols which it is impossible to copy; a book full of meaning, but prescribing no ritual which we can imitate. Are not these things significant? Do they not show that weightier matters should occupy the thoughts of those whom the Father seeks to worship him in spirit and in truth? Do they not show that a manly Christianity, while seeking that everything shall be done decently and in order and to edification, will connect itself with that reasonable service which makes the distinction, which God himself has drawn, between the worship whose chief characteristic was, that its ministers *wait at the altar*, and the worship, the grand description of which is, that its ministers *preach the Gospel!*

The preservation of Christian liberty requires that we have decided views on this matter. Rights have been dearly purchased; and they are at stake. They cannot be maintained except, as it seems to me, by earnest and loving contention for the simplicity of the Gospel. We were delivered at the Reformation from an enormous sacerdotal usurpation. Embrace the sacerdotal theory, and there is neither reasonable justification for the Reformation, nor any effectual safeguard against the re-imposition of that yoke which our forefathers were not able to bear. To be forewarned should be to be forearmed. Warning upon warning is found in the sacred Scriptures. Perilous times will come, that some will depart from the faith; that even among Christian teachers some will arise speaking perverse things. Fact upon fact has been accumulated in our own times showing that such warnings are not to be despised. It ought, therefore, to be neither matter for reproach nor surprise, if one, whose solemn duty it is to keep back nothing that is profitable, should say, even to such a congregation as this, with godly jealousy: "I fear lest by any means, as the serpent corrupted Eve through his subtility, so your mind should be corrupted from the simplicity that is in Christ."

We hope that all exchange journals will take notice of the leading editorial in our April number, and transfer its *substance* to their own editorial columns.

Just Before the Reformation.

BY BISHOP MCILVAINE.

Popery had imitated Judaism, not only in priesthood, and sacrifice, and ritualism, and in overriding the Scriptures with traditions that made them of none effect, but in substituting for God's laws the commandments of men. At no period had religious forms been more minutely observed, or more diversely expanded into all conceivable applications, and never had the spiritual reality been so rejected and despised. Never had the mere form a more complete experiment; never so disgraceful a failure. There was no hindrance of opposition or protest.—Public sentiment gave it open field. The rulers of the nations gave it all their power. Æsthetic art was at its height. All the attraction and influence of ceremonial pomp, sentimental symbolism, altars of lofty magnificence, priests radiant with gold and jewelry, and wielding an awful power over the consciences of the people, were at command. And yet, if ever since the last days of the Jewish priesthood the terrible description of St. Paul of what is to be in the last days of this dispensation was fulfilled, it was then; Romish divines being the witnesses and recording the testimony. The same cause, the same effect. The vital spirit of godliness denied, such religion as remained had no power to purify man's evil nature. "The strong man armed," *unregenerate man*, "corrupt according to the deceitful lusts," could no more be mastered by such restraints than Samson by the green withes of the Philistines. Sacramental ritualism was most flourishing, and so was all iniquity. As priestly rites abounded, sin did more abound. It was not that the two abounded in opposing lines, but in the same, the same ecclesiastical, the same lay ranks. The same classes that luxuriated in the ritualism were "the lovers of pleasure more than the lovers of God." Nor was it *in spite* of the imposing rites that iniquity abounded, but by their connivance and indulgence; for universally, whenever the necessity of inward holiness is ignored, and conformity to outward rites becomes the accepted substance of godliness in a powerful communion, it will ensue that to be religious and immoral at the same time is no longer incompatible.—Drunkards and blasphemers *can* now enter into the kingdom of God, because they can observe the form and go to mass as much as others. The adulterer is religious, because he is a devotee; the highway robber, because he makes his votive offering before the image of Mary, and his confession to a priest.

The history of the reign of Romish supremacy, all along the centuries, establishes this. Indulgences to sin had no need of a special proclamation. The whole system was an indulgence to make void the law of God and yet expect salvation. That was a dark night, those years of Rome just before the intrepid Luther sounded the call to reformation. Devout

men there were, of the power of godliness, who "kept the faith" in their hearts, and hoped for better days. Perilous the times to them, and especially if they tried to make their light shine before men. They watched and prayed and waited and did not faint, though sometimes at the cost of bitter sufferings and death. At last came the better days. The Scriptures broke jail and came forth. The true Gospel was preached again. Its power appeared again. Sinners were made new creatures in Christ Jesus, and "turned from idols to serve the living God." A genuine holiness revived. God's worship "in spirit and in truth" established its temple in many hearts. As the truth made men free, the power of a usurping priesthood fell off. Men took knowledge of the truly godly Christian that he had been, not with the priest, but with Jesus.

The Neglected Truth.

BY REV. J. HALL, D. D.

There is a feeling after sacerdotalism among many who should know better, which most intelligent people regard with contempt. But such errors are the common avengers of neglected truths. *The neglected truth is the priesthood of all the saints.* Let us revive and illustrate it. An idle, selfish, corrupt clergy has always provoked the dislike and scorn of men. But what if the priesthood of the world neglect its duties, and prove unfaithful to its trust? For we are—if saints at all—"a peculiar people to show forth the praises of Him who hath called us out of darkness into His marvellous light." Let us keep our vows. Let us fulfill our calling. Let us offer our daily sacrifices. What hope is there for the world if the Church be useless? What can a dead world do if the Church be lifeless? If the priests be recreant to God and set up the golden calf, what can come but apostacy and judgment? Let us, in our homes, our business relaxations, our givings, our labors, be holy; and to us shall be made the promise that binds together both Testaments and both worlds—"Ye shall be named the priests of the Lord; men shall call you the ministers of our God."—Isaiah 61 : 6.

Greece.—I.

BY REV. M. D. KALOPOTHAKES.

The present kingdom of Greece consists of a portion of the ancient Continental Greece, the peninsula of the Peloponnesus, the fertile and beautiful island of Eubæa, the Cyclades—a group of small islands on its eastern coast—and the Ionian islands. Its area and population (about 1,300,000 souls) are about equal to those of the State of New Jersey.—The country is mostly mountainous, yet contains large tracts of land

both on the Continent and in the Peloponnesus, of great natural fertility—lands which, if properly cultivated, might sustain ten times the number of the present inhabitants of the country.

Greece has very few forests, owing partly to the repeated wars that have devastated it at different periods of its history, and partly to the wanton habit of setting fire to the young trees by the shepherds, in order that the goats may feed on the tender boughs which spring up after the fire—so that both the mountains and the country look barren and naked.

The winters are generally mild, the thermometer seldom falling below zero, on the plains and the coast—while the summers are hot and long, and for months not a drop of rain falls to cool the atmosphere. Yet the climate in general is good, and when the country is well cultivated, will become one of the finest climates in the world. Besides all kinds of cereals, it produces most of the tropical fruits, and has some of the best mines.

Before the revolution of 1821, Greece was under the rule of the Turks. In 1828, after a severe and bloody struggle of seven years, in which the whole country, with the exception of its mountainous parts, was devastated by the Turkish hordes, it was declared independent, and adopted the Republican form of government under the Presidency of John Capodistria, a Greek gentleman of great political ability. He was not allowed, however, to govern the little Republic more than a couple of years. Two men, belonging to one of the first families of Greece, assassinated him in the church—and this was a good pretext for England, France, and Russia, who guaranteed the Greek independence, to declare the Greeks not fit for a republic, and to impose upon them a king. Consequently Otho, a prince of the reigning family of Bavaria, was put on the throne of the new kingdom in 1833, and continued to reign under different forms of government till 1862, when by a unanimous assent of the nation, he was deposed and sent away from the country.

The present King George is a prince of the reigning family of Denmark. He was elected by the Greek National Assembly King of the Greeks in 1863, and married to the daughter of the Grand Duke Constantine of Russia, a brother to the Emperor Alexander, in 1867. He is a Lutheran by profession, while Queen Olga belongs to the Greco-Russian Church. Their children, however, of whom there are now three, must, according to the Greek Constitution, be baptized in the Greek Church.

The present form of government in Greece is a Constitutional Monarchy, more liberal in some respects than that of England. There are neither titles nor privileged classes among the people—the suffrage is universal, the Constitution requiring no other qualification for voting than that of a prescribed age. All citizens are eligible to all the offices of the State, provided they possess the required mental qualifications,

although as is the case in other free countries this rule is often evaded by the politicians.

Unfortunately for Greece, however, the article that proclaimed religious freedom to all religious creeds and people in the first Constitution was changed in the Constitution of 1843 into another, which granted *toleration* only, prohibiting at the same time proselytism from the Established Church as a crime punishable by the penal code.

This unwise provision in the later Constitution was a retrograde step and has caused a great deal of trouble to the nation and persecution to missionaries and teachers of various Christian sects. It is hoped that it will be dropped from the Constitution of Greece in its revision in 1875, as it has been banished from those of Austria, Spain and Italy, being manifestly out of place and time in a country that aspires to take the lead in freedom, civilization, and Christianity in the East.

Rome—a Missionary Field.

BY REV. S. G. SPEES, D.D.

It was a glorious September morning, at sunrise. I had been walking on the Pincian Hill, which commands the finest view of St. Peters, the Vatican, and the Flaminian Way, where Constantine fought his great battle. As I descended from the Hill, crossed the Piazza des Popolo, walked down the Corso, made my way across the Capitoline to the Coliseum, one thought possessed my mind. It was the thought to which Dr. Chalmers gave utterance when, standing in the Cowgate Edinburgh with his friend Dr. Guthrie, he exclaimed with characteristic energy: "A splendid field, Sir, a *splendid* field!" So thought I of Rome, with its two hundred and sixty thousand inhabitants. A splendid field, a *splendid* field! Never in my life did my heart so yearn towards any people. O, said I, that the glorious Gospel of the blessed God might come to them in its simplicity and power! For really they know nothing about it. The fault is not their own. It is that of their blind leaders. Who would ever recognize the pompous ceremonial and the senseless mummery, which I had witnessed the day before in St. Peter's, as Christian worship? Romanism in Rome is neither more nor less than the old pagan mythology of the Empire baptized in the name of Christ. In the name of Santa Maria, should I not rather say? For the Divinity of St. Peter's is not God, but Mary. You see it, you feel it, and it stirs your soul. What wonder that such numbers of the Romans are totally disgusted with the very name of Christianity!

But sure I am it would not long be so if some Apollos eloquent and mighty in the Scriptures, could gather the people around him and preach

Christ to them. Verily do I believe that the blind eyes of multitudes would be opened, and that they would turn from darkness to light, and from the power of Satan unto God.

This brings me to the very gist of what I have to say. It came with great power into my mind while I was standing by the Black Cross in the center of the Arena of the Coliseum. O, said I, if such a man as Charles Spurgeon could come here and make this old Flavian Amphitheatre his Tabernacle to preach in! Would there not be a repetition of the early triumphs of Christianity in Rome? For sure I am the people would flock to hear him, yea, by thousands. Just as they came together in this same place only a few hours after I stood there, when twenty thousand of them assembled and made speeches in true Roman style, and passed resolutions with a shout that shook the Seven Hills, praying his majesty Victor Emmanuel to come down with his army and put an end to the political despotism of the Papacy. Thus would they come together to hear Christ preached by some such mighty man as Spurgeon.

But he cannot be spared from London. Then, thought I, this would I do if it were in my power: I would choose out the most gifted young man I could find in America,—educate him in the beautiful Italian language till he could talk like a Roman,—infuse his soul with the Scriptures till he was as mighty in them as Apollos—and train him in all the arts of oratory, for the Romans love eloquence as well as they ever did. Then would I build a platform for him right here in the Coliseum, and here he should stand, as did Paul not far from here, and preach the Gospel to these dear Romans. Very soon their faith would again be spoken of throughout the whole world. For the blessed sun does not shine on a more splendid field of missionary labor than is this same old city of the Cæsars.

May these lines meet the eyes and fire the heart of just such a young man in some of our seminaries!

[Very warmly do we sympathize with these fervid utterances, springing out of a strongly stirred Christian heart. Gladly would we add such an one to the few native laborers already engaged in preaching a pure Gospel in Rome.]

As to Calvin's Part in the Burning of Servetus?

BY REV. D. N. MACLISE, D. D.

The Rev. J. Ambrose Wight, in an article in the "Christian World" reprinted from the "Interior," says "The Roman Catholic Church is as truly responsible for the burning of Servetus, as for that of John Huss. And Calvin is responsible for it, subject to the conditions of his birth and training." Of Calvin he says: "He burned therefore one man,

while the Inquisition was burning ten thousand ; and he ceased *with* one man, while the Inquisition kept on burning."

It is true that the birth and training of Calvin and all the Reformers were such as the church of Rome gave *them*, and all within her pale.—She taught them, and teaches still, that heretics should be put to death, and forcibly has she illustrated her belief in the monstrous dogma. The tens of thousands she has persecuted to the death, by the rack, the gibbet, the stake, and almost every form of torture, more than demonstrate the truth of the statement. The sentiment was universal in Calvin's day, and was shared by him, that men for their opinions might lawfully be put to death. But it is not true that Calvin is to be held responsible for the death of Servetus. There is no *proof* that Calvin even *desired* the death of Servetus, while there *is* proof in Servetus' own words that *he* desired the death of Calvin.

Calvin had Servetus arraigned on charges of heresy, in order to prevent him from spreading his pestiferous doctrines. The magistrates of Geneva took the matter entirely into their own hands, and by their Attorney General, Claude Rigot, carried on the prosecution to the bitter end. They wrote to the magistrates of Berne, Bayle, Zurich, Schaffenhausen, and other places, asking their opinion, advice and judgment in the matter of the punishment. All with one voice declared him guilty of death ; and not only they but the mild Melancthon, the zealous and godly Farel, the temperate Bullinger, and Servetus himself sanctioned the maxim that heresy deserved death. Servetus has been represented as a model of a meek martyr. But on the 22d of Sept., 1553, he asked the Council of Geneva to put Calvin on trial for his life—and proposed to stake his own life against that of Calvin. Accusing Calvin of having falsely attributed to him the opinion that the soul is mortal, he says :—"If I have said that—not only said it, but publicly written it, to infect the world, I would condemn myself to death. Wherefore, my Lords, I demand that my false accuser be punished, *poena talionis*, and that he be detained a prisoner till the cause be decided, for *his* death or *mine*, or other punishment. And to accomplish that, I now lodge an accusation against him, for the said poena talionis, and I am content to die, if he be not convicted of these things, as well as of others which I shall bring forward."

Contrary to this blood-thirsty spirit, Calvin used all his great influence to prevent the burning of Servetus when the Council had condemned him, but failed. Of this there is abundant evidence. Space permits only two proofs :

Farel, the pastor of Neuchatel, writing to Calvin, Sept. 8th, 1553, strongly urging the severest punishment of Servetus, says : "Your desire to mitigate the rigor of the punishment, is the service of a friend to one who is your mortal enemy, but I beseech you so to act as that no

one shall hereafter seek, with impunity, to publish novel doctrines, and to embroil us all as Servetus has done." Calvin himself says: "From the time he was convicted of his heresies, I have made no endeavor to have his punishment made capital; and not merely all honest men will be witnesses of what I say, but I challenge all the malignants to say if it is not so." (Declaration, p. 1318.) That challenge stood, and stands unanswered. He had attained his object when Servetus was convicted, and would be prevented from doing mischief to men's souls, and desired to mitigate or remit the severity of the sentence.

"Spero capitale saltern judiciumfore; poenae vero atrocitatem remitti cupio. Epist. Calo ad Farrellum. 20th August, 1553."

To these and similar utterances Farel replies as above. It is time that at least the friends of Calvin should know the real facts in the case, and relieve his memory from the charge so often made by his foes that he was directly and mainly responsible for the burning of Servetus.

The "Catholic World" and Mr. Ffoulkes.

Mr. Ffoulkes, in his pamphlet, *The Church's Creed or The Crown's Creed*, charges that the addition of the *filioque* to the creed was made in violation of the law of the Church, as expressed by the fourth General Council [Ephesus], and by the Council of Chalcedon; and, moreover, that it was done in no open or public way; no "decretal, whether encyclical or synodical," having ever announced the adhesion of Rome to the addition. The later popes are to blame, therefore, according to their own law, for sanctioning the change. How does the *Catholic World* answer this? Simply by taking up the canon of Ephesus, and arguing that it was only meant to hinder definitions of faith *contrary* to the Nicene creed, and not at all to restrain the popes from sanctioning doctrines recognized by the Church as part of the original deposit of faith. This is the whole substance of the answer, so far as we have been able to gather it. Not one word does the *Catholic World* give its readers of Mr. Ffoulkes' appeal to the Council of Chalcedon, and to the decisions of pope after pope *against* the propriety of the change in the creed. The Council of Chalcedon declared of *this portion* of the creed that it "sets forth the perfect doctrine;" and anathematized all who should dare "to compile, put together, hold, or teach others another faith." Mr. Ffoulkes explicitly declares that these acts of Ephesus and Chalcedon were *not* intended to prohibit "new definitions of faith, in harmony with what had been defined by the Church previously," but *were* intended to prevent additions to the Nicene creed. And pope after pope not only admitted this restriction, but reaffirmed it in the strongest possible language. Leo I. wrote to the Emperor, concerning the creed as enounced at Chalcedon, that, "having been promulgated by divine inspiration, nothing could be added to it or subtracted from it." Pope Pelagius I. puts under anathema "whomsoever shall unsettle, in any way whatsoever, the faith of Nice, Constantinople, Ephesus and Chalcedon." Gregory anathematizes "any who shall add to or take from the faith of the four Councils, and especially of Chalcedon;" and Theodore I., in express terms, pronounces anathema "upon those who *add to* or take from the creed."

More such "anathemas" might be cited, but these are enough. None of them are mentioned, or even referred to, by the *Catholic World*. But that journal might, perhaps, say that all these *dicta* were uttered before the question of this particular addition to the creed came up, and therefore are not pertinent. Let us then cite one case to which this reply could not by any possibility be made. The habit of using the creed with the addition of *filioque* grew up gradually in the Western Church between the sixth and ninth centuries. Charlemagne in 809 held a synod at Aix-la-Chapelle, which sanctioned the addition, and sent deputies to Pope Leo III. to obtain his confirmation of their decision. Leo positively refused, and caused the creed, in its original form, to be engraved on two silver shields, in Greek and Latin, and hung up in public as a permanent testimony; first, as to the true form of the creed—and, secondly, as to his unwillingness to break his oath of allegiance to the early councils by adding one jot or tittle to it. He asserted broadly that "he himself and all other Catholic Christians were so subject to the decrees of the œcumenical councils, forbidding all alterations of the creed, that if they inserted the clause in question, however orthodox they might think it, they would make it impossible for any man afterward either to teach, to sing, or say the creed without blame." Will our readers believe that the *Catholic World* cites Leo's decision as simply ordering the ejection of the article from the creed on the ground that it had been added "by private individuals, and without authority"?

The question of the truth of the doctrine of the procession of the Holy Ghost from the Father and the Son, is not involved in this discussion at all. But the *Catholic World*, in vindicating that doctrine [which Mr. Ffoulkes does not impugn], cites Pope Hormisdas (A. D. 521) as writing: "It is known to all that the Holy Ghost proceeds from the Father and the Son under one substance of the Deity." In this citation, the *Catholic World* follows a critique on Mr. Ffoulkes' first pamphlet by Father Ryder. But neither Father Ryder nor the *Catholic World* tells us that in all editions of Hormisdas (we have Migne's before us as we write, Vol. LXIII, p. 513), it is stated in the notes that the text has been altered, and that in the original manuscript the words referring to the procession of the Holy Ghost do not appear at all.

It is now clear, we think, that the reply of the *Catholic World* to Mr. Ffoulkes, on the matter in question (the addition to the creed), is of no account at all. It remains true that pope after pope denounced "anathema" upon all who should add to or take from the letter of the creed. It remains true that an addition was made "to the letter of the creed," first, by an earthly monarch; that this addition was never sanctioned by a general council, and that, finally, pope after pope has sanctioned it, though none ever officially decreed it.

Mr. Ffoulkes, in another pamphlet, under the title of "*Is the Western Church under Anathema?*" answers the most important criticisms made in the Roman Catholic journals, and closes with the following dilemma: 1. Either the declarations of each infallible Pope are to be held as infallible only during his life-time; or, 2. That all declarations of all past pontiffs have been infallible, and are therefore now authoritative. If the first horn be taken, the *reductio ad absurdum* is accomplished for the dogma of infallibility; men will simply laugh at it. If the second horn be taken then it follows inevitably that the present Roman Catholic Church (Pope and all) is under anathema and excommunicate, in virtue of the long series of papal (infallible) decisions as to the completeness of the Nicene Creed, and in virtue of the multiplied papal anathemas against any changes, by either diminution or addition, of the said Creed. The whole history stands fatally in the way of the dogma of infallibility.—Either Leo and Theodore and the rest of the early popes blundered, or the later popes since the time of Nicholas have blundered. On one or the other horn of this dilemma, the advocates of papal infallibility are impaled, finally and forever.—*Meth.*

Contrary Doctrines Demanding Belief.

If Pius IX. is personally infallible, every other Pope before and after his time has been and will be inerrable, for the decree confers the attribute on the popes generally, and does not limit it to the present Holy Father and his successors. * * * Let us fill in this sketch for the benefit of the Romanists of the future.

Innocent I. and Gelasius I. declared that it was so indispensable for infants to receive the Holy Communion, that those babes who die uncommunicated go straight to hell. Pius IV. confirmed the decrees of the Council of Trent which anathematized this doctrine. Gregory VII. and Urban II. declared that ordination performed by a simoniacal bishop is invalid. Celestine III. decreed that if a husband or a wife became a heretic, the marriage-bond was dissolved. Hadrian VI. pronounced Celestine a heretic for having thus decided. The Capernaite doctrine of the Blessed Sacrament, rejected by the whole Church, was affirmed by Nicholas II. Innocent III. informed the Church that all Christians were required to obey all the regulations of the Book of Deuteronomy. John XII. condemned the teaching of the Fratricelli as heretical, and delivered the unfortunate brethren over to the Inquisition. Sixtus IV. reversed the decision of John XXII., and pronounced these heretics to be orthodox. Eugenius IV., in a decree issued to the Armenians in 1439, expounded the dogmas of the Western Church in such wise that he made the outward formulæ and matter of certain sacraments to consist of that which made the sacraments of confirmation, penance, and ordination invalid in the first centuries of the Church.

Honorius III. (in 1220), Innocent IV. (in 1243), Alexander IV. (in 1258 , Urban IV. (in 1262), and Clement IV. (in 1265) decreed heresy to be a public crime, worse than treason ; and ordered all heretics, without appeal or possibility of pardon, to be burnt alive, their goods to be confiscated and never to be restored to their families. Persons suspected of heresy, unless they could clear themselves within a year, were to be put to death. Repentant heretics to be imprisoned for life ; if they relapsed, to be killed. When, in 1486, the magistrates of Brixen refused to burn heretics, they were excommunicated by Innocent VIII. In 1520, Leo X. formally condemned as heretical the proposition—"That it is against the will of the Holy Ghost to burn heretics alive." Pius V. condemned the practice of lending money on interest.—Sixtus V. issued his bull *Detestabilis* against partnership in business whereby one of the partners lends capital and the other gives his activity, as a mortal sin. Galileo was condemned by the Congregation of the Index acting under Papal authority and in the presence of the Pope, and it decreed, by order of Paul V., that to assert that the sun is in the centre of the solar system is absurd, philosophically false, and formally heretical, that to say that the earth revolves on its axis, and is not immovable in the centre of the universe, is also absurd, philosophically false, and erroneous in faith.

We are now able pretty well to fill in the outline of faith in the personal infallibility of the Pope, and to inform Romanists what are some of the articles of the creed to which they are called upon to subscribe. They must believe faithfully if they hope for salvation. [1] That children dying uncommunicate are undoubtedly damned ; but also [2] that such a statement is heretical—*i. e.*, that children dying uncommunicate are not undoubtedly damned. [3] That ordination performed by a simoniacal bishop is invalid ; but also [4] that such an ordination is valid. [5] That heresy dissolves the marriage contract ; but also [6] that heresy does not dissolve the marriage contract. [7] That in the blessed sacrament the body and blood of Christ are present visibly changed, and sensibly present to sight, and scent, and taste ; but also [8] that the accidents remain unchanged—*i. e.*, that Christ is not sensibly present to sight, scent and taste. [9] That Christian men are bound by the

ceremonial law of Moses contained in the Book of Deuteronomy; but also [10] that they are not bound by the ceremonial law of Moses. [11] That the teaching of the Fratricelli on voluntary poverty is heretical; and also [12] that it is strictly orthodox. [13] That in the first few centuries of the Church three at least of the sacraments were invalid; but also [14] that they were valid. [15] That it is according to the will of the Holy Ghost that no man who disbelieves any one article of the creed has any fixed right to his life or property; that every Christian government should commit him to the flames; that children should be encouraged to denounce their parents if they suspect them of heresy; that the persons of heretics may be reduced to slavery, be bought and sold, and their slayers exempt from punishment. [16] That to give interest for the loan of money is mortal sin; and that the principle of partnership is also sinful. [17] That the sun moves round the world, and that the world does not revolve on its own axis, but is the centre of the system, and that sun and planets wheel round it.

Verily, were it not that we commiserate the unfortunate Catholics abroad, we should be inclined to smile at the absurd position into which the Pope and the Curia have brought the faithful. Pius IX. seems to have accepted the adulation and homage of the Roman hierarchy crying to him like Ekebolius to the Emperor Julian, "Only trample us under your feet!" and to have answered, "I take you at your word, the dust you love shall be your food."—*Ch. Review, London.*

"Non Homines sed Cadavera."

The extreme Papal party is shrewd and worldly-wise in securing the dogmatic definition of Papal infallability, and in setting the Church in direct and defiant opposition to modern intelligence, andto the principles on which free political institutions are founded. Once admit the original premises of the Catholic creed, and the extremest assertions of the authority of the Church are easily accepted. The doctrine of the immanence of the Holy Spirit in the Church has Papal infallibility as a logical consequence. The charge to Peter is the warrant for the utmost claims of spiritual absolutism. The existing powers in Rome are intelligent enough to recognize that the other churches or sects, that assert spiritual rights over the consciences and thoughts of men, are in a false position compared with that of the Roman Church; are deficient in logic, and have no tradition like hers. The struggle of the Reformation was but to a very imperfect liberty of opinion; it was but a half-victory of free thought. Rome has no real quarrel with the Protestant sects. But this century, beginning to put in actual practice the doctrine of toleration, and asserting the absolute authority of the reason and the right of free thought, has gradually drawn the lines between the Church and the unchurched with great sharpness. The dispute is not now about justification and salvation, about faith and grace; it is between the principle of authority and that of freedom in matters of opinion, between faith and skepticism, between supernaturalism and science, between obscurantism and intelligence. The Church does not blink the fact that "enlightenment," "culture," so-called, is against her in the struggle; but she takes her ground in full view of the camp of her opponents; looking through history, she says the "enlightened" have always been an inconsiderable minority, they have always been disturbers of the established order and disbelievers in the established faith. The majority always rests upon and yields to a well-asserted authority; the majority is unintelligent, does not reason, does not like reasoners, wants to be quiet, and to be assured of its own belief and certain of its own salvation. Power then will rest with the spiritual authority that has the best disciplined forces, that asserts its claims the most posi-

tively, and that tries no compromises with freedom of thought. The leaders of the Papal party distinctly mean "obscurantism;" they mean to make all the bishops more dependent than heretofore on Rome, to have all the Catholic institutions of learning wholly under control, to exclude all liberal professors, and to reduce the whole ecclesiastical body, so far as obedience and submissiveness are concerned, to the likeness of the order of the Jesuits. *Non homines sed cadavera* was Loyola's description of what he required the members of his order to become. Now all this seems to me a shrewd and able policy, and if it is carried out as vigorously and as unrelentingly as it has been entered on, it will not only render the Roman Church a much more compact and united body than it has been, but far more powerful also, and far more dangerous and difficult to deal with in a free State. It makes the question of the relation of the Church to our own institutions more important than it has hitherto been, and makes a demand that will hardly be answered, on the foresight of our public men.—*Nation.*

The Charge of Bibliolatry.—Scriptural believers have been sneered at as bibliolators, worshipers of a book, and their religion ridiculed as bibliolatry or book-worship. But this is either malice or mistake. We do not say our faith is in the book. Our faith is in Christ Jesus. But our Christ is the Christ of the Holy Scriptures. He is neither the Christ of infidel Rationalism, a phantom of man's imagination, nor the Christ made of matter by the guilty hands of blaspheming priests, and sacrilegiously offered, and idolatrously worshiped, on what they falsely call an altar. Nay; our faith is in Him who was promised afore by his prophets *in the Holy Scriptures*—who died for our sins, *according to the Scriptures*—who was buried and rose again the third day, *according to the Scriptures*—who, after his resurrection, appeared to his disciples, and, beginning at Moses and all the prophets, expounded unto them, *in all the Scriptures*, the things concerning himself; while he also opened their understandings *to understand the Scriptures.*—*Dr. Blackwood of Middleton-Tyas, England.*

The Two Giant Errors.—Men and brethren, it would be wilful blindness to close our eyes to the fact that in our day two giant errors have, indeed, been waging inveterate war against pure Evangelic truth, and assailing the divine foundations of our faith and hope. On the one hand, infidel presumption, honoring itself too proudly with the title of "Rationalism," reproduces the religion of the Sadducee; depreciates God, exalts humanity, makes light of the evil of sin, abrogates the divine atonement, despises the Scriptures of God, and even casts dismal doubts upon man's immortality. On the other hand, revived Ritualism would restore the dark ages of post-heathen history, and quench once more that bright light the pure Scriptures unfolded by the Reformation had caused to shine upon the long-benighted world.—This system—at first coming in with fair pretensions of comely order and reverential devotion, but soon degenerating, and sometimes vain and childish, sometimes superstitious and grovelling, sometimes meretricious and idolatrous—appeals to the senses, to the fears, to the imaginative faculties, but shuns both the light of revealed truth and the encounter of a sound and sanctified logic. The fables of a bodily apostolical succession, of priestly power and authority, and of mechanically-conveyed sacramental grace, compose the foundations of this anti-Christian structure. Let us avoid these houses built upon the sand, which are sure to perish, and whose fall shall be great. Let us cleave to the rock, and call to mind once more that grand old maxim, "*The Bible, and the Bible only, is the religion of Protestants.*" Here is the hammer of God. Here is the sword of the Spirit. Christ, the only one, is the sinner's Saviour. The Bible, and the Bible only, reveals Christ. Faith, and faith only, receives, holds fast, and lives by the Christ of the Bible, and in Him finds perfect present and everlasting salvation.—*Ibid.*

A Roman Catholic's Idea of the Protestant Stronghold.—Who will not say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear like a music that can never be forgotten—like the sound of church bells which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than mere words. It is part of the national mind, and the anchor of national seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of man is hidden in its words. It is the representative of his best moments, and all that has been about him of soft, and gentle, and pure, and penitent, and good speaks to him forever out of his English Bible. It is his sacred thing, which doubt has never dimmed and controversy never soiled. In the length and breadth of the land, there is not a Protestant with one spark of religiousness about him whose spiritual biography is not in his Saxon Bible.—*Dr. Newman.*

The Influence of the Bible.—This collection of books has been to the world what no other book has ever been to a nation. States have been founded on its principles. Kings rule by a compact based on it. Men hold the Bible in their hands when they prepare to give solemn evidence affecting life, death, or property; the sick man is almost afraid to die unless the Book be within reach of his hands; the battle-ship goes into action with one on board whose office is to expound it; its prayers, its psalms are the language which we use when we speak to God; eighteen centuries have found no holier, no diviner language. If ever there has been a prayer or a hymn enshrined in the heart of a nation, you are sure to find its basis in the Bible. There is no new religious idea given to the world, but it is merely the development of something given in the Bible. The very translation of it has fixed language and settled the idioms of speech. Germany and England speak as they speak because the Bible was translated. It has made the most illiterate peasant more familiar with the history, customs, and geography of ancient Palestine, than with the localities of his own country. Men who know nothing of the Grampians, of Snowdon, or of Skiddaw, are at home in Zion, the lake of Gennesaret, or among the rills of Carmel. People who know little about London know by heart the palaces in Jerusalem, where those blessed feet trod which were nailed to the Cross. Men who know nothing of the architecture of a Christian cathedral, can yet tell you all about the pattern of the Holy Temple. Even this shows us the influence of the Bible. The orator holds a thousand men for half-an-hour breathless—a thousand men as one, listening to his single word. But this Word of God has held a thousand nations for thrice a thousand years spell-bound; held them by an abiding power, even the universality of its truth; and we feel it to be no more a collection of books, but *the* Book. —*Rev. F. Robertson.*

The End of the Temporal Power.

This means the failure of an experiment of great grandeur, to which all the energy of the most popular and successful of Christian churches has been heart and soul devoted. The "infallible" Church, after 1,150 years' trial, has failed to construct a single solid society or government rooted in the conscience and affections of the people. . . . . The secular power of the papacy arose from the most natural possible causes. When the Goths and Lombards invaded Italy, the only power which stood firm and undismayed was the power which rested on a deep spiritual faith; and of course around it the elements of a new secular society began rapidly to crystallize. It has just fallen from causes precisely corresponding to those from which it arose.

Instead of exerting a creative, sustaining and sanitary influence on the affairs of the world, it had for centuries been exerting a cramping and destructive influence upon them. Instead of standing as a fresh spiritual power among the discords of earthly passions, uttering the voice of the purest consciences, and boldly opposing the march of stately injustice, it had become a power that finessed with courts for its own temporal safety—that too often blessed princes who had their feet on the necks of the people, if only they supported the Pope against his enemies—that resisted despotism (as in Poland) only when despotism happened to be schismatic—that withdrew its half-formed and faltering blessing on Italian freedom the moment it seemed likely to endanger Papal authority.—*London Spectator.*

Nothing connected with the end of the Temporal Powers impresses the attentive observer so much as the apparently total absence of a Papal party in the annexed States. Poland has been subjected to Russia for about one hundred years, and even to this day the Poles, almost to a man, demand their sovereignty, and are only waiting for a favorable opportunity to rise again for their independence. Northern Schleswig persists in sending Danish representatives to the German Parliament, and their ballots defy the Power the bullets of which have just proved victorious over one of the greatest nations of Europe. Don Carlos and Isabella of Spain, and even the ex-King of Naples, have their parties, which are willing to remain loyal to them, and risk for their cause property and even life. But where is now the Pope's party in the late Papal States? When the Italian army marched upon Rome, the entire population of the invaded territory remained passive and indifferent spectators; and when, after the occupation, an opportunity was offered to the annexed people, for the first time, to express their own wishes, they cast an almost unanimous vote for the ratification of their union with Italy.

Even the Pope's adherents cannot deny that there is a total absence of all signs from which the existence of a strong party still devoted to the interests of the Pope could be inferred. This remarkable fact admits of only a two-fold explanation—either the immense majority of the people were, as it appears, really opposed to the Pope's temporal rule, and hailed the annexation to Italy as a deliverance from a hated yoke, or they were totally indifferent, and did not deem the Pope's cause worth making the least sacrifice for. In either case, the Pope's hold on his former subjects will be noted in history for its unparalleled weakness.—*Methodist.*

The overthrow of the Temporal Power of the Pope, is in itself a small matter. He has been deprived of his dominions before now, and has come back again. What gives the recent revolution in Rome its significance is, that it is but the expression of an idea, which has only taken hold of the world in our day, that the State and the Church are two separate and distinct interests, to be transacted on different bases for different ends, and secured by different sanctions. The identity of the Church and State was a cardinal doctrine of the creed of Christendom for fifteen hundred years. It has been decaying slowly ever since the Reformation, but has, nevertheless, exercised a powerful influence on the civilization of the Western world. The complete separation of the two in the United States gave it a serious blow, and the rapid democratization of European institutions has, for the last thirty years, been giving it the air of a dream. The Pope's loss of his temporal power virtually gives it a death-blow. It was a great and noble idea when it first took its rise, and for centuries gave a miserable world almost its only glimpses of heaven. It has perished before the growth of the very civilization which it saved and cherished. The effect of its disappearance on religion and society it is too soon to speculate about; but our experience here justifies the belief that religion everywhere will gain greatly in real influence by its loss of all official recognition.

The whole history of the temporal power has been in the highest degree dramatic. That power took its rise amidst the desolation of a decayed and ruined Italy; it vanishes after a thousand years before the advent of the new Italian nation; and it would be foolish either for Italians or for the rest of the world to forget that, of all the great creations of Italian genius, the Papacy has not been the least wonderful. The race whose patient hands and valiant hearts built up the Roman empire, and whose cunning brains wrought the great web of the Roman law, might perhaps afford to treat the Popedom as a mere reminder of its weakness or misfortunes; but the new Italy, which the Popedom neither frets nor oppresses, will hardly so regard it. To have erected, in a world made up of crouching slaves and barbarian invaders, a dominion vaster and more powerful than that of the Cæsars, which found its authority and distributed its rewards in an unseen world, and which, through ages of the darkest periods of human history, raised the only voice that spoke for justice, for truth, and for purity, was certainly a rare exploit, and it was Italians who performed it.—*Nation.*

Dante, three hundred years before the Reformation, advocated the separation of the temporal power from the spiritual, and denounced the former as a scandalous usurpation, unsupported by the law and the testimony of God's word. "Every Divine law," urged this writer, "is found in one or other of two Testaments: but *in neither can I find that the care* of temporal matters was given to the priesthood. On the contrary, I find that the first priests were removed from them by law, and the later priests by command of Christ to His disciples." (De Monarchia, lib. iii. cap. xi.) It is, however, to the patriotic poetry of Dante that Italy owes, according to Count Cavour, the preservation of its patriotism from the absorbing tyranny of the Church, which for centuries threatened its annihilation. The most marvellous and most majestic poem in the Italian language has not only become a song of the most passionate and the purest patriotism, but it has become, for the best of purposes, in its unparalleled popularity, an agent of unbounded influence on the growing mind of Italy. In lays that will outlast the most enduring monuments of his fame, Dante pictured to the mind of his country the supreme Pontiff as a double usurper—usurping the spiritual sovereignty of Christ and sitting in His place, and usurping the sovereignty of native princes, and aspiring to a throne far above the Kings of the earth.—*True Catholic.*

If ever a government, by the complete and systematic perversion and abuse of its powers, forfeited its right to exist, that was the Papal Government. Instead of being the best government in the world, as it undoubtedly ought to have been when presided over by the Vicar of Christ, it has been the worst known to modern civilization. It has been notoriously inefficient, abominably corrupt, and outrageously and ingeniously cruel. Hated by its oppressed and tortured subjects, it has maintained its existence only by armed force—by the troops of the foreigner and a home-guard of cut-throats. Under its sway Rome became a city of idlers and beggars; its vice, and misery, and filth grew hideous; all industries were discouraged except the lottery business; all learning was hindered except such as might be controlled for the purposes of Jesuitism.

The poverty, and ignorance, and vice prevalent at Rome are typified in the horrible filth of the place. And the inefficiency of the government for any good thing is typified in its acquiescence in the filthy condition of the city, when any other government would certainly undertake the work of cleansing. No one who has not visited Rome can conceive of the slippery, reeking nastiness of its streets. These seem never to be swept, except by the wind and the showers. Yet the city possesses a most abundant supply of water. By the aqueducts of the old Emperors, rivers of purest water pour into the city, and are distributed to numberless fountains. The

city, too, being built on uneven ground—being the city of the seven hills—the work of draining it would be most easy. Surface drainage is alone required. Almost every where the water, turned on the streets, would find its convenient way to the Tiber. But the Papal Government has not possessed consideration or energy enough to *turn on the water!* Even thus has it been elsewhere and in everything.—*Dr. Burt.*

Italian Unity in Boston.—Feb. 23.

Resolutions.—Whereas, among the remarkable political revolutions of our age, the rise of Italy from her fragmentary condition to unity holds conspicuous place; and whereas every national achievement of good is a contribution to the general welfare of the race; and whereas nations are strengthened by the expression of their mutual sympathy and confidence; therefore

Resolved, 1. That as American citizens nurtured in the principles of civil and religious liberty, we heartily rejoice in whatever tends to disenthral the human mind, and to quicken and invigorate its manifest powers.

2. That the peaceful and bloodless dissolution of the political sovereignty of the Pope, resulting as much from corruption and decay as from the pressure of external forces, is among the most important events of the century, and marks an era in the progress of man.

3. That the assumption of infallibility in moral and religious affairs logically necessitates the claim of Papal sovereignty in all secular affairs, therein giving birth to the whole family of tyrannies—the subjugation of individuals and of nations, the enthralment of the human intellect and conscience, the repression of science, the discouragement of enterprise, the withholding of the Scriptures from the people, the enforced ignorance of the masses, the censorship of the press, and even the prohibition of all worship of God not authorized by this usurping head of the church.

4. That every true American echoes in spirit the refrain of Cavour—"A free Church in a free State"—and rejoices in the hope that worship will henceforth be as free to American citizens in Rome as it now is to Roman citizens in America.

5. That we congratulate the people of united Italy on the practicability henceforward, in the Papal States as elsewhere, of the maintenance of free schools and a free press, as well as of freedom to worship God.

6. That we recognize in Italian unity an inspiration that will nurture patriotism, quicken enterprise, stimulate ambition, and renew in government, literature, art, and religion all that gave to that classic land her ancient renown.

7. That we tender sincere congratulations to Victor Emmanuel and the Italian nation of twenty-seven millions, as Italy, under a constitutional government, with Rome for her capital, takes again, and finally, we trust, her place among the great nations of the earth.

Dr. Haven.—It cannot be said that this temporal power has been exclusively a Papal institution. In lesser ways the same idea has exhibited itself in all countries. Our own State, till within a generation, supported its clergy by a town tax. England's establishment is the shadow of the Papal throne. Everywhere, until America arose into national existence, this usage obtained. Her proclamation of the independence of Church and State was the beginning of the overthrow of ecclesiastical political sovereignty in all the earth.

Dr. Hedge.—Italy has claims on all the nations. The civilized world is indebted to her for impulse and guidance in almost every province of life. She has rendered to humanity a double service never to be forgotten; she has been the custodian of the treasures of the old civilization and also the pioneer of the new. It was she who first awoke from the sleep of the long historic night which we call the dark ages, and opened her windows wide to the light and morning freshness of the new day which dawned with the thirteenth century on the Christian world. She broke the path for Europe in art, in literature, in science, philosophy and commerce. Each of these activities owns an Italian lineage. In each of them the earliest names of note are Italian names. Italy was learned before Germany could read or write. She covered

the Mediterranean with her commerce before there was any dream of Britannia's ruling the waves, and while Holland was under water. She traded with India before a Portuguese vessel had found its way around the Cape of Good Hope, and she had perfected her poetic dialect while France was stammering in provincial romance.—Italian influence was to English literature once what the German is now. Take from Shakspeare and Milton the Italian ingredients in their works, and you leave a perceptible gap. A very wholesome influence it was. The Italian mind has fine and noble traits; it combines the sobriety of the English with the idealism of the German and the clearness of the French. I think it the freest of these nationalities.

Papists here and abroad have protested against the absorption of Rome by the country to which it geographically and ancestrally belongs. The cry is raised of usurpation, of spoliation. Rome and the Church-state, it is argued, belong to the Pope; Italy had no right to this part of her soil. Such pleading on the part of despots and advocates of the divine right of kings is natural enough, but it sounds unnatural and is very offensive on American lips. We in America hold that the country belongs to the people who live in it; we believe in the right of the people to choose their own rulers. The three millions, more or less, of the *Stati Pontificî* had precisely the same right to change the government of Pio IX. for that of Victor Emmanuel that our fathers had to change the government of George III. for that of the United States.

Mr. A. B. Ely.—Who shall follow down through the long sweep of centuries the dark and dreary course of disunited, dismembered Italy! Who shall tell of peoples crushed, and broken, and utterly demoralized, and every symptom of popular freedom suppressed, and every, even phosphorescent, flicker of the light of liberty well nigh quenched? But in the midst of the blackness of darkness that so long brooded over that land, and all along down the ages of ignorance and superstition, and grinding servitude of body and mind and soul, there has been even in Italy a glimmering light shining out upon the wild waste, the light of the "*witnesses*" whom the Seer of Patmos saw, centuries before, traveling down the vistas of coming time, bearing the light of eternal truth, and so of eternal liberty and life.

"*Lux lucet in tenebris*" was and is the significant device of an humble people, that up among the valleys of the Alps, preserved for a thousand years that liberty of conscience which underlies all true liberty. For centuries they had lived, and suffered, and died, martyr witnesses to the truth of the sentiment that made Cavour immortal, "*a free Church in a free State*;" and so they preserved in Italy the seed corn of those glorious harvests which now wave over her broad territories.

I believe in a divine Providence that turns and overturns, and controls the destinies of nations, and will in his own time "avenge his slaughtered saints." And I count it worthy of special note, that from the time when the King of Sardinia gave liberty and citizenship to the poor Waldenses, the march of his rule onward over Italy and finally over Rome has been steady and resistless as the tide.

What is Italy without Rome? What is Rome without Italy? What has Italy been without Rome, and what Rome without Italy, for these more than a thousand years? Is liberty of any worth? Is a constitutional government of any value? Is the disenthralment of a people from tyrannical power of any interest? Is the consolidation of scattered and enslaved provinces, into a nation under constitutional rule of any concernment in the world? If so, then may this night be well devoted to congratulations upon the unity of Italy as a nation, and the establishment of liberated Rome as its capital, by the voice of more than 25,000,000 of people.

Let us then thank God, who, we trust, will one day free the world from despotic thraldom, that He has done so much for Italy and Rome, and ever pray that in the unity of Italy, and the liberty of Rome, the Christian world may rejoice for ever

more, and the old shams, and cruel claims of human sway over the conscience and eternal destinies of human souls, be numbered with the fetters of the slave, among the buried bones of the giant usurpations of a dead past.

Mr. E. P. Whipple.—It would seem impossible, Mr. Chairman, that an American, of whatever religious creed, who has witnessed the enormous sacrifices of treasure and blood by which our country has recently repurchased union and liberty, can hesitate to bid God-speed to the great Italian people—in other words, to the *Roman Catholic* inhabitants of Italy—in their efforts to establish Italian unity under a constitutional government. Every drop of our blood unites with every thought of our minds in the cry with which we hail a free, regenerated, and united Italy. The majority of us are, I suppose, Protestants as respects theology; but we none the less welcome the establishment of a great Roman Catholic nationality, as one of the grandest and most impressive triumphs of constitutional ideas in the sphere of government. No historic student, not carried away by momentary enthusiasm, supposes that the Latin races are to be converted into Calvinists, or Presbyterians, or Episcopalians, or Unitarians, because the Pope of Rome has been deprived of a few square miles of territory over which he formerly exercised an absolute *political* dominion. Guizot, the Protestant, Thiers, the Roman Catholic, may, for political reasons, have insisted on the temporal sovereignty of the Pope as indispensable to his efficiency and dignity; but the mind and heart of the Catholic world may well rejoice that the defence of the doctrines and discipline of their church, which they consider of universal application, is now disconnected from the defence of a local government, which Catholics without number have declared the worst in Europe.—If I felt the passionate dislike of Romanism which fills some Protestants breasts, I should regret the dethronement of the Pope; for the unity of Italy, by depriving the Pope of a temporal sovereignty over a few square miles, will, in my opinion, inevitably increase his spiritual power—the only power which Protestants have any reason to dread. As the purely "governmental" corruptions of the court of Rome were the occasion if not the cause of the Reformation, so the incapacity of the Pope to govern well a few millions of Italians has ever since been one of the most efficient of the Protestant arguments against the Roman Catholic Church. If the Papal States are hereafter misgoverned, the misgovernment cannot be said to result from the defects of a theological system. For what is the Roman Catholic Church? Is it a temporal power, wielding temporal sway over a few millions of acres, less in number than our Congress annually tosses to speculators in new railways? Is it a European State of the fifth class, like Baden or Wurtemburg? No. It is essentially a spiritual institution, existing for spiritual ends. Its true territory extends over millions on millions of square miles. Its true population numbers nearly a hundred and fifty millions. Historically it has lost ground only when its head subordinated his spiritual interests to temporal aims and territorial aggrandizement. A succession of mere politicians, like Alexander the Sixth, Julius the Second and Leo the Tenth, would have enabled the Reformation to leap the Alps, cross the Rhine, and become triumphant in Europe. The Reformation was checked because the Popes, as Holy Fathers, awoke to the vast interests of their spiritual dominion, and comparatively neglected their petty interests as Italian princes.

In truth, the Roman Catholic Church, divested of all abuses in its administration, has won its position by ministering to spiritual needs. Its success is its reason for existence. It excels, perhaps, all other Christian churches in the sagacity with which it adapts itself to the average of human beings. It has shown its capacity to deal both with the heart of the savage and the heart of the *savant*. More than any other Christian church, it has succeeded in making religion visible and palpable—that is, in spiritualizing the senses. Through long ages of barbarism it was unmistakably the defence of the weak and the civilizer of the strong. It has produced every variety

of human genius and every variety of human virtue. I have no words, therefore, to express my wonder that any Roman Catholic should think his church was menaced because the Roman Catholic inhabitants of a few square miles of Italian soil have entered into their undoubted rights to conduct their temporal affairs in their own way. Roman Catholics in Spain, Portugal, France, South Germany, Austria, the United States, the republics of South America, notoriously do and have done what the Roman Catholics of the Papal States are now doing. Does any one pretend that the great Roman Catholic nations should be governed by ecclesiastics instead of by statesmen?

The fact is that, justly or unjustly, the temporal sovereignty of the Pope has long been the scandal of political science. The very virtues of priests are apt to become vices when they aspire to govern States. This is as true of Calvin and Laud as of any pious pope or cardinal—true of every priest who has not, like Richelieu, sunk the priest in the statesman. The literature of Roman Catholic countries swarm with books in which the government of the Papal States is satirized and denounced as the most absurd and iniquitous of all temporal governments. It is impossible that a church, whose spiritual aim is to establish a universal monarchy over the souls of men, should not be injured, as regards its primary purpose, by its ill success in practically managing the material concerns of a million of people. Indeed, I would most emphatically repeat my conviction that the power of the Roman Catholic Church will be increased, now that the Pope is no longer a temporal prince; that the revolution we come here to celebrate is a revolution, not in favor of Protestant doctrines, but in favor of constitutional ideas. I believe that every Christian church, Protestant as well as Catholic, has been injured just so far as it has attempted to govern States as well as to direct souls. You remember the vivid image in which Chillingworth, and after him Macaulay, have embodied this opinion. "The whole history of Christianity," says Macaulay, "shows that she is in far greater danger of being corrupted by the alliance of power than of being crushed by its opposition. Those who thrust temporal sovereignty upon her treat her as their prototypes treated her author. They bow the knee, and spit upon her; they cry "Hail!" and smite her on the cheek: they put a sceptre in her hand, but it is a fragile reed: they crown her, but it is with thorns; they cover with purple the wounds that their own hands have inflicted on her, and inscribe magnificent titles over the cross on which they have fixed her to perish in ignominy and pain."

SIGNIFICANT ITEMS.

The *Tablet* is discussing the relations of Church and State, and in doing so thus admonishes the members of its Church:

Our Catholic brethren have an instinctive horror of Puritanism, and this horror of Puritanism made them generally sympathize with the South rather than with the North; but have they duly considered that the democratic principle itself, whether in the Republican party or in the Democratic party, that is, the doctrine that the people are sovereign and majorities have an indefeasible right to govern, is only Puritanism transformed into socialism? We are loyal to the Constitution, to which we have sworn allegiance, to American institutions as they were founded by the fathers of the Republic: but as Catholics and lovers of liberty, we can have no sympathy with the Puritanic or Jacobinical interpretation they are receiving from the majority of the American people. We assert, and assert without any compromise, that God is sovereign, and His law supreme in all things, not the people, not society, but humanity; and, therefore, we repudiate, not the institutions, but the popular doctrine of the country, as we do the European Jacobinism or revolutionism that has stripped the Holy Father of his temporal dominions, and holds him a prisoner in his own capital. We hold our rights of conscience at the mercy of the majority, and if

that majority is Puritanic or Evangelical, our Church will be voted a nuisance, and abated as such. Do those of our Catholic brethren who are such great sticklers for popular sovereignty ever think of this?

THE *Tablet* says: "If the Church had her own way in this country, ecclesiastics would probably be answerable for civil as for ecclesiastical offences only in the ecclesiastical courts, or be answerable in the civil courts only by the consent of the Supreme Ecclesiastical Authority, not likely to be given till the offenders are first degraded from their ecclesiastical state. In a Christian State the clergy should be free and independent in the face of the State; yet as the Church enjoins on all her children obedience to the civil law, when not repugnant to the Divine law, she cannot suffer her clergy to violate it with impunity. But to preserve their freedom and independence in the discharge of their ministry, she insists that she should be tried only in her own courts. This does not withdraw them from the law, nor raise them above it, but simply withdraws them from the jurisdiction of the civil tribunals, and subjects them solely to the ecclesiastical law."

Here is the principle which, at the close of the nineteenth century, is deliberately claimed for the clergy. It exists in no Christian land that we know of, outside some of the South American States. In all Europe it has been deliberately put down as the most intolerable of evils. It is the principle that the clergy are independent of the law. There are certain consequences of this theory which show its double-edged character. Let us suppose the bishops of the Church of Rome *not* amenable to the civil jurisdiction of the several States of the Union. By the necessary operation of the common law they cease to be *citizens*. Every foot of real estate now held by them is liable to escheat to the Government, and this, if we mistake not, would cover *all* Church property now belonging to the Roman communion. Every square inch of Romish Church property in this country is held by virtue of a title, which it is the theory of that same Church to repudiate as soon as it conveniently can. The separation between lay and cleric, not in office, but in inherent position—a separation just as entire as that between noble and citizen in the feudal theory—lies at the foundation of the Papal system. Ultramontanism, whatever its accidents, is in principle this: The Pope is the representative cleric—amenable to nobody. His inviolability, like a mantle, flows out from him and covers all in Holy Orders. Protestantism means the yielding to Cæsar the things that be Cæsar's, and to God the things that are God's. The Papacy means the uniting of God's authority with Cæsar's in a single hand. The lineage of Pio Nino goes back, *not* to St. Peter, but to Augustus, and the succession which is claimed for him is in fact not to the Apostolate, but to the Empire.

THEODORE PARKER, *on the effects of Catholic training on the Intellect.*—Look at the Catholics of the United States in comparison with the Protestants. In the whole of America there is not a single man born and bred a Catholic, distinguished for anything but his devotion to the Catholic Church. I mean to say, there is not a man in America, born and bred a Catholic, who has any distinction in science, literature, politics, benevolence, or philanthropy. I do not know one: I never heard of a great philosopher, naturalist, orator, or poet, among them.

The Jesuits have been in existence three hundred years; they have had their pick of the choicest intellect of all Europe—they never take a common man when they know it; they subject every pupil to a severe ordeal, intellectual and physical, as well as moral, in order to ascertain whether he has the requisite stuff in him to make a strong Jesuit of. They have a scheme of education masterly in its way. But there has not been a single great original man produced in the Company of the Jesuits from 1545 to 1854. They absorb talent enough, but they strangle it.

THE Jesuits have at all times endeavored to monopolize the education of youth.—The stratagems they have resorted to for this purpose would of themselves form a very curious chapter in their history. It has been supposed that, whatever might be the errors of the Jesuits, their zeal for learning and education forms a redeeming trait in their character. The truth is, that this forms the very masterpiece of their policy: that their schools and colleges are neither more nor less than so many nurseries of Jesuitism: that not a single really useful branch of learning is taught in them, or taught in such a way as to advance the great ends of education; and that, next to the art with which they have managed to keep their pupils in the dark on every subject that could qualify them for usefulness in this world or happiness in the next, is that with which they have succeeded in gulling people into the belief that they were all the while the enlightened benefactors of the human race.—*Dr. M'Crie.*

THE following is reported in the *Dublin Freeman's Journal*, 12th Sept., as a part of the sermon preached at the *Triduum*, or three days of rejoicing over the Pope's new infallibility dogma, before Cardinal Cullen and eleven Roman C. Bishops, in Dublin :

"*Whatever power* Christ himself would exercise, were He visibly present as head of the Church, *the same does his Vicar exercise and possess* ; and the Church is bound to yield to her visible head, the Vicar of Christ, *the same obedience* which she would give to Jesus Christ himself, were He to demand it in his own proper and visible person. The POPE IS CHRIST IN OFFICE, *Christ in jurisdiction and power*, and as such the Church is bound to regard him as she has ever done. The Church is bound to be united with her visible head as a *necessary condition* to her union with her Invisible Head. *It is* ONLY *through* UNION *with the* POPE *that she can* MAINTAIN HER UNION WITH CHRIST."

Then, after stating that "in such solemn and universal teaching the Pope, as Christ's Vicar, ACTS IN THE PERSON OF CHRIST, and the Pope acting in the person of Christ is infallible, Cardinal Cullen's special preacher thus wound up his panegyric :

"We hail thee, then, O Pope of Rome, successor of Peter, as the one infallible witness and exponent of truth upon the earth. We bow down BEFORE THY VOICE, O Pius, AS BEFORE THE VOICE OF CHRIST, the God of Truth. Thou art our pastor, our father, our guide, our head, our centre of unity, of obedience, of love ; IN CLINGING TO THEE WE CLING TO CHRIST, who is behind thee. Thou art the centre of the Church's visible unity, and in thee 'we all melt into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the fulness of Christ.'"

A DEMONSTRATION of the Catholics of Covington, Kentucky, protest against the invasion of the Papal dominion by Victor Emanuel, as an "iniquitous criminal attack on civil society, setting forth the injurious results likely to follow, and concluding with the sentiment that it would reduce the Catholic Church, the Mother of Freemen, to abject slavery." The Romish Church "the mother of freemen !" Just think of it, and then turn to history and note its *free* characteristics for the past six or seven hundred years. If this marvellous "Mother" had the power she would abolish every Church in existence that did not recognize her authority, and every civil government on earth that did not obey her behests always, and every institution of learning in which her dogmas were not rigidly taught and enforced.—*California Ch. Adv.*

IF the Roman Catholic Church finds that, through the operation of charities, it loses the baptized or unbaptized children of Catholic parents, it must itself provide a remedy. To call upon the State for preventive legislation is an interference with the fundamental principles of American government. The right of parents to assign the custody and care of their children to others is well established by law. The State, by its legislation, has guarded such assignments so as to protect all the parties concerned. But in undertaking the education of the child in the parents' faith, it has assumed a function which does not belong to an American State. The third section of the first article of the Constitution of the State of New-York declares that "the free exercise and enjoyment of religious profession and worship, *without discrimination or preference*, shall forever be allowed, in this State, to all mankind." This clause plainly forbids the State to *enforce* the faith of the parents upon their children, in any manner or form, directly or by subterfuge. An attempt to do this in favor of the Roman Catholic Church will only result in the formation of an anti-Catholic league.—*Methodist.*

THE *True Catholic*, a Protestant periodical (English) gives the following needed caution :—"Rome, in her efforts, makes large use of the press. Titled ladies write travels and novels for their own rank. Graver books are prepared for the student and the devout. Tracts and leaflets are spread among the common people. Periodicals are circulated under unsuspected titles, and may be had at every bookstall along our railroads in the neighborhood of the metropolis. It is time, therefore, to be up and doing. Our long security as a nation has rendered us unprepared. Neither children at school, nor youth at universities, nor congregations from the pulpit, nor the people at large through the press, have been diligently warned against the distinctive doctrines or practices of the Papacy ; and they may therefore fall an easy prey to a skillful priesthood." All of which applies equally to the United States.

MISSIONARY WORK, PROGRESS, Etc.

Mexico.

MEXICO CITY.—H. C. RILEY.

THE parable of the sower well describes the work in Mexico. Not all the Gospel seed has fallen on good ground. Some has fallen by the way-side, other on the rock, other among thorns; but much, very much, have fallen on good ground. Some of the more active Christian laborers here have organized a society that they have named 'The Christian Union.' A list of the evangelical congregations in this part of the country was put into my hands by this Society. There are some others besides those in this list, and several new ones are about being gathered, but I give the list as they gave it me:

Congregations in the following streets in Mexico: S. Juan de Letran, Betlemitas, S. Jose de Gracia, Necaticlan, Gante, Las Golosas, and in the Carcel de Belen.

In other towns: Amecameca, Zoyatsingo, Osumba, Cuautla Morelos, Tlalmanalco, Miraflores, Tlalpan, Zumpango de la Lagunia, Tizapan, Joloc, Sta. Ma. Coloapan, Jalterico, Chalcasingo, Tepetelispa, Chimalhuacan, Aclautla, Tecalco, Hayapango, Postla, Cocotitlan, S, Pedro Jolostoc, Chalco, Tecomaxuxco, Tlayacapan, S. Pedro Martir, Cuecuetlantitla, Zohaxingo, La Concepcion, Chapultepec de Toluca, San Juan del Rio, Fabrica de San Ildefonso, Acatzingo, Puebla, Oaxaca, Guadalajara, Cordova, Villa de Cos, Leon, Cuernavaca. Tepecoacuhilco, Adalama, Hachihipo, Telolapan, Hacienda de San Carlos.

We have now in the city of Mexico two church buildings and a chapel secured by purchase, and another chapel leased to us. Two other church buildings have fallen into the hands of the Protestants in neighboring towns, besides the one given to us in Puebla. I have leased a building to serve for a seminary, and have several earnest Christian lads studying for the ministry. A former doctor in theology in the Roman church, a man of superior education, will aid me in educating them.

The governor of the city and district of Mexico has selected one of our Gospel preachers, Islas, for his secretary. That position gives him influence, and he is not slow in using it in behalf of the Gospel. Some of the Christians in neighboring and fanatical towns have been most bitterly and cruelly persecuted by Roman Catholics, but have suffered with Christian fortitude and patience.

Although Satan has fiercely attacked the Gospel work, by God's blessing it has yet been firmly and widely planted in Mexico. Multitudes, with Bible in hand, are laboring for Jesus in this long-benighted land, the most of whom are self-supporting. But after so many revolutions, this country is poverty stricken, and to extend, develop, and build up the work, we need the generous aid of the American churches. Let them stand by us strongly, and we hope ere long, by God's help, to carry the reformation into Cuba and South America. We need good printing paper for publications in the field, and we need funds. I ask for the sympathy of the American churches for the Gospel work in Mexico, because it is pre-eminently Christ's work.

NORTHERN MEXICO. — ZACATECAS.

DR. G. M. PREVOST.

[This church and the field connected with it were transferred by Dr. Prevost to our care at the beginning of the year. The remarkable results already attained have been wrought through his labor and at his cost.—*Sec.*]

Cos is a village of four thousand inhabitants, distant twenty leagues from Zacatecas. It is there that our little church, destined, I truly believe, to be the focus of the religious reformation in Northern Mexico, is established. When I left this country, a year and a half ago, the edifice being erected for public worship was unfinished. The congregation consisted of about eighty communicants, and our meetings were held in the parlor of a private house. The church, or oratory, as it is called, is a well-proportioned building, with sufficient light and ventilation, nea-

in its arrangements, and seats comfortably about four hundred persons. The number of communicants now exceeds considerably one hundred ; and from my observation of the present state of the congregation, I believe that we have every reason, under God's blessing, to anticipate a steady increase. During my short stay there I addressed on the Sabbath morning and evening assemblies of from three to four hundred persons ; also on Tuesday night an equal number, and administered baptism to six new converts. The subjects of the discourse were Ezekiel xxi. 26, 27—"Remove the mitre, take off the crown"—being an account of my journey to Rome, and of the fall of the temporal power. Sabbath evening, Romans v. 1, "Justification by faith." Tuesday evening, Epistle to Titus ii. 10—"That they may *adorn* the doctrine of God," &c. The earnest attention with which my crude efforts at preaching were listened to shows most clearly that the work here is God's own ; for the instrumentalities have been most feeble ; yet the progress made is very great, as apart from the number of members and attendants in the village, the leaven is working efficaciously in far-off ranches ; and poor people, hearing of the good tidings proclaimed at Cos, come from long distances to receive further instruction. The great need here is a thoroughly zealous, exemplary, and capable man, to give impulse and direction to the movement, which is now of such proportions that it needs more perfect organization. The lay members of the congregation, among the most prominent of whom are the Amados (father and son,) Don Miguel Aguado, and others, exert themselves to the extent of their abilities to build up and strengthen the cause, and there are some of the women of the church who are especially useful. I propose to take Miguel Aguado from his work, and let him devote all his time to Christ's work, acting as minister of the church here until God raises up some one to be properly ordained, and take permanent charge. I cannot now state exactly the sum which will remain for this purpose after covering other expenses, but think it very probable that there will be not only sufficient for the salary and expenses of *one* evangelist, but of *two*—one to remain in Cos, and one to be sent on missionary tours to other places. I have already arranged to send to some points men to prepare the way for holding meetings, which I propose to address myself.

I trust, through the blessing of God, to be able to prove to you that rarely has an investment of Christian means been made with greater promises of abundant returns.

Chili.

From 'The Record,' Valparaiso.

The only Society that has ever yet taken in hand the task of making the truth known to the native inhabitants of this country, is the American & Foreign Christian Union of New-York. Its aim is to reach with the truth all nominally Christian lands. In Greece, Italy, France, Mexico and Chili, it has sustained missions for several years past. This is the Society that aided to found the Union Congregation in 1845, in conjunction with the Seaman's Friend Society ; and that has now in Chili at this moment five Christian missionaries engaged in proclaiming the truth. Towards this Society, the Christian Union, we turn in hope that its officers may be encouraged, enabled and persuaded to appoint and sustain new laborers for its field. White it is for the harvest ; the promise of ingathering is excellent, but where are the laborers? Alas, how few! If it were possible to double the number at present employed, they might at once be advantageously located in towns where congregations could be gathered to hear the Gospel preached in the vernacular of the country.

In corroboration of this statement here are some extracts from a letter just received from a candidate for the ministry who has recently gone on a tour through the interior towns of the central valley of the country. After having visited the missions in Santiagua and Talca, preaching in both places once and again to attentive congregations of sixty or seventy persons, in Spanish, he proceeded to Chil-

lan, where as yet no mission has been organized. Before going he wrote :

TALCA, January 24th, 1871.

I preached last Wednesday evening in Santiago ; about ninety persons present. Next day started for and reached Curico, where I remained 24 hours. While there I had several interesting conversations. The spirit of inquiry is gaining ground in that place. Promises were made to write and work there for the good cause. I arrived here on Friday evening. Sunday night I preached to seventy people, and to about the same number last night.—There has been perfect order and excellent attention both times.

A great work has been done here. I pray God he may bless the servant that so faithfully labors here. The singing here is the most pleasing I have ever heard. I leave here for Chillan this night at two o'clock, and hope to preach there on Thursday evening.

J. M. IBANEZ GUZMAN.

Of Chillan he writes :

"The most encouraging and promising place I've been in, south of Santiago, is Chillan. The ground seems to have been ploughed over and prepared to receive the good seed. Being a new and growing place, there is very little of aristocratic and family pride. Democratic and independent sentiments prevail, and it would not be difficult to introduce a new order of ideas.

Thursday evening, fifteen or sixteen young, intelligent, and respectable men met in my room, there being among them Mr. ———. A Mr. —— opened his batteries on private judgment, and wanted to know why we should attempt to change the religion of the country, since we acknowledge that Roman Catholics could be saved. He was the first to retire, and by the manifestations made after he left, I think the majority were on the side of truth. Finally, two remained, Mr.——— and Mr.———, and we joined in prayer. As we knelt, Mr.——— said to me, 'Show us how to pray, for we do not know.'—After we had prayed, we embraced each other as brothers in Jesus Christ.

They tried hard there as in other places to have me remain for a few days. Mr. ——— said that they would raise a subscription and bear the expense for a month if one of us would stay there. He wants to have books sent to him for sale, and stated that he himself would buy them of the Society.

May God give us life, health and wisdom to preach louder than ever salvation by faith in Christ throughout the length and breadth of this land !

Talca.

THE chapel in Mr. Sayre's dwelling was filled to overflowing when Mr. Ibanez preached there. It is of the first importance that a suitable and commodious place of worship should be provided in Talca. Until that is done, the missionary must be like a combatant sent into the arena with one hand tied behind him. We implore of those who love the cause of Christ that they come up to the help of the Lord in this. The consecration of a few hundred pounds to the erection of a chapel in Talca would be of inestimable benefit for the evangelical cause in that city.

CHRISTIAN LIBERALITY *vs.* MONOPOLY.

WE remarked recently in noticing the fact that in this city of Valparaiso, containing a population at the very least of seventy-five thousand souls, there are only two parish churches ; that if it were a Protestant town, there would be twenty parish churches provided for the religious instruction and care of the people. The fact is eminently suggestive and instructive. Nothing promises more for religion, and does less, than a connection of Church and State. Its effect on Christian minds is the same as the effect on children of keeping them in the cradle when they ought to be on the floor on their knees and on their feet, learning to use their muscles, to stand, to creep, walk, and run.

Italy.

REV. WILLIAM CLARK.

FATHER GAVAZZI has been for several weeks past preaching in Rome, and with great success. With Sig. Lagomarsino and Prof. Pecenini to co-operate with him there is preaching in two halls, and a third is soon to be opened. The number attending is continually increasing. True, in Rome there are peculiar difficulties to be met and formidable obstacles to overcome : still the work gives signs of great promise.

The Italian government has not as yet had the courage to give the same religious liberty to Rome that has been given to the

other cities of Italy. It refuses to give permission that the Gospel should be *publicly* preached. True, the preaching of the Gospel is tolerated in four or five different places in the city, and there is no interference whatever, Bibles, religious books and tracts are everywhere openly sold; but free, open, fearless religious liberty in Rome is not yet enjoyed. The Papacy still rules here as in no other city, and one is deeply impressed with the fact that it is still as formerly the capital of the Papal world. Hence our Evangelists must labor with caution and prudence, and in a measure secretly.

If the government would show less tenderness and regard to the Papacy, and boldly apply to Rome the policy by which it professes to be governed, and by which it is governed in other cities, there would be vastly more liberty in preaching the Gospel; crowds could easily be gathered, and with the open, fearless, and powerful preaching of Gavazzi and other able men, multitudes would be gained to the truth.

This time, however, must come: it is well, perhaps, that it should not be sudden. The shock would be too violent.—Already the priests are terribly exasperated at what is being done. They writhe in pain at the loss of their power. Formerly, if a Roman peeped a word against the Church, he could be secretly taken from his family by night, and, perhaps, never be heard of more. But this power is gone—the people can now speak, and speak freely. However, all danger is by no means past. There are still spies and secret agents ready for any desperate action. It was only a few days since Sig. Gavazzi and Lagomarsini narrowly escaped falling into the hands of these secret assassins. Complaints are also constantly made by the representatives of the Papacy to the Commissioner of the Italian government at Rome, against the liberty already enjoyed, the sale of the Protestant Bible and heretical books, by which the people are becoming corrupted, and lost from the fold of the Mother Church.—Though Italy has possession of Rome, yet the Papacy was never bolder or more exacting. There is no limit to the schemes of daring or insolence of the Jesuit party in seeking the restoration of the Pope's temporal rule, and by their constant and persistent intrigues with foreign powers, they intimidate and alarm the Italian government, and render its policy weak and vacillating. The Roman people are favorably disposed to the Gospel, but most fear to embrace it openly, believing that the Pope will again be restored, in which case they will suffer imprisonment in some Papal dungeon, or more probably so cared for that their families will never know what fate has awaited them. This belief in the Pope's restoration by the common people arises solely from the fact that Popes, in former times, have, in so many cases, been humbled and obliged to leave Rome, and yet afterwards have returned with more power and tyranny than ever.

Such is the very low state of education at Rome, that any system of evangelization, in order to be really effective and successful, must be combined with public instruction.

Had we the means to establish schools, and evangelically train the youth that could be gathered into them, and thus combat the teachings of the Jesuits, it is certain that a great work could be effected.

Now that Papal Rome is entirely open to the establishment of evangelical schools and the preaching of the pure Gospel, why should not the Protestant church show the wisdom, activity, and energy that the Jesuits have always shown in establishing schools and institutions for teaching the maxims and doctrines of the Papacy?

Cincinnati.

MISS PURLIER.

This cannot be called leisure, for the clatter of small feet are on the pavement, frequent rappings are at the door, with youthful voices of Catholics and Protestants, clamorous for papers, tracts, and books. Each retiring group reveals my presence at home, and others succeed.—The gentle manner of some quite disarms me, and the sad and pitiable expression

of others forbids my refusal, and the rough and uncomely need instruction more than others. If I sternly send them all away, the poor mute comes in their place, his paper shows his triumph, and others are encouraged to assail me, "Once a week—come only once a week!" But the hungry stomach counts no hours, and it is so with the hungry heart and mind. The children have retired, and now come the poor ones from the Jail, or Hospital, or from sick rooms: they are mostly Catholics. If they were taught to dread Protestant bread and clothing as much as the Bible, what a relief I should experience! Yet with charity they may receive the truth, and who knows but that their souls may be fed and clothed!

In the school the larger girls assist me. Many say, "the priests and sisters forbid our coming, and we are punished if we do." My reply is, "Tell the priests and sisters to come themselves and see and hear all that is said and done."

China.

Most of our Chinese are Buddhists.—They have papal worship under the old forms, which remain unchanged and unmutilated. They have their unimpaired priesthood; they have their swinging incense and their little boys to carry their priest's trail when it is too long; they have their masses chanted in a sing-song tone exactly the same as the Romanists. I should imagine that every Jesuit in the nation had taken lessons in vocalization from Chinese priests. They have their monastic institutions of monks and nuns, and all the arrangements and adjustments of scenery and device and accommodation such as Rome has taken to itself, with these two differences: in the first place they chant their masses in the vernacular, so that the people can understand them—a thing which the Catholic priests never dared to do—and in the next place they have no purgatory specially designed for heretics. Their purgatory is designed for bad men who do not honor *Vishnu* and worship their ancestors, but not for those who dissent in mere opinion from the authorized faith. I would beg of Rome to enlarge its plan a little, and by the addition of these things to the others make its system more complete.—*Dr. Briggs.*

Africa.

A Touching Prayer.—It was in Ogunpa, and that little church was crowded, for the Christians wanted to show the heathen neighbors there that God has his people in the town, though they (the heathen there) would not come forward.—However, several of them came in too, including the headman of the place. One of the converts, who was asked to pray, began by earnestly pleading for their teachers and minister, and for my poor self, in words which, in English, would be—"Remember, Lord, he is often sick, and no wonder: the air he breathes is not that of his own country; the water he drinks is not that of his own country; the food he eats is not his own country's food it is not prepared by his own mother, nor by his own sister. Have mercy upon him, spare him, and make him strong." Then again, after praying that God would soften the hard hearts of the people, and lighten their darkness, he went on: "As for us, we have received grace to hear Thy word; we like it, it is good for us, we want to follow it: then comes the devil and tries to spoil it all. We pray thee, Lord, rebuke the devil, give him warning to leave us alone; it is no use his troubling us so; we do not want to follow him again; and as for ourselves, we pray Thee furnish us with the right sword, put the proper kumo (club) into our right hand, that we may fight him more manfully."

How full and simple is the Holy Spirit's diction in such a suppliant's mind! and what struck me so in the whole prayer, was the simple faith in the presence of a prayer-hearing God, as well as the clear consciousness of the personality of the devil, whom we have to resist. May many such prayers be voluntarily offered up in this benighted country!

LITERARY NOTICES.

BOOKS.

The Miracles of our Lord. By George Macdonald. New York: George Routledge & Sons. 280 pp.

A rarely attractive and valuable volume—attractive by a style that is at the same time natural and quaint, that blends transparency and freshness, delicacy and strength; and valuable for its study and analysis of the Master's wonderful works from other points as well as those purely expository or directly suggested by the record. The finer elements in the nature of Christ, and the meaning of His earthly mission, as disclosed in connection with His miracle-working, are here unfolded with a wonderful power of discriminating insight, and a tempered judgment, that carry conviction to the thoughtful and interested reader. To all such, we earnestly commend this beautifully-printed little volume, assured that it will alike fascinate and edify.

Over the Ocean; or, Sights and Scenes in Foreign Lands. By Curtis Guild, Editor of the Boston Commercial Bulletin. Boston: Lee & Shepard. New York: Lee, Shepard & Dillingham. 558 pp.

The habits of observation, acquired by many years' occupation as a journalist, are here admirably employed to give in minute particulars a vivid and exact idea of sights and scenes in Europe. So thorough, yet so well-discriminated a series of sketches, and so compact and life-like in the description, has scarce before been put in an equal number of pages. The result is, that one reads on with a steady hold of interest, and through the writer's eyes witnesses all that he has seen.

The Impending Conflict between Romanism and Protestantism in the United States. By Rev. J. Smith, D.D. New York; E. Goodenough. 288 pp. $1 25

For a popular presentation of the matters of history and questions of fact pertaining to this conflict, this little book is very complete and useful. The author has gathered from every reliable quarter just the material needed for an exposure of the Romish system, especially in its Americanized forms and devices. Prepared in separate papers for the Methodist Recorder, it is now published for wider circulation, with an aim of greater usefulness. This we trust it may largely attain.

The Model Prayer. A Course of Lectures on the Lord's Prayer. By George C. Baldwin, D. D. Boston: Lee & Shepard. 298 superbly printed pages.

In his introductory lecture, the author says of this prayer, "I hope to show you that it has higher heights, deeper depths, broader and more comprehensive ranges of truth, than you have dreamed of." No one can read these pages, written with a thoughtful, reverent spirit, without receiving a deepened impression of the exceeding compass and richness of the several petitions contained in this familiar formula prescribed by Christ for universal man.

The Silent Partner. By Eliz. Stuart Phelps. Boston; James R. Osgood & Co. 302 pp. $1 50.

Another story by the author of "Gates Ajar," in which she aims to show the misapprehensions and disaffections which exist between labor and capital, by exhibiting the abuses especially of the factory system. The scene is laid in a New England mill-town, and the characters and incidents are drawn with great force, and disclose the sharpest contrasts of condition of life. [We have received copies from Oakley, Mason & Co., and E. P. Dutton & Co., New York.]

Max Kromer: a Story of the Siege of Strasburg, 1870. New York: Dodd & Mead. pp. 184. $1 00.

A touching story of the siege, narrating the experiences of two children left to the care of a godly grandmother. The troubles and perils of the bombardment are so vividly recounted as to impress the reader with a distinct realization of the fearful effects of war.

Twelve Years with the Children. By W. Warren. Portland: Hoyt, Fogg & Breed. pp. 324. $1 25.

Four mottoes, the best and most useful, with illustrations from the mission work and its fruit, and "all sorts of good things and curious," comprise the substance of this excellent book for the children. It is as admirable and useful for the younger people as the author's "What we owe to Missions" is instructive to fathers and mothers. We recommend both volumes heartily to every Christian household.

The Gas Consumer's Guide. Boston; Alexander Moore. pp. 148. $1 00.

A hand-book of instruction on the proper management and economical use of gas, with a full description of Gas-Meters, and directions for ascertaining the amount of consumption, with much useful matter respecting ventilation. Every essential fact respecting these important practical subjects is carefully stated.

The Duel between France and Germany. With its lessons to Civilization. A Lecture by Charles Sumner. Boston: Lee & Shepard. paper, pp. 74.

Protestantism. A Discourse by Rev. Thomas H. Skinner, Jr. D.D. Fort Wayne; Journal office.

A thorough and temperate discussion of the chief points of interest to a thoughtful lover of God and man. It will amply repay perusal. We have marked portions for future use.

MAGAZINES—For April.

Harper's Magazine. New York: Harper & Bros. $4.00.—Principal articles, with the usual abundant illustrations: The American Baron; Frederick the Great; Along the Florida Reef; The Pitcairn Islanders; Editor's Easy Chair; Editor's Literary Record; Editor's Scientific Record; Editor's Historical Record; and Editor's Drawer.

The Galaxy. New York: Sheldon & Co. $4.00. Contents: Lady Judith—continued; Lee at Gettysburg; Captain Hall's Arctic Expedition, by Prof. T. B. Maury; The Mont Cenis Tunnel; Victor Emanuel, King of Italy; The Nether Side of New York; Drift-Wood; Scientific Miscellany; Current Literature; Memoranda and Nebulæ, by the Editor.

Littell's Living Age. Weekly. 64 solid pages. $8.00. Boston: Littell & Gay. Nos. 1398 to 1401. March 18 to April 8. Contents; The Late Eclipse; The Monastery of Sumelas; Madame Elisabeth; The Children's Crusade; Women and Alcohol; Germany and Bismarck; The Ring and The Book; French Patriotic Songs; At the Morgans'; A New Zealand Station; Plainness and Ill-Favor; Sweetness and Light; Father Arndt; Feminine Intuitions; The Natural Theology of the Future; Periwigs; Daniel Defoe; Hervo Riel; Old Criticisms and Old Plays; A Dull Day in a Dull Port of the Mediterranean; Hannah, by the Author of "John Halifax;" Castle St. Angelo; How to Think; English Christian Names; Artistic Feeling of the Lower Animals.

The Eclectic Magazine. Foreign Literature, Science and Art. New York: E. R. Pelton. $5.00. 120 large pages.—An Essay on "Philosophy, Psychology and Metaphysics"—a lucid explanation of the distinctions covered by these terms; A Criticism on Robert Browning's last Poem; A paper on "The Recent Solar Eclipse; and "The Monastery of Sumelas," a paper on "Tea," "Three Days with the Franc-Tireurs," and a couple of fine poems, one by William Morris and the other from the French of Alfred de Musset. The Editorial Departments are full of interest, containing accurate criticisms upon current home and foreign literature, a resume of scientific progress, and "Art" and "Varieties."

Our Monthly. Cincinnati: Pres. Magazine Co. $3.00.—The Scattering and the Gathering; Shan O'Neil and the Irish Scots; Our Polity; Morristown and Washington; Under the Yoke; Sidereal Systems; Battles of English History, etc.

Sunday Magazine. Edited by Thomas Guthrie, D.D. Philadelphia: J. B. Lippincott & Co. Illustrated. $3.50. A Monthly of 80 very large double columned pages, finely illustrated, with original material furnished by the most able and popular English writers. Contents: A Chance Child; The Immutability of God, J. S. Howson, D.D.; America and The Americans, W. G. Blaike, D.D.; Revivals, C. J. Vaughan; How to Study the Old Testament, W. Alexander, D.D.; The Diet of Augsburg, D. Brown, D.D.; No more Prayer; A Dream, etc., etc.

The Congregational Review. By-Monthly. Chicago: G. F. S. Savage.—Contents: Spiritism, Prof. S. C. Bartlett; Architecture and Preaching, Rev. J. Q. Bittinger; An Eventful Decade, Rev. J. C. Holbrook, D.D.; Liturgies, Rev. J. L. Dudley; Athens; The Grand Experiment, Rev. W. A. Nichols; and Book Table.

Good Words. Edited by Norman McLeod, D.D. Philadelphia: J. B. Lippincott & Co. $2.75. Beautifully illustrated.—Contents (March and April): George Heath, the Moorland Poet, Robert Buchanan; Thoughts on the Temptation of Our Lord, by the Editor; The Coolie; "Queer Jean;" How to Think, by the Author of "Friends in Council;" First Impressions of France and Italy, Nathaniel Hawthorne; The Devil's Boots, by William Gilbert; On Soldier's Children, Rev. P. Beaton; Night Rambles in the East-End; The Bullers of Buchan; How we are all Neglected.

Good Health. Boston: Alexander Moore. $2.00. An excellent, carefully-prepared Journal of Physical and Mental Culture.—Causes of Insanity, Consumption; Open Doors; Hydrate of Chloral; Exercise; Sanitary Law; etc., etc.

The American Agriculturist—For the Farm, Garden, and Household. New York: Orange Judd & Co. $1.50.—Full of detailed information—most useful and valuable to every household.

The Manufacturer and Builder. New York: Western & Company. $1.50.—As Profusely illustrated, and replete with useful and interesting information upon the arts of construction and practical matters of the household.

Hearth and Home. A Weekly Journal for the Household. Beautifully Illustrated. Full of interesting and valuable reading for Old and Young. A paper for everybody. Orange Judd & Company, 245 Broadway, New York. $3.00.

Arthur's Home Magazine. Philadelphia: T. S. Arthur. $2.00.—An illustrated Monthly.

For the Young People.

The Young Folks—An Illustrated Magazine for Boys and Girls. Boston: Lee & Shepard. $2.50.

The Children's Hour. Philadelphia: T. S. Arthur & Sons. $1.25.

The Little Corporal—For Boys and Girls, and for older people who have young hearts. Chicago: Sewell & Miller. $1.50.

The Young Folk's News. Weekly. $1.00. Philadelphia: A. Martien & Co.

The Infant's Magazine. The Children's Friend, The British Workman, The Friendly Visitor. Subscribers in America 50 cents each. Chas. F. Roper, New York.

The Nursery—for Youngest Readers. Boston: J. L. Shorey. $1.50.

Good Words for the Young. Edited by Norman McLeod, D.D. Philadelphia: J. B. Lippincott & Co. $2.50.

Bright Side. Chicago: J. B. Alden & Co. Monthly. $1.00.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 31st March, 1871.

MAINE.

Limington. Rev. S. W. Pearson $5, from his people $3.70 ..... $8 70

VERMONT.

St. Johnsbury. North Cong. Church, per F. Fairbanks 31 43
Burlington. C. K. W., for Cent Mex 10 00

41 13

MASSACHUSETTS.

Westhampton. A. G. Jewett, for France .. 5 00
East Sheffield. J. N. Collar 5 00
Worcester. Mrs. H. A. Mandigo 1 00
Fall River. N. Boston Sab. Schl., C. V. S. Remington, Supt 13 42
Lancaster. Rev. Marcus Ames 10 00
Foxboro. Ortho. Cong. Ch., E. B. Leonard, L.M 39 61
Boston. Mrs. F. Allen, constituting Miss E. B. Ely L.M. $200; W. E. Tower $25; A friend $20; Miss L. Thompson $20 .. 265 00
North Beverly. Miss R. Conant 5 00
West Roxbury. Evang'l Ch. $46 40; E. C. Millet $3 ..... 49 40
Wayland. Cong. Ch. add 3 72
Boston. Old South Ch 205 00
Wakefield. Cong. Ch 35 00
Wilmington. Cong. Ch. L. C. Eames L.M. 17 25
Boston. Vernon Cong. Ch. 522 94
Hyde Park. Cong. Ch 50 55
Boston. Eliot Highlands Cong. Ch 101 75
" A friend for Spanish Testaments in Valparaiso, So. Am 2 00
" Perry Fund dividend 250 00

1,599 62

RHODE ISLAND.

Providence. Free Ch 23 65

CONNECTICUT.

Meriden. 1st Cong. Ch., per B. H. Catlin .. 53 26
South Britain. N. P. Mitchell, for Central Mexico 10 00
Hartford. Friend for France $550; R. E. Day $10; S. Coit $10; F. L. Gleeson, L. Wilcox, W. R. Cone, C. Boswell, W. L. Watson, A. R. Hillyer $5 ea.; Mrs. J. A. $50 ..... 650 00
Wilton. Cong. Ch., E. Olmstead L.M 43 10
Clinton. Cong. Ch., W. Hull, Treasurer ... 22 00
Bridgeport. So. Cong Ch., Rev. E. Johnson L.D. 100 23
North Stamford. Cong. Ch. for Cent. Mex. 10 00
Mansfield. Cong. Ch., per M. C. Welch ... 32 55
New Hartford. North Cong. Ch 37 20
Woodbridge. Cong. Ch. add 5 35
Plainville. Cong. Ch., Rev. C. L. Aymer L.M. 42 00
Glastenbury. 1st Cong. Ch., Geo. Plummer, S. Smith, E. A. Hubbard, L.M's 118 18
Hartford. Park Ch. 177 53
Southington. Cong. Ch 30 10

CONNECTICUT—*Continued.*

Vernon. Rev. A. S. Cheesebrough 2 00
Wethersfield. Cong. Ch 60 00
Farmington. H. D. Hawley, to make Jane A. Keeler L.M. 30 00
Stratford. Gen. Loomis, U. S. A. 2 50
Goshen. Rev. W. T. Doubleday 10 00
Southport. Frederick Marquand 100 00

1,536 05

NEW YORK.

Rome. Pres. Ch. $62,25, Mrs. R. H. Foote $5, 67 25
N. Y. City. Woman's U. Miss'y Soc'y, for Miss Rankin 43 30
" 27th st. M. E. Ch. add 77 05
Clavarack. Rev. D. A. Jones 5 00
Auburn. G. W 15 00
Geneva. 1st Pres. Ch., per W. A. Smith .. 70 16
Poughkeepsie. H. L. Young for France, $20, for Geneva $20 ..... 40 00
Williamsville. For France 25
Rochester. Mrs. M. B. A. King 5 00
Brooklyn. 2d U. Pres. Ch., per J. McDermot, 16 50
Mount Morris. Pres. Ch., bal. per L. Parsons 6 00
Malone. Mrs. S. C. Wead, to make A. B. Howe L.M. 30 00
Coxsackie. 2d Ref'd Ch., A. E. Powell, Tr. 9 00
Dobbs Ferry. Pres. Ch 2 00
East N. York. Ref'd Ch., Rev. Mr. Blauvelt, 22 20
York. U. Pres. Ch., Rev. J. Van Eaton L.M. 18 00
Syracuse. Rev. E. Arnold 2 00
Brooklyn. A. V. Cortelyon 5 00

586 71

NEW JERSEY.

English Neighbourhood. Ref'd Sab. Schl. for France 20 00
Princeton. M. Con. 2d Pres. Ch 2 95
Woodstown. Pres. Ch 8 25
Sweedsborough. Pres. Ch 6 25
Beverly. E. W. T. and M. L. T., $1 ea. 2 00
Bergen. A friend 2 00
Clayton. Pres. Ch., Rev. A. Proudfit, L.M. 35 00
Williamstown. Pres. Ch 19 00
Atco. Pres. Ch 4 30
Waterford. Pres. Ch 1 75
Berlin. Pres. Ch 4 58
Bloomsburgh. Pres. Ch. add. Rev. H. B. Scott, L.M. 5 50
Rahway. M. E. Ch. add 20 00
Sparrowbush. M. E. Ch 2 00

133 58

PENNSYLVANIA.

Philadelphia. Dr. Wm. Ashmead $3; J. M. Van Harlingen $30; Snyder & Griffith $3 ea.; Cash $2; Boyd Abbey, Weaver, Bush, Gallagher, Lea, Yard, $5 ea., N. Pres. Sab. Schl. for Talea $55; F. B. Atmore for L.M. $30; E. H. Williams $30, to make Miss A. Williams L.M. 191 00

PENNSYLVANIA—*Continued.*

Pittsburgh. Cumb. Pres. Sab. Sch'l, for Miss Rankin 25 00
Pleasantville Mrs. J. F. Carll 5 00
Waynesburgh. Pres. Ch. add. for a L.D.. 12 25
Wyalusing Mrs. Ellen J. Wells for Cent. Mex. and Rev. H. H. Wells L.D. 100 00
York. S Small 30 00
Chestnut Hill. Pres Ch 50 00
Paoli A S. Hill, M.D, to make Mrs. Hill L.M 30 00
East Whiteland. Pres. Ch 5 00
Reeseville. Pres Ch 8 85
Carlisle. A friend 1 00
Curwinsville. Hon. J. Patton 50 00

568 10

MARYLAND.

Baltimore Light st. M. E. Ch. 51 50
" Caroline st. M. E. Ch. add. 7 63
" Whatcoat M. E Ch. add 11 25
" H. W. Draksley $50; Trego, Thompson & Co. $50; A. B Morton & Son $25; D D Mallory & Co $10; Mrs Barrier $10; J. C. Luddington $5; E. B. Mallory $5; S. Guest $5; J. H Sisco $2; Dr Powell $2 ..... 164 00

234 38

DISTRICT OF COLUMBIA.

Washington. 1st Pres. Ch., C B. Jewell, Tr. 68 84

ILLINOIS.

Farmington. 1st Cong. Ch., J. W. Newell, Tr. 30 20
Roseville. Cong. Ch, J. A. Gordon, Tr. 8 70
McLean. M. E. Ch 1 50
Carthage. W. B. Alexander 1 00
Coultersville. 1st U. Pres. Ch 5 00
Morrison. J. Snyder, W. M. Spears, $10 ea. 20 00

66 40

INDIANA.

Indianapolis. 4th Pres. S. Schl., for Miss Rankin 13 00
Wabash. Union Meeting and others makes Rev. A. S Reid L.M. 38 02
Sullivan. M E Ch 10 15
" Pres. Ch 10 00
Jeffersonville. M. E. Ch 14 75
" Ger. Meth. Ch 1 50
" Pres. Ch 13 25
Princeton. 1st Pres. Ch., bal. 17 00
Evansville. Vine st Pres. Ch., L. Ruffin for Spain, Italy and Mexico, $5 ea. 23 00
" Mrs. S. M. M. 10 84

151 51

OHIO.

Youngstown. W. J. Edwards 10 00
Piqua. St. James P. E. S. Schl. for Miss Rankin's field 17 00
Dayton. Cooper Fem'l Sem. for Miss Rankin's field 50 00
Chillicothe. Mrs. N. Willson for Miss Rankin's field 250 00
" L. W. Foulke, M.D, for Miss Rankin's field 125 00
Miami City. 1st Pres. Ch., W. B. King, L.M. 40 00
Greenfield. 1st Pres. Ch, bal. 4 75
Wyoming 1st Pres Ch., add., W. F. Colburn $10; A. M. Stearns $5; Miss Bowles $3; Wright, Baldwin, Merrill, $2 ea. 24 00
Cincinnati Lane Sem P.Ch.add, Mr. Smith, 2 00
" Western Tract Soc'y 150 papers. Miss Ritchie 100 papers; Young Men's Bible Society, Bibles and Testaments; Rev. Mr. Luke, Ger. tracts; Mr. Adams, Coal $4.25; Mr. Harwood $2; two little Sewing Girls, 25c. ea. 6 75
Clifton. 1st Pres. Ch. add 4 50
Granville. 1st Pres. S. Schl., E. C. Blanchard, L.M 24 15
" St. Luke's Epis. Ch, Mrs. Johnson $10; Judge Jones $5; others $2.25 ..... 17 25
" Female College, in part 17 50
" Bapt. Ch 9 68
Chillico he. P. Epis. Ch, Col. Madeira $3; Lansing & Smart $. ea. 5 00
" 1st Pres. Ch., Judge McCoy makes Mrs J. C. McCoy L.M. $10; Bell, Waddle, Manning, Carlisle, $5 ea.; Allen, Alston, Fullerton, Williams, Spetnagle, Waddle, Franklin, De Few, Wilson, Mrs. Waddle, Mrs. Dunn, $2 ea.; Huffman, Brenneman, McClean, Snyder, Brown, Cutter, Scarce, Brooks, Entricot, McLean, Cochran, Franklin, Mrs. Moore, McCune, Nefinger, Fullerton, $1 ea.; Jack, Pearkins, McNeale, Mrs. Tomlinson, 50c. ea. 70 00
" 3d Pres. Ch. 29 41
" M E Ch., Mr. Safford 2 00
" Memorial Ch., in part 12 35
" N. Fork P. Ch., T. Steele 10 00
Ironton. 1st Pres. Ch., Dr. F. Wilson, H. Campbell, $10 ea.; McCullough, Wolfe, Hamilton, Dean Ellison, Hastings Mrs. Campbell, Culbertson, Moxley, Willard, Ainsworth, $5 ea.; Mather, Wilson, $2 ea.; Williams $3; G. M. Long $2; Dean, Lawson, Johnson, Mrs. Williams, Willard, Wright, Davidson, $1 ea.; others $29.23—makes Wm Hamilton, D W. Richards and S. Johnson L M's. 122 23
" M. E. Ch., Mrs. R. Hamilton 5 00
" Welch Pres. Ch 6 75
" Welch Cong Ch. 6 04
Hanging Rock. Mrs. Hamilton and Hempstead, $5 ea 10 00
Newark, 1st Pres. Ch, Geo. Wallace $5; others $8.14 ..... 13 14
" 2d Pres Ch., King, McCune, Mrs. Savage, King, Reeder, Clark, $5 ea.; Fleck, Preston, Newkirk, Fleck, Wheaton, Morgan, Tenny, Huston, $2 ea; E. Hall $1 50; King, McCadden, Town, Woodbridge, Young, Chester, Clark, Markley, Follett, Evans, Mrs. Overaker, Woodbridge, Ives, Chester, Owens, Coney, Demming, $1 ea.; Mrs. Cheery 75c; Mrs Jones, Scott, 50c. ea.; Mrs. Dean 45c.; Mrs. Wright 20c. 66 90
Newkirk. Trin. P. E. Ch, J. H. Franklin, L.M. 28 00
Gustavus. E Linsley for Miss Rankin 2 00
Madison. P T Safford in full L M. 2 10
Hayesville. Pres. S. Schl. $2; Rev. T. K. Davis $1 ..... 3 00
Toledo. H Chase $5; Mrs. Moorehouse, Mr. Gilbert, and Cash, $1 ea 8 00
Elyria. E. De Witt, M.D. 10 00
Painesville 1st Cong Ch., Rev. H. C. Hayden 1st Qr. of '71 ..... 44 00

1,056 50

MICHIGAN.

Detroit. Cong Ch., Dr. Ballard 35 00
" R W. King 5 00
" Mrs C. Brown, E B Ward, $5 ea; W. H. LeRoy $4; Toynton, Barclay, Jerome, Swan, $2 ea.; Mrs. Abbott, Davenport, $1 ea. 24 00

64 00

MINNESOTA.

Austin. H. W. Page and wife, for Cent. Mex. 10 00

Total $6 189 17

THE CHRISTIAN WORLD.

Vol. XXII. JUNE, 1871. No. 6.

TWENTY-SECOND ANNUAL REPORT.

MAY, 1871.

Directors of the American and Foreign Christian Union

TO THE SOCIETY AND THE CHRISTIAN PUBLIC.

THIS report will comprise, 1st. An account of the uses to which entrusted funds have been appropriated; and 2d. A statement of the varied demands properly made upon the Directors, which they have been unable to meet—the *first* showing what has been accomplished, the *second* indicating what *may* and, in the judgment of intelligent Christian men, *ought* to be achieved, by this agency of the American Churches.

I.—An Account of the Uses of entrusted Funds.

In rendering this account, the Directors recognize the propriety of that feeling among Christian givers which exacts from all benevolent and missionary organizations a clear and open showing of their work and expenditures.

SUMMARY OF RECEIPTS AND EXPENDITURES.

During the year now closed, the Board has received through ordinary channels of individual and church contributions, $71,736 31, from legacies $11,961 65, from publications, $1,733 49, and, to meet emergencies in the work, by the sale of invested securities, $7,073 41; in all, $93,677 55.*

This sum has been expended as follows: For missions in Mexico and South America, $26,199 71; in Europe $19,908 34; for mission work, and for work among the churches at home, (including one half of expenses of District Secretaries) $17,248 43; in publications,

* The decrease upon the previous year in actual cash receipts is nearly 13 per cent. This is believed to be accounted for partly by the general depression of business, and partly by the special commemorative or memorial offerings of the Congregational and Presbyterian churches.

$11,374 07 ; and in expenses of management, collection and disbursement, $17,463 07.

Mission Work of the Year.

1. Northern Mexico.—Miss M. Rankin, aided by the Rev. John Beveridge in Monterey, and the Rev. A. J. Park at Cadareyta, has continued in the direction of this prosperous field. Miss Rankin reports as follows:

"By the united efforts of Messrs. Beveridge and Park, our churches have become properly organized. Some peculiar trials and drawbacks have proved of advantage in establishing and strengthening the faith of the believers, so that the entire work has assumed a condition which ensures permanency and security to all its interests. Our congregations have continued to increase, and conversions have been more numerous than in any previous year. Twenty have united with the church in Monterey, and fifteen in Cadereyta. In other churches there has been an encouraging increase. Two new churches have recently been organized, at Lenares, a town of considerable importance, and at Hualaguises, a smaller place near Lenares. Six prosperous schools are valuable auxiliaries to the churches. Wherever men are sent to preach the Gospel, souls are brought to Christ. We have good men who might be usefully employed among their countrymen, had we the means to send them forth as evangelists."

2. Mexico City and Valley.—The Rev. H. C. Riley has remained in charge without salary, of this steadily expanding field.

The number of laborers has varied greatly through the year, according to the means provided for the work. Since his return from a visit to the United States in the summer, Mr. Riley reports sixteen native laborers employed in the work under our supervision. Besides these, a considerable number of others have been actively engaged in connection with self-supporting congregations. Upwards of fifty congregations have been regularly maintained in this field through the year, and the number is steadily increasing. As an independent enterprise, a few gentlemen in New York and Philadelphia have contributed funds for the purchase of a large church edifice in the Capital, which they propose to sustain in the future under Mr. Riley's supervision. The Directors are glad to welcome every effort which will contribute to carry forward a work which they recognize as one of supreme interest and importance in the great cause of Christian missions among the millions of Spanish-speaking people on the American continent. The funds entrusted have been utterly inadequate to the demands earnestly pressed upon them from every section of this distracted land. They feel that the only hope of Mexico lies in precisely this form of effort to evangelize her people, and they desire therefore anew to emphasize the fervent appeals which come from thousands of Mexican hearts for the wide-spread diffusion of the pure Gospel.

3. Mexico, Zacatecas.—A third mission field, midway between the other two, with its centre at Cos, was taken under the care of the Board at the beginning of the present year. This most interesting and successful work was originated and carried on by Dr. G. M. Prevost, of Philadelphia, during a residence of some years in the city of Zacatecas. Through his assiduous and well-directed efforts, a church, which now comprises a hundred and ten members, was formed at Cos, a considerable town about forty miles from Zacatecas. At the cost of Dr. Prevost, a stone church edifice, holding three hundred persons, has been built, and a weekly religious journal established and sustained. This effective organization seems, in his judgment, fitted and destined to be the centre of a great Christian work in behalf of Mexican reformation. Transferred now to their care, the Directors make earnest appeal to the American churches for its generous support.

In regard to the whole Mexican field, we only add that the statements previously made are abundantly confirmed by the facts of another year. We have renewed testimony, from those well qualified by intelligence and observation, to the effect that there is no limit to Christian work in Mexico, save the means to sustain the simple ministry of native converts in organizing and supervising schools and congregations, and providing them with the Scriptures, the hymn book, and an inexpensive religious literature. If we were enabled to supply the men, the Bible Society and the various Publishing Organizations would doubtless furnish the books.

Chili, South America.—*Valparaiso :* Dr. and Mrs. Trumbull, Mr. and Mrs. A. M. Merwin. *Santiago :* Rev. and Mrs. N. P. Gilbert. *Talca :* Rev. and Mrs. S. Sayre. *Copiapo :* Rev. S. J. Christen.

Dr. Trumbull still counts himself as one of our missionary band, though holding now only the honored position of missionary emeritus to us. Presiding over and sustained by the mother church of English-speaking people, his ministry, through the zealous co-operation of his people, reaches in various forms every part of that intelligent republic, and his judicious energy and counsel effectually aids the work of all our laborers.

In Valparaiso, Mr. Merwin has charge of a native church and school, both of which have been sustained with increasing success through the year.

In Santiago, Mr. Gilbert has maintained a similar church and school with a good degree of interest.

In Talca, Mr. Sayre has had a large return of blessing in the conversion of souls and the consequent growth of church and school. Mr. Christen was sent early in the year to take charge of the English congregation at Santiago while preparing himself to preach in the vernacular. Ill-health has constrained him to go to Copiapo, where he is able

to continue his preparative work while ministering to the large number of English and German residents.

To this field, a considerable increase was made in the appropriations of the year. And still, the brethren appeal for the sending of more men. Especially do they urge the appointment of Mr. Ibanez, a native Chilian, who has been educated for the ministry under the auspices of Dr. Trumbull's church. The obligation seems to rest upon the Directors to make the appointment, if only the means may be provided by the churches they represent.

Italy.—This mission, continued under the supervision of Rev. Wm. Clark, has been carefully revised during the year. It has been deemed expedient to transfer the Training School at Milan to the care of a Committee of Evangelization appointed by the Free Christian Church of Italy. This body was formally organized at Milan in June last, and consists of a considerable number of Evangelical Churches, two-thirds of whom (more than twenty) represent the results of the previous expenditure and labor of this Society. These churches and their pastors are still sustained by the Board. Further changes in the conduct of this entire mission, with the design of giving it greater efficiency and expansion, changes especially called for by the Providence of God in the unification of Italy and the opening of Rome to the Gospel, are now under consideration by the Directors.

At Pesth in Hungary, the Rev. R. Koenig has supervised the work of two laborers, whose support has been continued by Mr. E. D. Goodrich of Boston. Mr. Koenig reports a year of faithful service.

Greece—Athens.—Mr. and Mrs. M. D. Kalopothakes and Mr. and Mrs. George Constantine.

The detailed reports of these brethren for the year will be found in the Missionary Intelligence of this month.

Mr. Kalopothakes has maintained the publication of the weekly paper, the "Star of the East," now in its fourteenth year, and the monthly, "The Child's Paper," in its third year, with steadily increasing circulation and encouragement. His preaching service on the Sabbath, his weekly religious meetings, one for prayer and another for discussion of Scriptural truths, have been attended by increased numbers, including some students and educated men. (He has also supervised the work of Bible distribution and introduced the agency of female Bible-readers in the provinces and at Athens.) Mrs. K. has maintained a mothers' meeting for prayer during the week, and a children's school on the Sabbath.

Mr. Constantine has continued his preaching service with the intermission only of a single Sabbath. He has also regularly conducted a Sunday-school, Bible-classes on two evenings, and a prayer-meeting on a third. The attendance on all these meetings has improved in the number of regular hearers. Mr. C. has had marked success also in some

attempts at open-air preaching, once at Mars' Hill, where a large audience listened respectfully to the service. Both missionaries report an increased hopefulness as respects their future efforts, and are earnestly engaged in devising new methods and agencies of extending the influence of a pure Christianity in Greece.

In Spain, for part of the year, the support of Mr. Romasanta at Seville was continued. In consequence of the severe illness of the Rev. Mr. Tugwell, who had kindly supervised the work, it was found necessary to discontinue this mission for a time. A prospect now is opened of securing the services of a gentleman peculiarly qualified to conduct an efficient mission in this interesting field. Should the means be provided, the Board will be gladly availed of this proffered service.

France—Paris.—Since August of last year, the American Chapel has been necessarily closed. Until that time the services were regularly maintained by the Rev. C. S. Robinson, D.D., who nearly two years since was formally chosen by the congregation as their pastor. The support of the pastorate has always been borne by the resident worshipers.

City Mission Work in the United States.

In Louisville, Cincinnati, and Boston, our laborers have continued their good work in the visitation of Roman Catholic homes, in the support of Sabbath and week-day schools for the children of those homes, and in ministries of instruction, counsel and help to the ignorant, poor and suffering, in Alms-houses, Hospitals, and Prisons. One of these faithful laborers has visited 1,800 families, distributed 18,000 tracts and 500 books, and been instrumental in leading many into evangelical churches, and turning whole families from beggary and idleness to industry and hope.

Publications.

The issues of the Christian World have amounted to 150,000 copies. Of the 12,500 persons to whom it is regularly mailed, nearly 5,000 are ministers and editors. Great care and labor have been given to its preparation, and its pages have been enriched by many original contributions. That this agency is essential to secure continued contributions by furnishing needful information of our work, that its cost is amply repaid by its usefulness in the missionary meetings of the churches, and that its helpfulness is fully appreciated by pastors, professional teachers and journalists, is evident from abundant voluntary testimony which comes from every section of the country.

A great number of specially-prepared Tracts, and a considerable amount of other printed matter, relating to practical issues with Rome, have been discriminately distributed from this office, all of which, with the Magazine, are included in the expenditure for Publications.

Agents and Agencies, and Distribution of Expenses for the same.

The proper work of the Society, exclusive of that specifically connected with publication, is included under the items of management and disbursement, and of collection. The work of management and disbursement is performed under direction of the Board by the Secretary (who is also de facto Treasurer,) and two clerks. The proper cost of this work, including a just proportion of salaries, rent, and incidental expenses, has been considerably reduced during the year, and now amounts to about $5,500.

The collections are directly made through the agency of the District or Field Secretaries. These are now seven in number, one representing the Society in the Methodist Episcopal Church, two in New England, one in New-York State, one in Pennsylvania, New Jersey, Delaware and Maryland, one in Ohio and Kentucky, and one in Illinois, Indiana, Missouri, Michigan, and Wisconsin. Beside the actual service of soliciting and remitting funds, which service is indispensable to the continued existence of an undenominational Society like this, these gentlemen perform a most needed and valuable ministry in behalf of the cause of Christ as related to the aggressions of Romanism in our land. For years, among the pastors and in the churches, these brethren have been almost the sole expositors of the Romish system and of the progress of distinctively Protestant missions. By their intelligent pressure of great missionary principles and facts, as bearing specially upon present issues with Rome, upon ecclesiastical bodies, churches, pastors and the press, a just direction and stimulus is contributed to missionary effort. As much the larger portion of their toil is thus given directly in furtherance of the vital interests of Christian progress in our own land, it is deemed just and proper that one-half of the expenses of these honored brethren shall be set to the account of ministry among the churches at home, as distinct from the service of collection.*

II.—Demands that could not be met.

With this full and explicit account of the uses to which entrusted funds have been appropriated, and the work which has been accomplished in the year, the Directors deem it a further duty to submit for careful consideration a succinct statement of the varied demands, in their view, properly made upon them, which they have been unable to meet, a statement indicating what, in the judgment of intelligent Christian men, *ought* to be achieved by this agency of the American churches.

There have been calls for missionary work abroad and at home. In addition to those which have come with every mail from our own devoted laborers in all our mission fields, urgent and touching appeals for

* The Secretary on the westernmost field says: "I have traveled over 12,000 miles, delivered 84 sermons and 95 addresses, largely used the secular press, and written 413 letters."

aid have been received from the four chief Evangelical Societies of Europe : from two of the foremost and most successful preachers in Spain, for appointment as missionaries of this Society ; from the Committee of the Free Christian Church in Italy and from the city of Rome ; from leaders of the Evangelical movement in Bohemia, Hungary, and Austria proper ; and on this side of the Atlantic, from Canada, and masses of Canadian emigrants to New England, and along the entire border from New-York State and Westward ; from one of our South-western Territories ; from the Central American States and the unoccupied provinces of Mexico ; from the Island of Cuba ; and from the Eastern and Western coasts and the interior of South America.

As another distinct item in this statement, we have had repeated demands to prepare and supply pastors and lay laborers, in every section of the country, especially in the Territories and the Pacific States, with tracts and books imperatively needed to counteract the publications and schemes of Americanized Romanism. And, beside these, numerous other calls for special publications, for the holding of public meetings, for a more effective use in the interest of Protestantism of the secular press, for systematic efforts in the same interest, to inform and judiciously to influence our legislators and public men, are naturally referred to this organization as belonging to its appropriate work.

All these diverse demands are pressed upon us. We are *expected* to meet them, and our failure to respond is practically accounted as a reproach or at least a reflection upon our efficiency. In justification, we can only point to the receipts of our Treasury and to the work accomplished as the best and the most that can be done with funds received. We can confidently affirm that the results of our expenditure compare favorably with those of other missionary agencies. Because we employ chiefly native agents, who, unlike converts in heathen lands, have a partial knowledge of Christianity, and because these men, to the number of fifty at least, require for their support only one-third to a fifth of the amount needed by our educated countrymen, our small funds accomplish comparatively large results.

That we would gladly attempt more we have shown, by making such attempt three years ago in the faith that it would be sustained by the churches. Under what then clearly seemed the call of God, new or increased appropriations were made to Mexico, France, Canada and Italy. But after exhausting nearly all invested funds in meeting these appropriations, we have been constrained to relinquish most of the additional work then undertaken.

In submitting these facts, the Directors are happy to express their belief, based upon abundant testimony, that this Society is held in increasing esteem and confidence by the churches. We stand, to-day, charged with the care of a great work of God, with all needful appliances for expansion, without measurably increased cost—a work everywhere manifestly blessed of God, in which the fruit of long years of toilsome sowing is beginning to be realized in the conversion of individuals, and the social improvement of communities—a work whose results demand not only special thanksgiving, but more earnest and enlarged effort on every field. For the means to achieve such a work as that which seems to be set to our charge by the wonderful Providences of the year just closed, we look to God and to his people.

Dr. *Treasurer in account with the* AMERICAN AND FOREIGN CHRISTIAN UNION, *for the year ending the Thirty-first day of March,* 1871. Cr.

1871.	To Balance from 1870	$1,172 70	1870.	By amount paid for Mexican and South American Missions	$26,199 71
	" Donations and Church Collections	71,736 31		By amount paid for European Missions	19,908 34
	" Legacies received	11 961 65		" " " for Miss'y & Chn. Work at Home	17,248 43
	" Amount received from Securities sold	7,073 41		" " " for Publications	11,374 07
	" " " from Publications	1,733 49		" Loan of previous year	900 00
				" Expenses of Collecting, Management, and Disbursement	17,463 07
				By Balance	583 94
		$ 93,677 56			
1871.	To Balance	$ 583 94			
Apl.1	Mem. Outstanding Liability unprovided for	3,000 00			$ 93,677 56

Examined and found correct.

FREDK. H. WOLCOTT, } *Auditors.*
GEORGE D. PHELPS, }

T. S. YOUNG, *Treasurer.*

Tradition and Prejudice.

REV. D. CURRY, D. D.

Isaac Taylor, in his notable book on Primitive Christianity—a work of exhaustive learning in patristic literature—admits the importance of tradition. The Scriptures are, indeed, the standard of Protestant faith; but then how do we know what documents are the Scriptures except by tradition? The first day of the week is the recognized Christian Sabbath; but how, unless by tradition, do we know that the Apostolic Church substituted it for the Jewish seventh-day Sabbath? Holy Scripture occasionally alludes to the observance of the first day—the 'Lord's day'—but nowhere specifically designates it as the Sabbath. And so with other facts. Tradition, then, has its function in the Church. We absolutely cannot do without it. But what can be more uncertain than tradition? What, in its passage through the vicissitudes of centuries, the mutabilities of opinion, the transitions from enlightenment to barbarism and from barbarism to enlightenment, is more liable to error? What demands more the calm, clear discrimination of reason? Assuredly man can commit no greater folly, no greater treason, to God's own order than by the abdication of his reason—in which, of course, we include his conscience or moral sense—that finer faculty by which he discerns the best moral probabilities in his complicated and contingent circumstances.

Human reason is indeed always fallible, but what is there in the condition or powers of man that is not equally so? Revelation itself depends, not only for its verification, but its interpretation also, on reason. All ancient truth depends, directly or indirectly, on tradition, as we have seen; yet nothing is more fallible, nothing has erred more flagrantly, than tradition. All the myths and legends of the world—nearly all the dire superstitions of religion and atrocities of ecclesiastical power and oppression—have been founded in tradition. Human reason is God's appointed umpire over all questions of truth; he that abdicates his reason reprobates himself; he becomes a drift on the tumultuous current of opinions and events. By surrendering himself to 'authority' so called, he abandons himself to the reason, or, more frequently, to the caprice and ambition, of others. Prelates, Popes, Councils, are but men like himself; by their official positions, or associated interests and action, they are more likely to be tempted into error, to be less conscientious, than his individual reason and moral sense. In deciding for himself, with the help of all possible exterior lights, he is most likely to be guided by his own supreme, eternal interests. He is, at least, most likely to be sincere; and sincerity is one of the highest guarantees of truth in this erring world. He that errs sincerely may, indeed, be said to be more truthful than he that, perchance, holds the literal truth in

insincerity—holds it officially or traditionally, but not conscientiously, or at the dictates of his reason. For if the former even err in the letter, he holds on to infinitely higher truth, the truth of his own nature—he is truthful in himself, though his honestly entertained opinions may not be so. And what is the importance of literal truth if it be not subservient to this higher personal truthfulness?

This is the theory of Protestantism. It is God's own *rationale* of the intellectual and moral world. Humanity is conditioned here in inevitable fallibility. Its noblest function here is search for truth, and this fact necessarily implies uncertainty, fallibility. Protestantism is right, then, in investing reason with supremacy over tradition and authority in questions of truth.

Tradition and prejudice—they have come almost to mean, morally, the same thing. They still bind nearly the whole world in fetters. The world is at this moment looking with bewildered interest on an example of their power—a grand mediæval spectacle in Rome, which is seen by all advanced minds to be anomalous in civilization. There is not one proposition of the Vatican Council that is not a fable or a fallacy of tradition—not one. The infallibility of the Pope has for centuries been a disputed dream; not a word about it can be found in Holy Scripture. To human reason it is simply shocking by its absurdity and its possible evil consequences. The history of the Popes, through more than a decade of centuries, is a recorded confutation of the preposterous claim. The assumption of the Virgin, her ascension to heaven without natural death, has not a word of intimation in Holy Scripture. It was not dreamed of for centuries by the ancient Church; but later traditional Mariolatry has fancied it, as childhood always fancies fables. The famous "Syllabus," endorsed by the Council, has hardly a proposition that was not the utterance of the Dark Ages; not one of them can be found in the Christian Scriptures. European, and especially American society, have outgrown every one of them; they would upset the civilization of the modern world, and defeat the most obvious destinies of the human race, were they effectively adopted by Christendom. They have no sanction whatever but in *effete* traditional ecclesiasticism. But tradition reigns in Rome, and her prelates, assembled from all the world, degrade Christianity and insult humanity by their declaration as essential truths of God.

Such is the baneful power of tradition and ecclesiastical authority when reason is set aside and Scripture tortured into strange meanings or supplemented by "traditions." Such is their destructive sway, in our century, throughout the Latin Church. Men who have not faith in God may well despair of the fate of humanity in presence of such a dominant power of error. But the spell has been broken; history has sounded the knell of the dead past; and all, be they kings, pontiffs, or peoples, who kneel at its closed sepulcher, gabbling and praying for its resurrection, will perish there, while the race marches on; marches out of the sight of the senile traditionists; marches to its final redemption. —*Ch. Adv.*

A Remonstrance with whom it may Concern.

BY REV. SAMUEL W. DUFFIELD.

When you tell any average American of the dangers of Roman craft he only laughs. His head is in the lap of Delilah. He sleeps softly and is full of ease. He says, "Let them bind me with withes and the new cords if they will. I can break them readily." The lazy giant, slow-witted like all giants, refuses to listen. "I rely," he says, "on the intelligence of the great American nation. We are a free people. It is worse than foolishness to wake me up."

My amiable giant, permit me to freshen your memory about what you said and did, and what happened in your own household. When your daughter Columbia had to go to school, you said: "There, now, I want the girl to have the best education money will give her. She must have the highest musical skill to instruct her. Such a voice as she has, and such graceful hands! I want to be proud of my daughter, and so I guess I'll send her to the Sisters of the Sacred Heart.—She's a first-rate Protestant. You can't make anything else out of her. She's her father's own daughter."

But don't you remember how that ill-omened priest was in your house when you came home one day after Columbia graduated? "Showed him the door in a hurry!"—is *that* what you say? Well, that was the very worst thing you could have done. It was an ungentlemanly action—and I beg of you not to be angry with me—and it was the best capital on which he could trade with Columbia ever after. *That* didn't end the business, you know. It didn't prevent Columbia from a good deal of private devotion and from a feeling of persecution. It didn't prevent all your household secrets from going into the confessor's ears. And when Columbia got married—to that good fellow you liked so well—don't you remember how she contrived to bring her whole family under the bondage of the Pope? It was of no use for you to growl *then*, and therefore you said: "Oh, well, let her have her religion if she wants it," and turned to your business and your comfort once more.

And you did this, and do it, even while the scientific desires of your bright boy, young Jonathan, are being played upon. He wants to go where he can get a foreign education without leaving home. If you don't desire to see him a Romanist, be sure to wake up long enough to deny him what he asks.

Dear genial giant, absorbed as you are with other things, I beg you to hear me a little longer. Rome's policy in this land of ours has been to flatter us into entire complacency. She has beguiled us in the most cunning way, by letting us beguile ourselves. Don't you remember how angry all your boys were when Dickens wrote his "American Notes"? It was because he told us rough truths and put them in so glaring and

ludicrous a light, that in that book and in "Martin Chuzzlewit" we feel the staff of the satirist on our backs. Our pride of nationality was by that and by similar castigations much repressed. We could not, however, forego it altogether. *And on this desire to exalt ourselves, Rome has built and is building to-day.* She knows that we are a weak, ungrounded people. And therefore she takes hold of us, and gently and by degrees she is playing Delilah with the locks of our political strength—shearing away bit by bit as she can without our knowledge. She controls gradually more and more of the public prints and the public offices.

Most estimable giant! do you notice that the muzzle is put upon many mouths? that the sweet wine of Popery—the dazzle and glitter and music and pomp of its religious show—is thickening the tongue of many of our truth-tellers? How piteously we heard it said long ago: "Is this your Christian charity? Would you trample on another religion because it is not your own, when your ancestors fled across the ocean for freedom of conscience?" And so we held our hands off. But has Rome held *her* hands off of *us?* When did the Romanist, except for some selfish purpose, ever give money to *us*—but how often do we give money to *him!* Let the great merchants and manufacturers reply, and state the tax levied on them by their employees. Let the statute books of the States, and the yet unexhibited accounts of the city of New-York, show how much has gone into the coffers of Rome. Let the fathers and mothers who support Roman Catholic institutions count up the full cost which they have entailed upon themselves.

If I were a Romanist I should welcome with equal satisfaction unkind persecution, stupid indifference, selfish benevolence, and open adherence. "All roads lead to Rome." It is none the less true now that Pius IX. has lost his temporal power and gained his infallibility than it was before.

And now, O long-suffering giant! is it not worth while for you to bestir yourself? When Gulliver went to sleep among the Lilliputians, they pegged down his hair, they anchored his boots with tremendous pack-thread cables, they wove meshes about his dangerous fingers, and by dint of incredible diligence they had him bound fast when he awoke. Small as any one of the bonds was by itself, it added to the universal strength of the bondage. And you, most unsuspicious giant! may be like him—and if ever you *are,* do not be surprised if the pigmies batter your head with their war-clubs and shoot their poisoned arrows into your eyes.

The following is from an address to the Pope, signed by hundreds of Roman Catholics, in the diocese of Rhodez, in the south of France: "Being established upon the earth in the place of the Messiah, you are, like that Divine Master, the Way, the Truth, the Life. Those who are with you and who obey your instructions constitute the soul of the Church. Those who are not with you, and who criticise your instructions, are out of the Church—that is to say, out of the Way, of the Truth, and of the Life."

A Hint to the Protestant Ministry.

BY PROF. HUXLEY.

As regards the facts of physical science, the clergy are at present divisible into three sections: an immense body who are ignorant and speak out; a small proportion who know and are silent; and a minute minority who know and speak according to their knowledge. By the clergy, I mean especially the Protestant clergy. Our great antagonist,—I speak as a man of science,—the Roman Catholic Church, the one great spiritual organization which is able to resist, and must, as a matter of life and death, resist the progress of science and modern civilization, manages her affairs much better.

It was my fortune some time ago to pay a visit to one of the most important of the institutions in which the clergy of the Roman Catholic Church in these islands are trained; and it seemed to me that the difference between these men and the comfortable champions of Anglicanism and of Dissent, was comparable to the difference between our gallant Volunteers and the trained veterans of Napoleon's Old Guard.

The Catholic priest is trained to know his business, and do it effectually. The professors of the college in question, learned, zealous, and determined men, permitted me to speak frankly with them. We talked like outposts of opposed armies during a truce,—as friendly enemies; and when I ventured to point out the difficulties their students would have to encounter from scientific thought, they replied, "Our Church has lasted many ages, and has passed safely through many storms. The present is but a new gust of the old tempest, and we do not turn out our young men less fitted to weather it than they have been in former ages, to cope with the difficulties of those times. The heresies of the day are explained to them by their professors of philosophy and science, and they are taught how those heresies are to be met."

I wish that all ecclesiastical organizations were in as effective a condition. I think it would be better, not only for them but for us. The army of liberal thought is at present in very loose order; and many a spirited free-thinker makes use of his freedom mainly to vent nonsense.

We should be the better for a vigorous and watchful enemy to hammer us into cohesion and discipline, and I, for one, lament that the bench of Bishops cannot show a man of the calibre of Butler of the "Analogy," who if he were alive, would make short work of much of the current *a priori* "infidelity."

RAISING ROMISH PRIESTS.—The Theological Seminary of St. Charles Borromeo, Phila., prepares young men for the priesthood of the Romish Church. For the year ending December 31st, 1870, the amount contributed in the Diocese of Philadelphia for its support was $24,592.82. Are Protestants showing an equal interest in furnishing the means to sustain their institutions for raising up an able and well-qualified gospel ministry?

The Italy of Yesterday and To-day.

BY PROF. H. S. NOYES.

Not many years ago, an orator in the French National Assembly spoke of Italy as "the land of the dead." However true this may have been, either as a fact or as a metaphor, when uttered, the same orator would probably hesitate before pronouncing a similar judgment upon the Italy of to-day. Many who are yet school-boys can distinctly remember when Victor Emanuel was simply "King of Sardinia." In the brief interval, wonderful changes have occurred in this "land of the dead."

Under the lead of statesmen of broad views and beneficent aims, there was developed among the people an impulse in favor of Italian unity, and by successive *Plebisciti*, Lombardy, Parma and Modena, Tuscany, Naples, the two Sicilies, Venice, and finally the Roman States, have passed under the government of the house of Savoy, and the King of Sardinia has become, as the official formula expresses it, "by the grace of God and the will of the nation, King of Italy."

To comprehend the full import of these events, one need go back hardly more than a generation to consult the history of the time.

Forty years ago, nothing seemed more visionary than the erection of Italy into one great, independent kingdom, with a liberal constitutional government. The people of the different duchies and provinces at that time hated each other with a hatred surpassing that of common Christians, and the nearer the neighborhood the more inveterate and bitter the animosity. Rome and Naples, Sienna and Florence, Modena and Bologna, Florence and Pisa, lived in constant antagonism. Between any two cities within a moderate distance of each other, there reigned the most cordial detestation.

> "Lands intersected by a narrow frith
> Abhorred each other."

A man from a little town a few miles off, called himself a *foreigner*, and was so considered just as much as if he came from the other end of the world. A man's *Patria* in Italy, then, was merely the village that gave him birth.

With the exception of a few Romans, who sympathize politically with the Pope, and who, with Cardinal Antonelli, still persist in calling all Italians not residing in Rome foreigners, the former state of things is now completely changed. There could hardly be conceived a more radical revolution in society. The political and social forces seem as much in affinity now as they were repellant then, and "United Italy," "Italia Risorta," is the watchword that inspires the most ardent enthusiasm and settles deepest in the hearts of the people.

The world has been too much pre-occupied to comprehend as yet the relative importance of what has been done in Italy in the past six months. Occurring in a time of peace, these events would have awakened an intense interest throughout Christendom, and been regarded as the most notable of the century ; but transpiring when the ' war of the giants' was raging, they were well nigh drowned in the roar of Prussian cannon.

Now that peace has come, and the sound of war has died away, it cannot be long before it will be everywhere recognized that the Italian occupation of Rome, by the will of the people, is one of the grandest and most inspiring events in the history of constitutional liberty.---*N. W. Ch. Adv.*

The German Element.—Its Value to America.

The recent German peace festival, of which a long procession was the chief feature, gave New-York one of its most startling surprises. It was a discovery to many that the city possesses, in its German population, a body of intelligent people, who, if properly approached, may be thoroughly relied upon in the struggle now going on for the restoration of good government. We have long known the value of the Germans, as citizens, and have borne testimony to their many virtues. It is evident, however, that they have been misunderstood, and being misunderstood, they have been repelled by those who should have entered into close political association with them.

There are difficulties on both sides, and yet they are not insurmountable. The German immigrant finds in the language of his adopted home a barrier to free intercourse with its people. Its politics is a puzzle to him. Dependent upon others for help in the formation of his political opinions, he is liable to be swayed by bad advisers. He comes too, from a land where the Church, being a State institution, is too often an obstacle to the progress of civil liberty. In numerous instances, but by no means the majority of them, the German prejudice against the Church has become a prejudice against Christianity itself. Then again the German type of Christianity is unlike the American. The Germans have inherited from their Protestant fathers a freer view of the law of the Sabbath than obtains among us. Their ideal of life differs from ours. Perhaps it may be described as more sensuous—using that word in its philosophic sense. Music and song and out-door enjoyment by the common people make a larger part of their existence than of ours. Yet they are one with us in the culture of the domestic virtues, in the deep love of home, in the reverence for law, and in the abiding patience which endures political and social evils until the proper solution of them is discovered. The differences between Germans and Americans are superficial ; the traits of resemblance run down to the roots of character. —*Methodist.*

Dollinger's Letter to the Archbishop of Munich.

[We present herewith extracts from this famous letter of March 28, 1871, which has been widely published by the press of all Europe.]

I declare myself ready to demonstrate the following propositions :

First,—the new decrees have, for their foundation in the sacred writings, the passages of St. Mat. xvi. 18, and of St. John xxi. 17, and for the doctrine of infallibility, the passage of St. Luke xxii. 32, in virtue of which it exists and was decreed. We are all moreover bound by a solemn oath, and I have twice taken this oath, "not to accept and not to interpret the sacred Scriptures only according to the unanimous consent of the holy fathers." All the fathers of the church, no one excepted, have declared the passages in question, in a sense entirely different from that of the new decrees, and especially in the passage of St. Luke there was found something quite different from the infallibility conceded to the Popes. Therefore if I, with the decrees accept also this interpretation, without which they fail of a biblical foundation, I should violate the oath. I am ready to demonstrate this in the assembly of bishops.

Second,—In many pastorals and other Episcopal publications, it is maintained, or it is attempted to prove historically, that the new doctrine promulgated at Rome on the supreme power which the Pope has over every believer, and on papal infallibility in matters of faith, was recognized and taught by the Church even from its origin, and through all centuries, and this too almost universally. This assertion is based, as I am disposed to prove, upon an entirely false estimate of ecclesiastical tradition, during the first ten centuries of the church, and upon the alteration of its history. Hence the doctrine stands in opposition to facts and to testimony the most eminent.

Third,—I undertake further to demonstrate that the bishops of Latin countries, of Spain, Italy, South America and France, who formed the immense majority, had already been drawn into error by the books from which, during their education in the seminaries, they had derived their knowledge in respect to the authority of the Pope, for the passages cited in those books as proofs, are false, invented or altered. I would demonstrate this first, in two principal works, and those greatly preferred in theological schools and seminaries, viz: "*Teologia Morale*," by S. Alfonso Liguori (and particularly in the tract upon the Pope contained in it,) and in the *Teologia* of the Jesuit Perrone ; also in the writings distributed during the Council by the Archbishop Cardoni and Bishop Ghilardi ; and finally in the *Teologia* of Schwetz, a theologian of Vienna.

Fourth,—I state the fact and pledge myself to demonstrate it in public, that already by two Ecumenical Councils, and by many Popes in the fifteenth century, the question of the Papal power and infallibility had been decided with decrees solemnly promulgated by Councils, and repeatedly confirmed by Popes. And furthermore, that the decrees of the 18th of July, 1870, stand in open contradiction to these decisions, and consequently are not binding.

Fifth,—I believe also to be able to prove that the new decrees cannot be brought into harmony with the constitution of European States, and especially with that of Bavaria, and that by reason of the oath which I have recently taken to this constitution as a deputy, I find it impossible to accept the new decrees, and as a necessary consequence also, the Bull "*Unam Sanctam* and *Cum ex apostolatus officio*," the Syllabus of Pius IX. and also many other decisions and laws that now must be accepted as infallible decisions, and yet which stand in open conflict with the laws of the State. In this matter I submit to the opinion of the Juridical Faculty of Munich, and at the same time, I am ready to abide by the verdict of whatever other Juridical Faculty your Excellency may please to designate.

Since your Excellency notifies me that you will exercise against me your pastoral power, I abandon myself to the hope that you will prefer to make use of the most beautiful, the most noble and benevolent of the attributes of power, that which causes us most to resemble Christ, viz. that of instruction. When with evidence and facts I am convinced, I obligate myself to a public retraction, to renounce whatever I have written upon this matter, and to confute myself. In any case the consequences could only be such as are desired, as much for the church as for the tranquillity of minds unsettled. Thousands of priests, hundreds of thousands of laymen, think as I do, and consider that it is impossible to accept these new articles of faith. Even to the present, not one, even among those who have made the declaration of submission, has said to me that he was really convinced of the truth of these principles. All my friends and acquaintances assure me that it is the same with them. Every

day, from all lips, I hear, "No one believes it." A conference like the one proposed by me, publishing its proceedings, would diffuse in every way the light desired by an infinite number of persons.

It is not long ago that your Excellency honored with your approval my book upon the primitive times of the church, and that by the Catholics in Germany it was considered a faithful exposition of the era of its formation : and even in the circles of Jesuits and Ultramontanes, so far as is known, it was not censured. But now, if the new decrees contain the truth, I must be censured for having wrongly represented the history of the apostles. Every part of my book that is occupied with the constitution of the primitive church, and that explains the relations which subsisted between the apostle Paul and the others, and the apostle Peter, would be wholly false, and I should be constrained to condemn my work, or to confess that I had not understood either the history of the Apostles by Luke, or the Epistles of the Apostles themselves. The new Vatican doctrine confers upon the Pontiff *totam plenitudinem potestatis*, as well upon the entire church as upon individual laymen, upon priests and bishops—a power that would be at the same time episcopal, and specifically pontifical, that would embrace all that which relates in any way to faith, customs, duty, and discipline : a power that can be exercised directly upon all, from the monarch to the laborer—that can punish, command, and forbid. The words have been studiously framed in such a manner that there remains to the bishops no other position or authority than that of commissaries or pontifical plenipotentiaries. With this, as every one conversant with history and the holy fathers must admit, the ancient episcopate of the church, in its innermost nature, is destroyed, and an apostolic institution, to which, according to the decision of the holy fathers, belongs the highest importance, has been volatilized into an impalpable shade. No one can suppose that in the same diocess there can be two bishops, of whom one is, at the same time Pope, while the other is only a bishop ; and a pontifical vicar or a diocesan commissary is certainly neither a bishop nor a successor of the apostles. In virtue of the powers conferred upon him by Rome, he may be a person of great power, as a Jesuit is powerful, or a mendicant monk, to whom the Pope has given many privileges. And I know that at Rome it was attempted to persuade the bishops of the aggrandizement of their power, and that it was said to them, "the less you resist the Pope, so much more abundantly will the rays of his power descend upon you."

The minority of the bishops understood how deceitful were these promises, and, as the official *Analisi Sinottica* demonstrates, it well comprehended, that when the universal episcopate of the Pope was once established, they could still be ecclesiastical dignitaries, but no longer true bishops. You yourself, Reverend Sir, made part of the deputation that, the 15th of July, presented to the Pope the most lively remonstrances remonstrances to which Ketteler sought to give greater force, by prostrating himself at the feet of the Pope. It is known that these remonstrances were in vain. The only consolation given to the bishops, grieved for the loss of their ancient ecclesiastical dignity, is limited in the decree to the expression, that the Episcopal power *ordinaria* (that is, as the Roman canonists are accustomed to express it, a *potestas ordinaria sub-delegata*), and that the Pope, in his mission, intends to sustain them, strengthening this with a mutilated sentence of Gregory the Great, a sentence which, had it been cited in its integrity, would have demonstrated to the world that this Pope of the VIIth century repelled, with the most profound horror and as an impious usurpation, a universal Episcopate, similar to that which was now instituted.

If you maintain that the Vatican assembly was entirely free, you must certainly use the word *libera* in a sense not accustomed to be used among theologians. Theologically a Council is free, when examination is free, and when there is an exposition of all doubts and difficulties ; when opposition is permitted, and an examination is made according to the rules demanded to arrive at a knowledge of tradition.

It is known that the Jesuits, when they determined to elevate to a dogma of faith, Papal Absolutism in Church and State, invented the so-called *sacrifizio dell'intelletto*, and assured their partisans and disciples, and really convinced many, among whom are even some bishops, that the most beautiful homage to be offered to God, and the noblest Christian heroism consisted in this, that man, renouncing his own intelligence, his acquired knowledge, and his discernment, should throw himself, with blind faith, into the arms of the infallible pontifical ruler, as the only sure fountain of religious knowledge. To this monastic order is due in great part the success of raising, in the eyes of very many, indolence of spirit to the dignity of a sacrifice religiously meritorious. But the German bishops, as far as can be judged from their pastoral, have not yet descended to this degree of blindness. They leave still to human science, to human verification and examination, their rights and sphere of action. They make an appeal to history, as is done in the pastoral published in your name.

In one, just received by me from Lothario Kubel, bishop of Freiburg, on page 9th it is said: "Does the Pope receive new revelations? Can he create new articles of faith? Certainly not. He can only declare that a doctrine is contained in the sacred Scriptures and in tradition, and ought to be believed by all." I do not doubt that your Excellency, and all other German bishops, are agreed in this. But in the present intricate condition of the church we have to do only with a question purely historical, which ought to be treated and decided only with the means, and by the rules that are employed in any historical research, in order to know the past; therefore a fact that belongs to history. Here are not sources unknown to us, and to which the Popes alone have the right or power to attain. Here Popes and bishops should necessarily, so to speak, place themselves under the rule of common right, that is, if their decisions would be valid, they ought to use, with due discernment and critical examination, those proceedings, that hearing of witnesses, which, according to the universal consent of all versed in historical matters, of all times and all nations, are alone able to guide to truth and certainty. Observing this order, there ought to have been and ought to be answered these two questions:

First—Is it true, that the words of Christ to Peter, have been from the beginning and through all centuries, by the entire church, understood in the sense in which they are now interpreted, that is, in the sense of an infallibility accorded to all the Popes, and of a universal power without limits?

Second—Is it true that the ecclesiastical tradition of all times, in the writings of the holy fathers, and in the events of history, demonstrates the universal recognition of this double papal right?

If to these questions there must be a negative reply, then it is not permitted to do as Kubel and others have done, to appeal to the assistance of the Holy Spirit, which is assured to the Pontiff, and to the obedience that, therefore, in matters of faith, ought to be yielded to him; because it must first be historically proved that he really enjoys this assistance. Until now, where has this occurred? Not in the Council, because there, as the work of Cardoni proves, there was no shame in producing falsifications, and an exposition entirely unfaithful to tradition, passing silently over facts the most decisive, and over contrary testimonies, and this is precisely what I offer to prove.

And here, I pray your Excellency to consider that the doctrine we must now accept, by the very nature of the thing itself, by the declaration of the Pope, and by the confession of all the infallibilists, constitutes an article, or rather the *articolo fundamentale* of faith; that there is implied here clearly a rule of faith, *regula fidei*, a law which ought to decide what must and what must not be believed. In the future, every Catholic, to the question, why he believes this or that, will be able to give no other reply than this: "I believe this or I reject that because the infallible Pope has ordered this to be believed, or that to be rejected." This supreme principle of faith, as it should have been recorded with the clearest evidence in the sacred writings, so it ought never to have been neglected in the church: in every time and among every people it ought to have shone upon the whole church, as a brilliant star; it should have occupied the first and highest place in every kind of instruction, and I wait to have it explained to me how the church has never, until after 1870 years, come to the thought of making an article of faith of the doctrine, which, in the letter of the 28th October, directed to your Excellency, declares the Pope *ipsum fundamentale principium catholicæ fidei ac doctrinæ*.

This power is illimitable, incalculable; it can invade every place where, as Innocent III. says, there is sin; it can punish each one, it admits no appeal, and is an arbitrary sovereign, because the Pope, according to the expression of Aonifice VII., bears in the safe of his heart all rights. Now that he has become infallible, he can, in a moment, with the little word *orbi*, change into an article of faith, infallible and unquestionable, every proposition, every doctrine, every pretence. Before him there is no right, no liberty personal or corporate, for, as say the canonists, the tribune of God and of the Pope is one and the same.

As a Christian, a theologian, a historian and as a citizen, I cannot accept this doctrine. Not as a Christian, because it is irreconcilable with the spirit of the Gospel, and the clear declarations of Christ and the Apostles: it seeks precisely to found an empire of this world, that which Christ refused; it wishes to domineer over the church, that which Peter forbade to himself and others. Not as a theologian, because it is irreconcilably opposed to all the authentic tradition of the church. Not as a historian, because as such I know that the constant tendency to realize, in Europe, this theory of universal dominion, has cost rivers of blood, has devastated and degraded entire countries, has made to crumble the most beautiful edifice of the constitution of the ancient church, and has generated, nourished and preserved in the church the most deplorable abuses.

Finally, I must reject it as a citizen, because, with its pretentions to subject to the Papal power, States and monarchs and all political order and arrangement, and with the distinct position that it demands for the clergy, it lays the foundation for a discord infinitely pernicious between the State and the Church, between clergy and laity. Besides I cannot conceal the thought, that if this doctrine, by reason of which the ancient German Empire was ruined, should retake dominion over the Catholic part of the German nation, it would transplant also the germs of an incurable evil in the new Empire.*

F. V. DOLLINGER.

* I read in the official journal of the *Curia Romana* and of the Jesuits, in the *Civilta* of the 18th of March, 1871: "The Pope is supreme judge of criminal law. In him meet, as at their vortex, the two powers—the spiritual and the profane; since he is the representative of Christ, who is not only an Eternal Priest, but also King of kings and Lord of lords;" and a little after: "In virtue of his high dignity, the Pope is at the summit of the two powers."

MISSIONARY WORK, PROGRESS, Etc.

Greece.—Athens.

REV. M. D. KALOPOTHAKES.

Publication.—This comprises a weekly paper, The Star of the East,—a monthly, the Child's Paper, and various little books and pamphlets.

The Star has entered upon the fourteenth year of its existence, and is as yet the only evangelical newspaper published in the Greek language; and has been under God the chief means of familiarizing the people with the truths of the Bible, defending them when attacked and espousing in the language and to the understanding of the people—thus contributing to remove much of the prejudice existing against evangelical religion, and facilitating other branches of the missionary work.

"The Orthodox Review"—a weekly religious paper, edited by one of the ablest professors of theology in the University of Athens, but opposed to our evangelical work, says, Dec. 15,'70: "The American missionaries publish here, as we all know, a religious sheet called 'The Star of the East,' whose chief editor is Mr. Kalopothakes. The object of this periodical is to serve the purposes of the missionaries, viz. to spread among us Protestant views. And in order that this end may not be betrayed, which would cause them trouble, it confines itself for the most part to the simple expounding of the Gospel and unfolding the fundamental truths of Christianity common to all Christians. As long as it does this, no one is justly offended or angry at its publication—but, on the contrary, we rejoice that the Gospel is in any way both preached and disseminated among us. But in its teachings it sometimes introduces views entirely foreign to the Gospel—views purely Protestant, the production of the Reformers of the sixteenth century; as for instance the doctrine of justification by faith alone," &c.

The circulation of the Star is still small, yet compared with similar papers published by other Missionary Societies in other languages and countries, with many native Protestant churches to support them, and a great deal older than the Star, it stands well. Last year especially it had the largest number of subscribers and met a very large portion of its cost.

The Child's Paper also is the only one of the kind published in the Greek language, and promises to be of great benefit to the Greek children and youth. It has met with much encouragement, and last year (being its third year) the number of its subscribers reached nearly two thousand. It is hoped that in a year or two it will meet all its expenses, and be published twice a week, according to the repeated and expressed desire of its subscribers.

The only donation received towards the Publication department, outside of our own Society, was given by the London Religious Tract Society, to the amount of £30, as you have noticed in the last year's

accounts, and was according to their wishes distributed as follows : £10 for the re-publication of a collection of hymns, prepared by Rev. Dr. Riggs of Constantinople, for the use of our Sabbath School and religious services ; £10 for the re-publication of some of their tracts, and £10 for the Child's Paper.

The Publication work is under obligation to that Society, as well as to the Am. Tract Society of New-York and Boston—to the Am. Sabbath School Union—to the Rev. Dr. Vincent of the Methodist Pub. Board, and to the New-York Independent for sending to me their periodicals free of expense.

Both the printing and Publishing departments, as well as the direction of the two papers, and the conducting of Bible clases, prayer meetings, &c., have been, during my absence, in the hands of my good brother J. S. Dewar, and I am happy to say that he has proved himself equal to the great task imposed upon him by Divine providence.*

Preaching.—This was marked, during the last year, with considerable increase in the number of hearers, a good number of them being students and among the educated portion of the community. It will be resumed as soon as I return to Athens.

Religious Meetings.—Besides the usual weekly meeting for prayer, another meeting for discussion was instituted last year, and soon attracted the attention of a number of students, and is still going on well. Many of the Evangelical Greek citizens have also, chiefly through the exertions of Mr. Dewar, formed a Young Men's Christian Association, and a Greek branch of the Evangelical Alliance, making both these co-operative to the Evangelical Church—and while they are all purely Greek organizations they leave the door open to, and welcome all who wish to unite with them from other nationalities.

Bible Work.—This was prosecuted with vigor, both in the provinces and at Athens—the Bible-women's work being introduced for the first time at Athens.—The colporters met with marked success in some parts of the Peloponnesus.

Mrs. K's. Maternal Meeting is carried on in her absence by one of the members, who reports the addition of two new persons to the usual number of Greek mothers coming together for the purpose of praying for themselves and their children.

Sunday School.—Since the return of the Cretan refugees to their island, the number of children attending the Sabbath School under Mrs. Kalopothakes' superintendence, was very much diminished : yet with children belonging to my congregation and to neighbors, the average attendance was between 35 and 40. Owing to the objections raised by the landlord, however, and our intention to visit America, we were obliged to discontinue it during our absence, but hope to open it again as soon as we return.

We have, during the past year, received the addition of only one to the number of communicants, and four to our Evangelical community.

I hope soon to return with renewed vigor, and with new plans, for the extension of the work ; and trust that with the assistance of my faithful co-laborer, Mr. Dewar, and the blessing of God, the present year may witness yet greater things in my missionary field and labors.

* Four years ago Mr. Dewar was at the head of a thriving printing establishment in Edinburgh, Scotland. This he gave up at the call of the British and Foreign Bible Society, and went to Athens, Greece, as their agent. During these years he took a very lively interest in our missionary work, and when at last he saw that our Publication department was suffering for want of an efficient head, he gave up that situation for the less remunerative and more laborious work of our Society, and also exchanged his English nationality for that of Greek, in order that he may render himself more useful thereby.

Greece.—Athens.

REV. GEORGE CONSTANTINE.

The year 1870 passed in much anxiety and some encouragement, while the prospect for the future is more hopeful from indirect than from the direct influence of our work.

I have been enabled to be at my post and preach every Sunday but one, when absent to welcome my family at Syria. Although the average attendance, on the Sunday service, has been less than last year, yet the average of those who have become regular is greater, so the diminution appears in the promiscuous hearers. To the Sunday morning preaching 46, Sunday evening Bible class 15, Sunday school 28, Tuesday evening 12, Saturday evening prayer meeting 9. We have also observed as usual the Week of Prayer, also the day of Prayer for colleges, and the day of Prayer at the opening of the Council at Rome, as well as some other days for special prayer. One lady died during the year, giving full evidence of the faith she had in Jesus.

Much has transpired outside of us, and inside of the Greek church, through persons upon whom we can have but an indirect influence. Sunday schools have been organized in every parish; at 2 P. M. the children are taught by the parish priest the Gospel of the day in simple language. The Synod has requested theological students every where, if able, to preach, and some have improved the opportunity. The success of Father Latas has taught the preacher that evangelical preaching alone can attract and edify an audience. Another circular from the Synod advises the priests everywhere when called upon, to give to the Protestants a Christian burial. While the press has taken a high stand, calling loudly for preaching, and one of the bishops requested those priests of his diocese who could not preach, to read a printed sermon. Several trades have decided to respect the Sabbath, and do no business on that day, while an influence is brought to bear upon others to follow this example. The value of such movements is in the fact that they are spontaneous, and hence the work of God rather than of man.

The way is opened to us to preach out of doors, which may prove a means for doing much good. When we see these indications of God's favor, let us take courage and believe that hard as this field has been, it is not beyond the reach of the Lord's mercy.

Italy.

ITALIAN HELPERS—NO. II.

Bernardo Bracchetto, Evangelist at Portoferraio.

It was in the month of June, 1860, that being a voluntary exile from my country, I took a mercantile commission on board a Russian steamer which was on the return voyage from Alexandria in Egypt to Constantinople. Born a Catholic, and eager for adventure, my mind devoted to the reading of romances, I was in fact indifferent to every thing in religion, and cared only for worldly pleasures.

A few days from Constantinople, an English gentleman, one of our company, manifested much sympathy for me. This excellent person, whose name, I am sorry to say, I have forgotten, but who was for me the angel of consolation, began to speak to me of the greatness of God in creation, of his benevolence, and of the love of Jesus. I was very ignorant of such things, but his kind, affectionate words touched my heart; and though I listened at first with a certain commotion almost negative, I could not resist the influence of love, and giving him all my confidence I received with joy the truths he related.

In sight of Constantinople, my good friend accosted me, saying, "Will you do me one favor?" "Certainly," I replied, "if within my power." "Then," said he, "give me all your romances, and I will replace them with another book which will give you much more comfort; but as you will depart this evening for Alexandria, do not open it until the steamer is in motion." The favor was very light, but it cost me the sacrifice of all my pleasant books, for which I received from him a sealed package. Having arrived in the port, we bade each other farewell, never perhaps to meet again in this world. He, pointing to heaven said, "My dear friend, let us meet there."

As soon as we had weighed anchor, urged by curiosity, I withdrew to a cor-

ner and tore off the envelope, and read on the title page of my book, "The New Testament of our Lord and Saviour Jesus Christ." I had heard this book spoken of, and at one time had some desire to see it, but my time to prize it had not then come. But now it seemed a treasure, and an indescribable joy soon took possession of me. It was food for my mind and heart through the whole voyage. But how can I tell the effects produced on me by the reading of this book? Enough to say, that when I arrived at Alexandria I was entirely changed—I was no longer the man of other days and other years.

On landing I sought to find an evangelical Italian church, but could not. Then I went to the English chapel, and strange to say, although I had no understanding of the language, I always came from the church comforted.

In September, I returned to Italy, and at Genoa sought an occupation, and obtained the position of teacher in an elementary school, in a place a little distant from the city. But the great transformation that had taken place in me by coming to the knowledge of Christ continued. I found an evangelical chapel in Genoa, and frequented it, and there I found what great consolation the Lord Jesus had been reserving for me in the acquaintance and friendship of two dear brothers and preachers, Signor Mazzerella and Dr. De Sanctis. The former, to initiate me into the ministry of the Gospel, instructed me in God's Word, and assisted me in many ways. Then the never-enough lamented Dr. De Sanctis kept me with him until the completion of my theological education, in which also assisted the good brethren Prassi, Renel, Geymonat and Ehni, the last three being Professors in the college at Florence, where I afterwards made my first efforts in evangelization in the Italian chapel in that city.

In 1865 I was sent to Portoferaraio, Island of Elba, to take charge of the church established in that place; there I received the imposition of hands, and there, during the past year, I have suffered insults and imprisonment for Christ's sake.

Now I render thanks to God the Father for having embraced me in his holy love; I thank the Lord Jesus' perfect love of the Father that He received me into the number of His faithful ones; I thank the Holy Spirit who regenerated me, and will forever teach me his eternal truth; I thank, finally, all my beloved brethren, and especially that dear friend, who from the deck of the steamer in the Bosphorus, pointed me to Heaven and said, "Let us meet each other there."

As for the church in Portoferraio, notwithstanding its feebleness, it has been visited in mercy by the Lord. The faith and love of the members have been not a little awakened and developed by the circumstances of my imprisonment. During the two months that I was in prison for having written a book against the religion of the State, the brethren visited me often and gave me sincere proofs of affection; and after my deliverance from that living tomb, they continued to manifest their respect and regard for me, and their interest in my welfare.

The fruits of Gospel labors in this arid land have not been abundant, yet the Lord has given us some tokens of his presence, among which I will mention only two instances.

The first was a health officer of this port, who by reason of his duties was obliged to remove to Leghorn, where he died last October, but not until he had witnessed the conversion of both his parents at eighty years of age. The other was a commissary, a respectable person, possessed of wealth and intelligence, who has received Jesus by faith, and with great joy studies the Word of God. This person may truly be called an "evangelist among materialists," because being versed in science, he is capable of replying to all the sophisms of modern incredulity. He is the most precious pearl that God in His infinite love has granted us in this field.

Chili.

ADDRESS OF MR. J. M. IBANEZ,

At the Anniversary of the Valparaiso Bible Society.

I shall offer a few remarks on the *spiritual state of this island*, for the highest interests of which we, as Protestant Christians, pray and labor.

Casting a glance over the field of religious thought in Chili, you will observe three distinct elements or forces, which, as in their various workings and combinations they manifest themselves in social and individual life, constitute in our nation an era of transition—old things passing away, and new things appearing as the dawn of a brighter period.

The Roman Catholic Church embodies the first of the three elements mentioned, and you may see it strenuously, but vainly attempting to prop up an edifice decayed and crumbling. Belief in Roman creeds and practices diminishes, not only in the higher, but even in the lower spheres of society. The Roman clergy, it is true, still exert a measure of influence in public affairs, but this is due rather to *social* causes than to the prevalence of religious conviction.

Rationalism is the second element, and with it, as an antagonistic force, the Roman church has been obliged to grapple. Its work has been that of demolition; and, keeping in mind that in Spanish America, as a general principle, liberalism in politics is synonymous with, and represents skepticism in religion, you may appreciate the full extent of the ground it has gained in this country. A mere germ fifty years ago, at the time of our war of Independence, it has insinuated itself into every form of free thought, and is now spread throughout the land. Visit our highest educational establishments, and there, among the youth, you will see rationalism nurtured and fostered. Its spirit is widely and strongly diffused in our current literature, and runs through our daily press. I may safely state that there is not a single Roman Catholic newspaper in the country, excepting the very few that are immediately sustained by the Roman clergy. While deploring the ravages of rationalism, we cannot but acknowledge that, to a certain degree, it has opened the way for the operations of the third element, which is Scriptural Christian belief, represented by Protestant churches and laborers. The work of these has been, on the one hand, to pull down what is false and human—and on the other, to rear in all its purity and simplicity what is divine. To further this holy work, the Valparaiso Bible Society, under the guidance of Providence, was organized and established; and, amid difficulties and discouragements, has thus far fulfilled a beneficent and godly mission.

We believe that a country can be happy and prosperous only in proportion as it rests on the divine truth revealed in the Gospel—and through your instrumentality the blessed Gospel is now shedding its precious light even in the remotest and, hitherto, darkest places in the land; and thus you have been laying the solid and only true foundations for a glorious reconstruction of our religious and social ideas.

We believe that Jesus Christ is the only Saviour and Intercessor of mankind, and you have labored to make this gracious truth reach the heart of every inhabitant, not only of this city, but of the whole country. And our Father in Heaven only knows how much you have thus contributed towards the formation of those native churches that here, and in Santiago and Talca, stand as witnesses of the truth as it is in Jesus. He only knows all that through your means has been done towards awakening the enquiring minds that may now be found here in every town and village. In the name, therefore, of those rising evangelical churches and awakened souls, and in the name of every Chilian whose heart throbs with sympathy for your work, I now bless God and render Him most hearty and sincere thanks for the organization, continuance and prosperity of the Valparaiso Bible Society; and humbly pray Him that He may shed His richest blessings on all your efforts to disseminate the knowledge of His Son Jesus Christ.

Talca.

We hear from the Rev. Mr. Sayre that a young Chilian from the country had sent to purchase all the Spanish books, religious, that were advertised in the *Piedra;* he said he was firm in his own religion, but desirous of examining the works of those who think differently.—The spirit of inquiry never, certainly, was so much awakened as it is at this present moment.

From Talca we learn further that the reverend clergy are discussing Protestantism in the Matriz Church of that city, with earnestness and with all the confidence of loud assertion. 'Tis a capital anvil: it has worn out many a hammer.

Cincinnati.

Miss Purlier, in her Annual Report, dated March 29, 1871, says: I have visited eighteen hundred families, in which I have freely distributed the Catholic and Protestant version of the Bible; and have made besides about twenty visits to the Cincinnati Hospital, ten to the Children's Home, one to the County Jail, and the Orphan Asylum, three to the House of Refuge, and occasionally to the Home of the Friendless. My Industrial School numbers seventy girls. I have distributed 17,250 tracts, 500 cards, and 500 religious books. Several have professed conversion, two have united with the evangelical churches, and whole families turned from beggary and idleness, to industry, respectability and hope. Two-thirds of my scholars, in regular attendance, have hope that they love Jesus.—Homes for four children, and one adult, and employment for eleven persons have been obtained. The Gospel of love could be carried to every dark adode, and every heart be made to feel its power, if Christians would unite to do the work. It does not require learned ministers of the Gospel, but there are plenty of pious women who could accomplish this task, if directed and sustained. A tithe of the needless expenditures in dress, and the luxuries of the table, would support fifty ladies in this work, instead of two. The demand seems urgent, and the means so simple, why can it not be done?

Many localities require special effort for the poor children; many of these ragged boys and girls are employed in begging for their vicious parents: the voice of love may win their confidence, and the hand of charity may gather them into places of instruction, and from thence the missionary will find her way to the miserable abodes and desolate hearts of their parents.

Mrs. Schiller, in her Annual Report, dated April 1, 1871, says: I have visited 816 families, all foreigners, and principally German Roman Catholics; have induced their children to attend different Sabbath-schools, two young women to join Christian churches, and two others have renounced the Romish faith and now attend Protestant service. I have made many visits to the City Hospital, the Jail, the Home for the Friendless, the Children's Home, and the Orphan Asylum. Have enrolled 150 girls in my Sewing school, the average attendance of which has been 48. In this school instruction is given in sewing, with singing and prayer.

Minnesota.

An Incident.—(Communicated.)

"Without natural affection, implacable, unmerciful," is Paul's characterization of heathenism; and Popery heathenizes the masses by keeping them in ignorance and degradation, and by substituting superstition for true religion it perverts and subverts the innate affections. A missionary of the American Sunday School Union, in Minnesota, recently organized a Sunday-school in a Catholic neighborhood, whence he had been ejected from the day-school because he proposed to say a few words to the children.

A boy, son of Catholic parents, came to the Sunday-school. His elder brother followed him, ordered him home, handled him roughly in the school, and outside knocked him down and kicked him brutally, breaking his arm, and other-

wise severely bruising him. His mother came to the house of the superintendent of the school, who had taken the boy home, and said: "It was hard for the child, but he had no business to be among heretics; and she prayed the Virgin Mary to intercede with God for the forgiveness of the child."

We shall hear more of that Sunday-school.

Protestants in France.

The number of Protestants now in France is reckoned at from a million and a half to a million and three quarters. These exist in various denominations. First, and most numerous, is the National Church, receiving a partial support from the State. I have been told that the State stipend is such, that distributed evenly among the pastors, each would obtain about the same sum as that which comes from the same quarter to each priest of the Romish Church. Yet the Romish Church receives extra large sums from the State for the splendid maintenance of the hierarchy. The priests, moreover, augment their incomes indefinitely from the tariff on masses, and through various perquisites.

The National Church, as most persons are well aware, has largely departed from its former evangelical standards. Various degrees of Rationalism exist among the clergy, deepening into blankest Deism M. Coquerel, Sr., of Paris, a thoroughgoing Unitarian, remarked at an ordination, a few years since, that the younger clergy had advanced so far beyond him on the high road to Rationalism as to reckon him now an old-fashioned Orthodox minister! When I have inquired after the relative strength of the Rationalistic and Evangelical elements in the National Church, I have been told that they are about equal the one to the other.

The defection of the National Church to such an extent from the faith, was facilitated, if not directly caused, in the judgment of many, by the union of the Church with the State. Opposition to this union, begun many years since, after a time ripened into a movement for a Free Church. This movement, up to the present time, has not been remarkably successful in respect to the number of organizations effected. Yet it has been eminently successful, if we reckon it by the purity of its faith, its lively zeal, and the eminent learning, eloquence, and general weight of character of its principal pastors. The Free Church is nearly as strong in Paris as in all the provinces together. *There* are Pressense, and Bersier, and other well-known pastors and scholars. *There* is published the monthly organ of the Church, the *Revue Chretienne*. Yet in Lyons, Marseilles, and other cities, there are flourishing churches, and here in Nice is published the weekly organ of the denomination, the *Eglise Libre*.

After the Free Church, we have the Reformed, or the churches of the Augsburg Confession. These are found chiefly in Alsace, and will, no doubt, be soon included within the limits of Germany. Then comes the Wesleyan Methodist organization, having a newspaper published at Paris, but being particularly strong, I believe, in the neighborhood of Nismes, in the south of France. Besides all these, there are several minor sects, "Plymouth Brethren" and others, all of which together, do not materially increase the numerical aggregate or the moral force of Protestantism.

Protestants are hoping for better things for their cause in the immediate future. Whatever may be the future form of government, it is hardly possible that the priesthood will be able to entrench themselves so near to the sources of power as they did under the Empire. In the event of a Republic, there might be even an entire separation of Church and State, at which most Protestants would rejoice. A constitutional monarchy, under an Orleanist Prince, would be far more favorable to the Protestant cause than even the Empire was.

N. C. Burt, D.D.

Freemasonry in Brazil.

It is a great fact and a great power in this country, and one of the most important means God has used and is using to break the hold of Romanism on the

hearts of the people here. It is thoroughly detested and bitterly denounced by the Papal or ultramontane party. Yet every town of any importance has its lodge, or lodges, and nearly every Brazilian, who wishes to be thought respectable, belongs to the order. And still more, notwithstanding the repeated excommunications of the Pope, many of the priests are members, and often the leading men of their lodges. The curate of the cathedral church in San Paulo was one day conversing with a friend of mine, when the fact transpired that he was a Mason. "How is that?" said my friend. "You a Mason and a Priest! You know the Pope has excommunicated all Masons." "What do I care for the Pope?" he replied; "the Pope is in Rome, and I am a Brazilian." —*Rev. A. L. Blackford, Pres. Miss.*

Syria.

Rome at Work.—The Jesuits print a weekly Arabic sheet, "Albasheer," (the Preacher,) in Beyrout. Some numbers of it were sent to us by mistake, and in one of them was enclosed a tract concerning the powers and dignities of St. Joseph, who has lately been appointed special guardian of the Romish Church. Here is a translation of one of the prayers which the tract contains:

"O magnified Saint Joseph, spouse of the Virgin Mary and glorious in holiness, remember, my beloved intercessor, that it was never heard that any of those who besought thy intercession, and implored thy help, turned away disappointed. I come to thee, therefore, presenting myself unreservedly, committing my care to thee. Then reject not my devotions, thou who wast called father to the Saviour of the world, but with all tenderness and pity condescend to regard and receive them. Amen."—"His holiness, the most holy Pope Pius IX., has granted three hundred days' forgiveness to every one who uses this prayer."

It can do no harm to Protestants, especially those who are impatient at the slow progress of modern missions, to be reminded that the teachers of such blasphemies are more numerous, and better sustained in these parts, than preachers and teachers of the Gospel. This is a mild specimen of the "spiritual wickedness" with which the missionaries of the cross must contend.—*Rev. J. Cranford.*

"The Karen mothers," says Mrs. Vinton, "dedicate their infants to their idol gods early, zealously, and scrupulously. After the conversion of these heathen mothers, they are no less zealous for the salvation of their children. They cease not, day nor night, till God hears their cry, and often their little ones are brought savingly to the knowledge of the truth as it is in Jesus."

Anniversary Meeting.

The public annual meeting of *The American and Foreign Christian Union* was held on Tuesday evening, May 9th, in the large Hall of the Young Men's Christian Association of New-York. William A. Booth, Esq., the President of the Society, occupied the Chair. The Scriptures were briefly read, and prayer offered, by Rev. S. Irenæus Prime, D. D., of New-York. Rev. J. G. Butler, D. D., the Secretary, presented a brief abstract of the Annual Report, for which the reader is referred to the opening pages of this number of our Magazine, where the Report is given in full. Several speakers then addressed the meeting, the first of whom was Rev. A. M. Merwin, our Society's missionary at Valparaiso, Chili. He stated that he was a citizen of no mean country, it being the Star Republic, and the leading one among the South American States. The religious aspects of Chili were deplorable, three-fourths of the people being unable to read, and not less than one-third of them born out of wedlock.—Priestly rule for three hundred years has produced this result, as a consequence of which the people are reacting towards rationalism and infidelity. Something important has been done to evangelize this nation. Dr. Trumbull's congregation,

started twenty-five years ago, is now strong and self-supporting. The first Gospel sermon in Spanish was preached only four years ago. But now, organized churches, with good Sabbath and day schools, exist in three of the principal cities, and are loudly called for in two or three more. A monthly paper, *La Piedra*, has a circulation of 4,000 copies, and a native ministry is being raised up. A powerful reformation is quietly pervading that land.

Dr. M. D. Kalopothakes, of Greece, next addressed the meeting, setting forth the more striking features of our missionary work in Athens. He gave interesting statistics of education in that land, shewing that the Greeks still "seek after wisdom," having a governmental system of free education, running from the primary school to the university. The only expense necessarily incurred by a student was a fee of $5,00 on graduating at the university. The speaker claimed that we were indebted to the Greeks for their invaluable contributions to art and literature and religion in the first centuries, and that we ought to pay the debt by giving them evangelical truth to replace the errors and superstitions of that false faith which had so long held them bound in its strong embrace. The operations of the mission in respect to preaching, printing, Sunday-school work, and social meetings, were going forward hopefully.

Rev. Horace James, our Secretary for the State of New-York, made the next address. He remarked, that the more he studied and pondered upon the work of this Society, the more plainly he saw that it was in agreement with the great tidal waves of Divine Providence, and that our labor in it is human agency co-operating with God's. As this Union is now conducted, there can be no room for doubt, hesitation or fear. He commented upon the policy of the Romanists, in this country especially, in claiming in an arrogant way large successes, rapid and accelerated increase, and no losses. This idea he denied and disproved. Their relative increase is less than that of the Methodists, a single branch of the Protestant fold. It is not true that "figures won't lie." It depends on the spirit and principles of those who use them. This Society's work is a standing refutation of the notion that Romanists cannot be reached and converted. They lose multitudes of their children who are educated in our schools. Converts from that faith are received into all our churches in the larger cities; and in other lands, where a combined ecclesiastical and civil despotism has oppressed the people for hundreds of years, they are more accessible still. With respect to this great question, all the signs are now favorable. The providence of God is every where weakening the influence of the Papacy. It is losing its cruel, unrelenting grasp of *power*, and is being disintegrated on every side. We need not fear Romanism as a system of doctrine or of ethics. It is only as having the issues of life and death in its hands that it becomes terrible to men. We clamor for a free faith; and if the Pope will but lift his hand off men's persons, remembering that his kingdom is not of this world, we will try it with him right along through the centuries. And if our truth shall ultimately fall before his falsehood in a fair free contest, then we will agree to give it up, and allow truth and falsehood to exchange names and places. The speaker commented on the boasted *unity* of the Roman Catholic Church; and by citing Father Hyacinthe, Dr. Dollinger, and the Professors of the University of Rome, and alluding to the divided vote of the Vatican Council in proclaiming the infallibility dogma, and the overwhelming verdict of the plebiscite, he shewed how Romanism is becoming less and less a unit every month. The individuals just named, who stand out so prominently, are but the mouth-pieces of thousands and perhaps millions of people. They are like the voice of many waters gathering among the rills of the mountains, and preparing to rush down with sublime momentum toward the sea.

A hasty review of our prospering missions was then traced in Italy and in Mexico: and an appeal made to the friends of the Protestant cause to renew the work on a broader, better scale in Spain. An Italian by the help of Spain discovered America, and took possession of it in the name of the Catholic faith. But a banner on which is inscribed not only personal freedom, but an open Bible, free discussion, an untrammelled conscience, and an utter separation of Church and State, had dispossessed the standard of the Catholic sovereigns, and made itself supreme on this shore of the ocean—and now we would stretch out its protecting influence over the transatlantic nations. We would carry under its ample folds the Gospel of salvation to these oppressed peoples, and teach them how to become good and great, how to be at once honored and happy, by taking God's Word as their rule of personal duty, and as the charter of their national organizations. Mr. James closed with a warm appeal to the Christians of New-York and vicinity to enlarge their charities in this direction, and to pour their funds into our exhausted treasury. With such magnificent openings, and such grand successes, it was a shame for the churches not to push the work of God in Roman Catholic lands, with a vigor somewhat proportioned to the greatness of the opportunity.

The Rev. Cyrus D. Foss, D.D., delivered the last address. In summing up the ideas which had been put forth by the different speakers, and uttering himself rather as a pastor than as one having official connection with the Society, he rejoiced in the influence which was going forth from our own land to bless and save the Catholic populations. We have the best country in the world, and in the purposes of God it was not to be a Roman Catholic land. The best seed-corn of the world was planted here. And ever since this was done all our national movements have been in the line of the assertion of the two great rights of civil and religious liberty. And in this we are at war with Rome. Plymouth rock is the Eben-ezer of the nations.—Rome declares that there is only one rightful ruler in the whole world. The Syllabus is an attempt to turn back the civilization of the ages. The Pope cannot change, and he would light again the fires of Smithfield if he had the power. When in Italy he saw men reaping with the short sickles of the ancient time; and just so in every thing, the Papacy was sure to cut itself off from the grand ideas of the world. The fundamental thoughts of America are at war with Rome. Our institutions are like a great mill, of which the under millstone is the Bible, and the upper our common school system. Between them are thrown in the heterogeneous populations which crowd to our shores, and a sound Protestantism comes forth as the result. No harm will come to us: we shall succeed: and our land will become what it was named upon an old map of the early times, *Terra Sanctæ Crucis*, the Land of the Sacred Cross, the possession of the Redeemer.

The meeting, which was felt by all present to have been one of great interest, was closed with a doxology and the benediction.

LITERARY NOTICES.

BOOKS.

The Journal of John Woolman. With an Introduction by J. G. Whittier. Boston: J. R. Osgood & Co. $1 50 (Received through Oakley, Mason & Co., N. Y.).

"A pure and true life," "a serene and beautiful spirit redeemed of the Lord from all selfishness," are some of the expressions with which Whittier introduces the auto-biography of the last century. Such an exalted appreciation by one so like in life and spirit, will of itself attract many who "think upon whatsoever things are true, and pure, and lovely" to a sympathetic reading of this volume. If anything more be needed, it is found in the whole-souled endorsement of Charles Lamb, "Get the writings of John Woolman by heart."

THE BIBLE AND MODERN INFIDELITY. By Drs. McCosh, Thompson, Adams, Schaff, Hague and Howen. Philadelphia: Ziegler & McCurdy. Paper, $1.00; cloth, $1 25.

Six carefully prepared lectures upon timely themes, delivered during the past winter in Philadelphia, by well-known ministers. That of Dr. Schaff on the Testimony of Christ to Christianity is, of itself, well worth the cost of the volume. We heartily commend the book to all intelligent readers. It is printed in the attractive form which characterizes all the issues of these publishers.

NEW TESTAMENT MANUAL: Embracing an Historical view of the Gospels, Maps, etc. By Stephen Hawes. Boston: Lee & Shepard. New York: Lee, Shepard & Dillingham. 175 pp.

An introduction to the study of the New Testament Scriptures, in compact form, carefully selected from the works of the most eminent ancient and modern biblical critics. The volume is a useful one for ordinary readers and Sunday-School teachers.

SONGS OF SALVATION. By Theodore E. Perkins and Rev. Alfred Taylor. New York: Theodore E. Perkins.

An admirable book for the Sunday-School and family, prepared with judgment, taste and adapted by educated musical skill. We can heartily commend both the words and the melodies as unusually pure and elevated in their character. Its success is well deserved.

GINX'S BABY: His Birth and other Misfortunes. A Satire. Boston: J. R. Osgood & Co. (Received through Oakley, Mason & Co., N. Y.). Paper, 50 cts.

A caustic and severe exhibition of the social and political condition of English society. Extreme and extravagant as it is in its unveiling of the hollowness of much that is counted as beneficent in laws, customs and voluntary organizations, there is yet much healthful suggestion to all who have at heart the social improvement of the poorer classes in our crowded cities.

We have also received through Oakley, Mason & Co., THE FOE IN THE HOUSEHOLD. By Caroline Chesebrough. J. R. Osgood & Co.

DESK & DEBIT. By Oliver Optic. Illustrated. Boston: Lee & Shepard. New York: Lee, Shepard & Dillingham.

The third volume of the Onward and Upward Series, by this popular writer for the young.

Messrs. Dodd & Mead, 762 Broadway, have in readiness a religious novel called "THE AMERICAN CARDINAL," to which we call the special attention of our readers. It is written by an Episcopal clergyman of high literary repute, one who was closely associated with Dr. J. K. Stone, during the period of the latter's perversion to the Romish faith. The reasonings, methods and means ordinarily employed in bringing about such a perversion, and the mental processes through which such a pervert passes in his apostacy from a Scriptural faith, are admirably delineated by the author. We shall call further attention to the volume hereafter.

A new volume by Rev. John Hall, D. D., of the Fifth Avenue Presbyterian Church, entitled "PAPERS FOR HOME READING," is also announced by Dodd & Mead. It will be warmly welcomed by thousands who have been profited by the preaching and the writings of the distinguished author.

QUARTERLIES.

Synopsis of the Religious Quarterlies for April.

The Bibliotheca Sacra and Theological Eclectic.—Andover: W. F. Draper. 41st year, $4 00. Leading Articles: Free Public Libraries, Rev. J. W. Wellman, D.D.; Justice, What is it? Rev. L. Withington, D.D.; The Church membership of Baptized Children, Rev. Louis Grout; The Idea of Christ's Kingdom on Earth in itself and in its History, proof that it is from God, Samuel Harris, D D.; Our Lord's Sacerdotal Prayer, A. W. Tyler; Methods of Perpetuating an Interest in Hearing the Gospel, Prof. Edwards A. Park; Notes on Egyptology, J. P. Thomson, D.D.; Biblical Intelligence, England; Notices of Recent Publications.

The American Presbyterian Review.—Editors: Henry B. Smith, D.D., and J. M. Sherwood. New York: J. M. Sherwood, 26 Bible House. Contents: Some Alarming Tendencies in our Social System, Rev. L. Withington, D.D.; The Antiquity of Man, Rev. M. C. Stuthpen, D.D.; Lay Preaching, Rev. E. D. Morris, D.D.; The Papacy and the Law of Nations, E. H. Gillett, D.D.; The Order of Salvation, D. Schroeder; Rev. Thomas H. Skinner, D.D., by G. L. Prentiss, D.D.; Tholuck's Jubilee; Huxley's Writings, D. R. Goodwin, D.D.

The Methodist Quarterly Review.—D. D. Whedon, L.L.D., Editor. New York: Carlton & Lanahan. $2 50. Contents: Edmond De Pressensé, Rev. George Prentiss; Spectrum Analysis, Prof. Rush Emory; Wesley and Methodism, from the French; General Conference of 1844, James Porter, D.D.; The Modern Theology of Holland, I. F. Hurst, D.D.; Ezekiel's Vision, Rev. M. S. Terry; Topography of Ephesus, J. S. Jewell, M.D.; Synopsis of the Quarterlies.

The New Englander.—New Haven: W. L. Kingsley. $4 00. Articles: Winthrop and Emerson Forefathers' Day, I. N. Tarbox, D.D.; The Sign Language. Rev J. R. Keep; Prof. Fitch as a Preacher, Prof. J. M. Hoppin; The Christian and the Ante Messianic Dispensation Compared, Samuel Lee, D.D.; A Long Range Shot, W. L. Kingsley, etc.

Christian Quarterly.—W. T. Moore, Editor. Cincinnati: R. W. Carroll & Co. $3.00. Origin of the Human Soul and Anthropology; Ignatius Loyola and John Wesley; Relation of Faith and Salvation; The Gospel the Power of God, or the Process of Regeneration; Bible Doctrine of Divorce; Mount Moriah.

The Congregational Review.—Editors: Rev. Drs. Chapin, Magoun, Bartlett, Nichols, and Sav-

age. Chicago: G. S. Savage. Articles: The Pronunciation of Greek, Prof. N. P. Seymour; Darwinism, Prof. Samuel Adams; Modern Evangelists and Special Efforts to Convert and Save Sinners, Rev. S. D. Cochran; Huxley's Lay Sermons, S. C. Bartlett, D.D.

MAGAZINES—For May.

Scribner's Monthly.—Editor: J. G. Holland. New York: Scribner & Co. Of each issue of this successful undertaking it can justly be affirmed that the last is the best. Here are: The Wonders of the Yellowstone, Illustrated; Reminiscences of Charlotte Brontë, Illustrated; The Moabite Stone, W. L. Gage; "Aye, Aye," Illustrated, Burt G. Wilder; Living American Artists, Illustrated; Norah, Mrs. Oliphant; Our Labor System and the Chinese; Unfledged, Poem, W. Duffield; Ben, a Story for Mayday, Edward Eggleston; Wilfrid Cumbermede, George MacDonald; Topics of the Time; Home and Society; Culture and Progress Abroad, and Culture and Progress at Home.

The Galaxy.—New York: Sheldon & Co. $4.00. Beside the three Serials, this well sustained popular monthly contains: The Campaigns of Robert E. Lee, A. H. Guernsey; The Duke of Cambridge, J. MacCarthy; A Night in the Wilderness; A Journey through Italy to Rome, Three Hundred Years Ago, F. Meline; Mrs. Job Grey, Ella Williams; Woman's Rights Æsthetically Considered, J. H. Browne; Drift Wood, P. Guilibet; Scientific Miscellany, etc., etc.

Littell's Living Age.—Weekly; 64 solid pages. $8.00. Boston: Littell & Gay. Nos. 1402–1405. April 15 to May 6. Principal Articles: Ocean Currents; Spain and her Revolution; Lady Isabella; The Study of Roman Law; Tennyson's Poetry; Seed Time and Harvest, from the Platt Deutsch of Fritz Reuter; Castle St. Angelo, W. W. Story; The Condition of Turkey; The Borgias and their Latest Historian, De Quincey; Spring's Heralds; A Reminiscence, Ingoldsby; A Week in Paris; Hannah, by the Author of John Halifax; Dreams as Illustrations of Unconscious Cerebration, etc., etc.

The Eclectic Magazine.—Foreign Literature, Science and Art. New York: E. R. Pelton. $5.00. 120 large pages. Among the eminent names that contribute to its contents we find those of Mazzini, Charles Kingsley, Professor Seeley (Author of "Ecce Homo"), Robert Browning, W. B. Carpenter, F.R.S., and James Greenwood ("The Amateur Casual"). Mazzini tells of "Italy and the Republic;" Kingsley discusses "The Natural Theology of the Future," with special reference to the theological aspects of the Darwinian Theory. Professor Seeley on "The United States of Europe." "Hervé Riel," a ballad of Browning's. Dr. Carpenter writes on "Ocean Currents," and the Amateur Casual begins an interesting series of "Studies of Street Life in London."

The Sunday Magazine.—A profusely Illustrated Monthly, edited by Thomas Guthrie, D.D. Philadelphia: J. B. Lippincott & Co. $3.50. Contents: The Story of the Mine; Inspiration, C. J. Vaughan, D.D.; Miss Yonge's "Musings over 'The Christian Year;'" Present Obscurity, Rev. A. L. Simpson; America and the Americans, W. G. Blaikie, D.D.; How to Study the Old Testament, W. Lindsay Alexander, D.D.; The Pulpit, Editor; The Bible in Rome, Leone Levi; Human Religions, Rev. J. C. Geikie.

Good Words.—A profusely Illustrated Monthly Magazine of Literature, Science, Art, and Travel. Edited by Norman MacLeod, D.D. Philadelphia: J. B. Lippincott & Co. $2.75. Contents: The High Mills; Sir Charles Bell, E. Taylor; Grots and Groves, Rev. Charles Kingsley; Toddy's Legacy; The Sylvestres; Thoughts on the Temptation of our Lord, Editor; An Underground Adventure; First Impressions of France and Italy.

Our Monthly.—Cincinnati: Presbyterian Magazine Company. $3.00. Under the Yoke, Mrs. J. McNair Wright; Alexandria of the Ptolomies, Prof. G. C. Moffat, D.D.; The Mantle of Elijah; The Eye—its Structure and Uses, Illustrated; Sufficient Unto the Day, Poetry, S. W. Duffield; The Victories of Science; The Nursery Witch; Abelard, etc.

Good Health.—Boston: Alexander Moore. $2.00. This admirable magazine maintains its high character. Carefully avoiding the sensational and extravagant, it deals only in discriminating statements based upon well established facts. Its range of topics is comprehensive, and their treatment is always judicious and practical.

Home and Health.—A Monthly Magazine. New York: W. R. De Puy & Bro. $1.50. April and May. Another Health Magazine, which, like the preceding, we can earnestly commend to every Christian home for thorough and conscientious preparation. These first numbers contain valuable papers on Eating, Tight Lacing, Correct Breathing, Treatment and Cooking for the Sick, Bathing and Baths, Bright's Disease, Ventilation, Uses of Laughter and Light, Rearing Infants, and a great variety of brevities pertaining to Health in the Home.

The Manufacturer and Builder.—New York: Western & Company. $1.50. Profusely illustrated and replete with useful and interesting information upon the arts of construction, and practical matters of the household.

The American Agriculturist.—For the Farm, Garden, and Household. New York: Orange Judd & Co. $1.50. Full of detailed information, most useful and valuable alike to city and country homes.

Hearth and Home.—A Weekly Journal for the Household. Finely Illustrated. Contains much interesting and valuable information for Old and Young. New York: Orange Judd & Co., 245 Broadway. $3 00.

Journal of the Farm.—A Rural and Family Monthly. Philadelphia and Chicago. Every number Illustrated. $1.00 Baugh & Sons, 20 South Delaware Avenue, Philadelphia.

Arthur's Home Magazine.—Philadelphia: T. S. Arthur. $2.00. An Illustrated Monthly.

National Sunday School Teacher.—Chicago: Rev. Edward Eggleston, D.D., Editor. $1.50.

Our Young Folks.—An Illustrated Magazine for Boys and Girls. Boston: Lee & Shepard. $2.50. Characterised by the highest literary culture, and the most instructive and interesting topics for the young.

Good Words for the Young.—Edited by George MacDonald. Philadelphia: J. B. Lippincott & Co, $2.50. With many large fine Illustrations. Mr. MacDonald's name suffices to indicate the high character of this English periodical.

The Nursery.—Boston: J. L. Shorey. $1.50. Nothing can excel this admirable monthly for the *youngest* readers.

The Children's Home.—Philadelphia: T. S. Arthur. An excellent magazine for *older children.*

The Young Folk's News.—Weekly. Philadelphia: Martin & Co. $1.00. And

The Bright Side.—Weekly. Chicago: J. B. Alden & Co. $1.00. Both carefully edited.

And last, one of the oldest and best, is *The Little Corporal.*—Monthly. Chicago: J. E. Miller. $1.50.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 29th April, 1871.

NEW HAMPSHIRE.

Temple. Warren Keys $5, N. Wheeler $5..$10 00

VERMONT.

St Johnsbury. North Cong. Ch., per Franklin Fairbanks..... 36 02

MASSACHUSETTS.

Westhampton. Cong. Ch., per J. Cook.... 17 50
Pittsfield. South Cong. Ch..... 27 42
" C. Durant, for L.D. 100 00
" 1st Cong. Ch., O. R. Baker and J. L. Peck, L.M.'s 179 59
Newton. M. E. Ch. add..... 60 00
Fall River. St. Paul's M. E. Ch. $11.57; J. H. Earle, LeRoy Sargeant, R. C. Brown, S. Allen, $5 ea.; W. Mason, W. J. Hathaway, A friend, L. N, $10 ea.; G. T. Dean $3; Bella and Sophia Fish, $1 ea..... 66 57
" 1st M. E Ch. $7.54; Rev A. A. Wright, P. Nelson, D. W. Baldwin, T. Waring, S Westgate, Tillinghist Record, J. Henry, G. R Wardell, $5 ea.; T. B Waring $2, J. D. Flint $20, W. H. Harrison $10, J. B Whittaker, M D., $5, W. McColl $4, G. Goss $2..... 90 54
" Quarry st. M. E. Ch..... 5 00
Lynn. Boston st. M E Ch. add..... 25 00
Springfield. Dr. Hurlbut's class in North Ch. S. School..... 10 00
Agawam. Cong Ch. 10 00
So Boston Phillip's Ch. and Soc.... .....166 37
Danvers. 1st Ch. and Soc 12 50
Westford. Cong Ch. 1 00
Oakham Cong Ch..... 15 57
Boston. Park st Ch. and Soc. 459 35
" Union Ch and Soc in part..... 178 00
Newburyport. North Ch. and Soc..... 45 51
" A friend..... 10 00
Taunton. Winslow Ch. and Soc..... 3 63
Boston. Dorchester 2d Ch. and Soc..... 131 35
Hopkinton. Cong. Ch, A. A. Sweet, L.M. 67 62
Newburyport. Mrs M. E Sweetser..... 1 00
Boston. Mt Vernon Ch. add..... 3 00
Andover. A friend 50 00
Roylston. 2d Cong Ch, for L.M. of Rev. W. Rice..... 12 09

MASSACHUSETTS—*Continued.*

Townsend. Cong. Ch. and Soc..... 8 30
Wilmington. Mrs. C Buck (deceased) 55 00
Cambridgeport. E. D. Goodrich, for Hungary..... 263 20
Wilmington. Cong. Ch. add..... 2 00
Stockbridge. Cong. Ch., per D. R. Williams, 74 60

2,139 31

RHODE ISLAND.

Providence. Beneficent Church.....136 23
" Pilgrim Church 13 65
" Union Cong. Ch..... 80 86
" G. H. Corliss $30, J. C. Brown $25, R. H. Ives $25..... 80 00

310 74

CONNECTICUT.

Bloomfield. Mrs. N. Bidwell..... 1 00
Coventry. A. Kingsbury 5 00
Gilead Dea. S. Talcott..... 5 00
North Haven. Cong. Ch., Rev. W. T. Reynolds..... 25 00
Coventry. Rev. W. J. Jennings, for L M.. 5 00
Hartford. Ladies by Mrs. D. Phillips, for Miss Rankin 500 00
Middletown. 1st Cong. Ch., H. E. Sawyer, Tr. 95 00
Central Village. Rev. G. J. Tillotson's Ch. for Miss Rankin..... 27 00
Norwich. Mrs. D. N. Bentley 100 00
Fairfield. 1st Cong Ch..... 81 30
New Britain. 1st Cong. Ch., Rev J. H. Denison L.M..... 84 21
Ellington. Cong. Ch., E Hall, L. M. 23 53
Suffield. 1st Cong. Ch. and Soc'y 54 69
Hartford. A friend..... 500 00
Wilton. Mrs. Brewster, for Valparaiso..... 2 00

1,508 73

NEW YORK.

N. Y. City. Woman's U. M. Soc'y, for Miss Rankin..... 100 01
Kirkland. Cong Ch., Rev. J. Deane..... 4 00
Cornwall. Pres. Ch., J. W. Teal 30 00
Chester. Pres Ch, Rev. T. Nichols 27 45
Walton. 1st Cong Ch., G. W. Fitch, Tr... 40 23

NEW YORK—*Continued.*

N. Y. City. Mrs. R. I. Brown for education and colportage in Miss Rankin's field for qr. 58 15
Freedon Plains. Pres. Ch., Rev. O. H. Hazard 13 00
Geneva. Ref'd Ch., Rev. J. J. Rogers 30 90
Albany. 2d Ref'd Ch., Dr. Elmendorf 65 16
Utica. Mrs. M. W. Bussey. 1 00
N. Y. City. H. I, for Miss Rankin 10 00
Malone. S. W. Wead, in part for a L. M. ... 25 00
Kortright. M. E. McLaury, for Miss R., $5; General $5 ..... 10 00
Yonkers. Ref'd Ch., W. Underhill, Tr. 11 26
Ithaca. Jos Esty 25 00
Brooklyn. Clinton Av. Cong. Ch., Dr. Budington 714 83
Ellington. Cong Ch., Rev. A. D Olds 14 00
Highland Falls. Pres. Ch., for Valparaiso, 36 53
Meridian. T. R. Townsend 10 00
Orient. Cong. Ch, Rev. T A. Garner, L. M. 45 00
N. Y. City. Mrs. S. Griggs' annuity ... 35 00
" Part of bequest by the late W. W. Chester 500 00

1,806 52

NEW JERSEY.

Neshanic. Ref'd Ch., Rev. G. Ludlow, L.D. 35 00

PENNSYLVANIA.

Philadelphia. Hermon Ch. S. Schs, for Greek papers 25 00
Duncanon Pres. Ch., Rev W. Thomson ... 5 00
West Chester. Union Meeting 49 90
McKeysport. Pres. Ch 16 68
Phila. Spring Garden P. Ch. S. Schl., for Talca 53 66
" Miss Cutler 5 00

155 24

MARYLAND.

Baltimore. Central P. S. School, for Greek papers. 25 00
" Ladies Aid Soc., for Mex. 103 00
" Messrs. Purviance, Cressy, Woods, Bridges, Reed, Hawley, Bridges, McClellan, King, Canfield, Dodge, Canfield, $5 ea.; Hackney, Graham, Stickney, Wilson, Purviance, $10 ea.; Fay $15; King, W. P., $2 ea.; Cash $1. ..... 130 00
" 1st Eng. Luth. Ch. in part 55 95
Churchville. Pres. Ch 12 50
Grove. Pres. Ch. 1 00
Baltimore. Pres. S. Schl., Mr. Murkland, for Greek papers 20 00

247 45

KENTUCKY.

Louisville. Various persons, for Indus. Schools 244 15
" Avery & Sons $50; Pratt & Allen $25; Heath, Belknap, Lithgow & Co, Gill, $20 ea.; Semple, Peter, Dorris, Needham, Humphrey, Martin, Hughes, Moore & Co, Johnston & Co, Hamilton Bro., Belknap, Byers, Marks, Richardson, Woolfolk, Jackson & Co, Stevens, Lewis, Bradley, Way, Wheat, $10 ea.; J. Giles $15, Werne, Young, Smith, Stone, Weler, Huber, Kay, Huber, Taggert, Fox, Warren, Leonard, Trabue, Warren, Kendrick, Speed, Atwood, Benedict, Green Bros, Owen, Bennett, Prather, Ferguson, Pindle, Breckenridge, Gardner, Bangs, Weller, Truman & Co., Warren, McCampbell, Miller, Gheens, Alford, Wilson, Hibbett, McKee, Brown, Pope, Barrett, Bryant, Doherty, Coke, Dean, Mrs Cornwall, McClelland, Merriwether, $5 ea; Prather, Boyd, McNaughton, Hackney, $3 ea.; R. C. Armstrong $2 50; Porter Griffin, Fulton, Pittman, Jarvis, Campbell, Cooper, McClarty, Barrett, Vernon, Jones, Miss Schreeder, $2 ea.; Irvine $1 50; Hegan, Downing, Moxley, Butler, Marshall, Williams, Aldrich, Knott, Netherland, Ramsay. Merwin, Orr, Thurston, Bradley, Irwin, Magill, Speed, Bland, Van Buren, Shepperd, Callahan, Mrs. Beatty, $1 ea.; Crump, Gerhart, 50c. ea. 678 00

922 15

MISSOURI.

St. Louis. S. M. Edgell $120, N. D. Noyes $60, J. G. Copelin $50, Fisk, Knight & Co $30, S. M. Dodd $25; Mrs. L. Gamble, J. Richardson, Hon. M. E. Brotherton, $20 ea; D. B. Gale, S. Cupples, Moore & Co, J. R. Allen, G. D. Hall, J. C. Jaccard, G. T. Hulk, A. S Mermod, H. C. Yeager, W. H Thompson, A. Sumner, $10 ea.; H. W. Copperthwait, J. S. Merrill, C. C. Fulke, J W. Godfrey, E. J. Beard, J. W. Brauner, J. S. Smith, J. V. Dutcher, W. Waterman, J E. Kaine, S W. Kellogg, T. W. Holt, W. G. Webb, Mrs. W. G. Webb, $5 ea.; M. L. L. Gray $4, S. A. Bemis $3, T. & W. Catlin $2 50; H. W. Blossom, G. Partridge, W. S. Roberts, J H. Drew, $2 ea.; H. Digby and Cash $1 ea. 544 50

ILLINOIS.

Wheaton. 1st Cong. Church, Rev W. H. Brewster 10 00

INDIANA.

Lancaster. Hattie Kinnear 5 00
College Corner. 1st U. P. Ch, Ramsey & Stewart, $5 ea.; others $8.90 ..... 18 90
Mount Vernon. 1st. P. Church 13 00
" 1st M. E. Ch. 17 80
Indianapolis. Trinity M. E. Ch. 16 75
" 3d Pres. Ch. 21 00
" Cong. Ch., per C. C Olin 5 00
Centreville. Union Meeting 13 35

110 80

OHIO.

Oxford. Female Col., for Northern Mexico, 50 00
Ironton. 1st. Pres. S. Schl., for Northern Mexico 10 00
Granville Welsh Cong. Ch 3 16
" 1st Pres. Ch. 74 80
So. Salem. 1st Pres. Ch., in part 40 50
Pisgah. Pres Ch. 19 00
Lebanon. S. W. Normal Schl. balance 7 00
Urbana. 1st Pres. S. Schl. $5,12; others $31.13—J D. Ruck, L.M. 36 25
" 2d M. E. Ch. 20 05
" 1st U. Pres. Ch. 5 72
" Evan Luth. Ch. 2 00
Madison. 2d Cong Ch. 43 15
Morning Sun Hopewell U. P Ch., R P. Gilmore and Mrs. McQuisten, $5 ea.; others $44 84 ..... 58 84
" U. P. Ch 19 35

389 82

IOWA.

Clinton. 1st Cong. Ch., Rev. J. L. Elwell ... 11 00

NEVADA.

Winnemucca. Rev. L. Ewing 1 15

Total $8,263 43

The Christian World.

Vol. XXII. JULY, 1871. No. 7.

Action of the Board.

At an adjourned meeting, held on the 15th of June, 1871, the Board adopted a declaration of facts, and ordered the same to be published, as follows :—

The Board of Directors of the American and Foreign Christian Union ask the attention of the Christian public to the following statement :

At the annual meeting of the *Society*, held May 9th, a report was presented and accepted, which had been unanimously adopted by this Board. Its closing words are as follows :

"*In submitting these facts, the Directors are happy to express their belief, based on abundant testimony, that this Society is held in increasing esteem and confidence by the churches. We stand, to-day, charged with the care of a great work of God, with all needful appliances for expansion, without measurably increased cost—a work everywhere manifestly blessed of God, in which the fruit of long years of toilsome sowing is beginning to be realized in the conversion of individuals, and the social improvement of communities—a work whose results demand not only special thanksgiving, but more earnest and enlarged effort on every field. For the means to achieve such a work as that which seems to be set to our charge by the wonderful Providences of the year just closed, we look to God and to his people.*"

During the six weeks which have since intervened, nothing has occurred outside of the Society to affect this statement. Nor has there been anything within the Board itself, save the substitution of a new man as Corresponding Secretary—a change made for what then were, and still are, deemed good and sufficient reasons.

The Board, while it was willing, for the sake of conciliation, to appoint a Committee to consider and report on all arguments alleged in favor of dissolving the Society, has never entertained the thought of dissolution. On the contrary, the need of such an institution as this and the prospects of its usefulness are just as great now as they were

last month, and even greater. Reflection and examination have only shown more convincingly how necessary it is for Protestantism, in its contact with Romanism, to advance not denominationally but under a common banner.

The Board purpose, at once, to enlarge their work abroad, under the calls of Providence, and to institute searching measures of economical reform in the administration of affairs at home. The loss of the active co-operation of some of our most valuable members has been repaired by the introduction of new brethren of honored names, who promise us their hearty sympathy and aid.

We therefore earnestly invoke the continued confidence of all old friends of our cause, and the help of as many others as see in the signs of the times the hand of God, beckoning the adherents of a pure Gospel, to renewed endeavors against the errors of Romanism and corrupt Christianity in general.

The above action was not that of a factitious majority, obtained at a single meeting of the Board; but was the deliberately expressed conviction of a large and constantly increasing majority, after the mature consideration, in five successive weekly meetings, of questions pertaining to the present condition and prospects of the Society.

The first of these meetings was held on the 18th of May, and was the *regular annual meeting for the election of officers.* It had been announced publicly, as usual, at the preceding annual meeting of the *Society*, on May 9th, and was also duly notified to each of the Directors by mail. The election was conducted in the usual and regular way; and, two nominations being made for Corresponding Secretary, the vote for this officer was taken by ballot, resulting in 16 to 11 for a change. Yet, afterwards, it was claimed, by those then in the minority, that they *represented* the majority of the Board, and that therefore the election was an unfair one. As soon as practicable, the wish of every member of the Board was consulted, and it was ascertained that a clear and *bona fide* majority of all the Board desired the change made, and were entirely satisfied with the legality and propriety of the mode in which it had been effected. It was, also, further ascertained that, of the minority, five or six had not attended any meetings of the Board for months previous to the opposition now raised by them, and were not therefore as well qualified to judge of the wants and welfare of the Society as their brethren in the Board.

Nevertheless, at an adjourned meeting, one week after, when the present administration was again largely in the majority, and when they showed their wish by deputing the newly elected Secretary to act as Assistant Treasurer, they yielded to the wishes of a few (as a mere act of courtesy, and in the hope of reconciliation thereby,) and appointed

a Committee of six, being one from each denomination represented in the Board "to enquire as to the Christian wisdom of continuing this Society in existence," and to report; and, as a further act of courtesy, one-half the Committee was allowed to the minority, thus naturally causing *two* reports to be made, each signed by three Committee-men. On June 1st, a meeting of the Board was called, at request of Committee, (every member of the Board being duly notified by mail,) to hear the two reports. The first one was considered very fully, allowing the amplest time for its advocates to say all they could in its defense—three hours being occupied in its discussion—and was then laid on the table by a vote of 19 to 7, and the majority would have been larger if the vote had been taken earlier. Of the thirty-three members present during most of the discussion, fully two-thirds favored the action taken. After tabling the first report, the second was adopted, and was as strong as language could well make it in favor of continuing the Society and of prosecuting its work with increased vigor. This report is lengthy, but the following extracts will clearly show its aim and intent:—

"After a careful consideration of all the reasons adduced for dissolving this Society, it is clear to your Committee that we owe it to ourselves and the world to maintain, if possible, its unimpaired existence." . . . . . .

"Your Committee, upon the fullest review of the late election, believe it to have been conducted, in all particulars, with perfect regularity and fairness."

At two subsequent meetings of the Board—one stated and one adjourned—the majority in attendance was again decidedly in favor of the present administration, the minority numbering less than one-fourth of the twenty-five members present on June 15th, when the final action, as above given, was taken.

It will be gratifying to our constituency to know, that the Society is in a perfectly solvent condition, able to pay all its indebtedness, and still have a fair working balance. Legacies, also, are held in trust sufficient to give hope and encouragement for the future. We are glad, still further, to record the fact, that, in some quarters, our present hindrances and difficulties have awakened new interest in the Society and in its work, and have brought into its treasury some special offerings. Our New England brethren, particularly in Boston and vicinity, are proving to us their love for the Society, notwithstanding the direct effort made to divert their gifts into a distinctively denominational channel. We hope that they will continue thus to co-operate with and aid us, and that the offerings from all sections of the country, and from all the denominations of Christians, will increase and be more abundant. We could largely extend our work, if the means were forthcoming to

warrant it. We are urged to enter upon new mission ground, where God's providence has wonderfully opened the way; and we are ready and anxious to obey the summons so soon as we safely can.

☞ The Presbyterian Board of Foreign Missions have taken no action whatever inimical to the American and Foreign Christian Union, nor do they intend to enter on any new field, where the American and Foreign Christian Union is laboring. The report circulated to that effect we have authority to deny.

Three missionaries of our Board are now in this country, and have been doing us effective service. They are in hearty sympathy with the present administration, and will soon go forth with renewed courage to their work. Rev. Dr. Kalopathakes will probably have sailed for Greece before this reaches all our readers, as he has engaged a passage on the steamer for the 22d of June.

N. B.—*Rev. William Butler, D. D.*, our active and efficient Secretary, has *not* left our service, but is still prosecuting his special work among our Methodist brethren. This explanation is necessary, as his name has been quite frequently confounded with that of the late Corresponding Secretary.

Good Cheer.

BY REV. HOWARD CROSBY, D. D.

Never were the hopes of Protestant Christianity brighter than to-day. God, in his gracious providence, has opened wide the field of Romanism for the faithful labors of his servants.

1. The Papal power has received a fatal blow. The Pope has often personally succumbed to the force of arms, but never before has he succumbed to the force of public opinion. Pope's have been dethroned, imprisoned, put to death or exiled, but always for mere political reasons. The foundations of the Papacy were not touched. The principle of the tyrannic primacy was maintained. But now the theory of the Papacy is shattered. The Vatican Council, called together to strengthen the Papacy and make it infallible, was, under God, a means of exposing its *innate* wickedness, and thus developing its *practical* weakness. Dr. Dollinger and others, of the largest scholarship in the Church of Rome, have spoken fearlessly and faithfully, uprooting the gigantic fraud of Papal Infallibility, and, most remarkable of all, Bishop Strossmayer, in the Council itself, relentlessly tore away every shred of covering from the

Papacy and showed its very existence to be without Scriptural sanction. All this has worked its natural issues in the whole Roman Church, and Romanists have everywhere had their eyes opened to the vast deception under which their souls have been in bondage.

2. The governments of Papal countries are welcoming all forms of faith to an equal standing before the law. Where formerly punishments awaited a Protestant teacher, he is now greeted as a messenger of good. Italy, France, and Spain even are open to every preacher of a pure Gospel. Mexico and the South American Republics have lost their bigotry, and actually court the advantages of Protestantism. The paralysis of France has been the overthrow of the last hope of ecclesiastical tyranny in governmental support. Austria and Bavaria are defiant against Rome, and patriotism and Protestantism (as against the Pope) are almost identified in those old strongholds of the Papacy.

3. The people of Papal countries are calling loudly for light. This is seen in the multitude of Bibles bought wherever exposed for sale, and in the readiness with which they flock to hear the colporteur or missionary. The people feel they have been wrongfully kept from the source of light by the hand of power, and the present reaction is mighty. The blessed Bible is hailed and honored, where, by the machinations of priests, it formerly was unknown or only known as a name of evil.

4. Protestant denominations are drawing closer together in love, diminishing the importance of their differences and rightly magnifying their agreements—their essential unity in Jesus Christ. They are more ready than ever before to present an undivided front before the common enemy of the truth. Justification by faith and the personal priesthood of the believer are the cardinal truths which they inscribe on their banner beneath the name of Jesus.

5. The aspirations of the Church of Christ are purer and larger than ever. "The whole world for Jesus!" is the rallying cry of all denominations now. Faith in God's power to subdue the nations by the sword of the Spirit, the Word of God, is growing rapidly, and the wealth of the church is pouring into the treasuries of its working agencies in a larger stream than was ever before seen. This enlarged aspiration and activity is the result of the wonderful leadings of God's providence already referred to, the God of grace encouraging the faith of his people by the outward manifestations of history.

Such being the cheering signs of the times, the American & Foreign Christian Union, in its work of seizing the opportunity, calls on the Churches of Christ for increasing co-operation, prayerfully and confidently going forward with the one absorbing aim, to crown Jesus as the King of nations, and thus ministering to every poor soul that has been enshrouded in the darkness of Papal error and tainted by its foul miasma.

The Work of the Union.

BY T. W. CHAMBERS, D. D.

Every Christian is in favor of union with his brethren, with all who love our Lord. Denominational lines exist just because, were they obliterated, there would be only the appearance of union with a considerable increase of sectarian bitterness. Brethren, standing apart ecclesiastically, not responsible for each other, and so freed from the danger of friction, can afford to rejoice in each other's welfare, and can make each his own contribution to the common cause more efficiently. It is not likely, therefore, that such lines will cease to exist. For the present at least they are a necessity—unpleasant it may be, yet imperative.

Still all earnest disciples believe and profess themselves to be one.—All their distinctions among themselves are merged in the higher and more glorious badge and bond of a common devotion to the one Master who bought them with his blood. This being the case, there is a constant tendency to make it manifest. Sometimes this *virus* takes one form at others another. The best way is that of engaging together in a common work of Christian love. Mere resolutions, speeches, and professions of love amount to nothing. However sincere they may be, they grow unspeakably wearisome. It is not in human nature to be deeply affected by mere reiterations of sentiment. Yet on the contrary no two persons can engage in one and the same enterprise without being drawn together. The common cause excites common feelings.

For this reason the American and Foreign Christian Union is dear to very many hearts. It affords a field in which Protestants belonging to half a dozen different denominations, can labor together for a matter of equal interest to all. The work is the bond of their union. But for it, they would be separated, perhaps alienated ; and thus unity comes in a natural, spontaneous form—not laboriously sought for, but springing up as a flower in the path, and therefore likely to last. It has lasted for nearly a quarter of a century in this precise form. *The Christian Union has never felt a denominational jar.* All who belong to it have their own ecclesiastical ties and preferences, for which at every proper time they are ready to contend earnestly ; but they drop these at the threshold of the committee-room. Here a work is to be done which requires, as they think, a common front to be presented to the foe. The victims of superstition are to be reclaimed from their destructive delusions, and souls in danger of perishing are to be plucked as brands from the burning. The desire to see this done absorbs all other feelings, and the result is a stronger feeling of Christian fellowship among all concerned. The Society therefore is, in this respect, accomplishing what its name implies. It brings disciples of various names into such relations that their mutual respect, confidence and affection are greatly increased. It is believed

that every one who has ever been for any length of time connected with the institution will cheerfully bear witness to the reality of this result.

The Society is also a standing answer to the standing reproach of Roman Catholics that Protestants are hopelessly divided. It shows that in certain matters, on the essentials of truth, on all that touches the foundation, on what concerns the salvation of the soul, evangelical Christians are substantially one. We can unite on principles, on measures and on men. We can co-operate heartily in labors performed in this country, in South America, in the West Indies, or in Southern Europe. We have done this for a long series of years, and are doing it now. Here is a broad, positive fact, which neither argument nor sneers can affect. It stands an overwhelming confutation of the constant and injurious assertion that a poor soul leaving Romanism would immediately be precipitated into a whirlpool of jarring sects, each denying the validity of the others.

But further, while there are places in the Papal world where Protestant denominations can successfully labor in their ecclesiastical capacity, as a general thing the work can be better, more easily and more hopefully accomplished by persons and parties laboring under some common standard of evangelical Protestantism. This has long been known to the old members and officers of the Society ; but it may be well to adduce here the testimony of the correspondent of the *London Daily News*, writing from Madrid, under date of May 14, 1871. He is discussing the speeches of the Spanish Bishops in the Cortes, and what he says may be taken as an impartial opinion formed by a man on the ground. His words are :—

"Protestantism is too firmly rooted here now to be destroyed, and though it is not accomplishing miracles, it is making steady progress. Possibly its progress would be all the more rapid if the good people in England and America, who have sent missionaries here, had sent a little less sectarianism with them. The Spaniards cannot understand the niceties of distinction between Churchmen and Dissenters, Baptists, Methodists, Plymouth Brethren, &c., &c., and they are apt to look upon them as so many mortal enemies to each other."

Now it is just this evil which the American & Foreign Christian Union seeks to avoid. Of course the question of denominational name, creed and polity must come up at some time, with the converts from Romanism in Papal countries. But wisdom says, let that time not be in the incipiency of the enterprise, but after the new Christians have gained vigor and are able to stand alone. So the Christian Union labors, strengthening the things that remain, and laying foundations upon which hereafter other hands will erect many a glorious structure. Unfurling the broad banner of an Evangelical Alliance, it shuns denominational shibboleths, and asks the poor victims of superstition to accept the common faith for the common salvation. The time may come when other agencies will supersede this one, but we are persuaded this will not be for many years, and for the present the call for its services is as loud as ever, and the prospect of success quite as animating.

Mexico as a Mission Field.

BY MISS RANKIN, MISSIONARY OF THE AM. AND F. C. UNION.

Never was there a missionary field presenting more hope than Mexico at the present time. The field is evidently white for the harvest, and waiting for laborers to come in and reap. The entrance of God's word into that dark land, has opened the eyes of the people to see the true character of the religion to which they have been enslaved for centuries. Many have received the truth in the love of it.

The incredulity which has been entertained in regard to mission work among the Mexican people, based on the supposition that they are Roman Catholics, so deeply dyed that they could never be anything else, is most strikingly rebuked, and not a shadow of excuse remains for Protestant Christians withholding the Gospel from them. Those who shut their eyes to facts as now presented are opposing the direct indications of God's providence.

It is truly encouraging to know there is an awakening to duty in this matter by many of God's people. Mexico is, to some extent, coming in for a share of Christian sympathy and effort for bringing the Gospel among her benighted people. Money is given for the support of missionaries, and the fruits of evangelical efforts are reported to the donors which afford ample encouragement that they have made a wise investment. Although not adequate to the demand, yet the means which are given are telling wonderfully what might be done if greatly enlarged.

The native agencies which God has raised up are working efficiently in scattering light and truth among their benighted countrymen. The first impulse of the spiritual life of a converted Mexican is to preach the Gospel to his people, and they no more think of asking license to preach than license to pray. With God's word in their hearts and in their hands, they seek for opportunities for communicating the truths which they have found so precious to their own souls. Understanding the peculiarities of Mexican mind, they know the best means of access to the hearts and consciences of the people, and many are the instances where whole communities have been led by such influences to embrace the religion of the Bible. Indeed, we may say, the greater portion of evangelical work done in Mexico has been by native instrumentalities. A few leading minds have been found necessary to give direction, yet the main work has been performed by the Mexicans themselves. The great success which has attended the labors of native evangelists proves beyond a doubt, that the employment of such is in accordance with God's plan for the evangelization of Mexico.

HELP NEEDED.

Had we the means to give support, a sufficient number of suitable

men could be found who might scatter the truth broadcast over the whole length and breadth of that benighted land. Shall such a work be hindered for the want of means to carry it forward? Shall the yearning of these Mexican Christians be suppressed because their brethren in Christ will not come up to their help in the rescue of souls from the bondage of Rome into the glorious liberty of the Gospel? A voice is coming to-day from that benighted land, "Come over and help us."—The Saviour, who commanded his Gospel to be preached to *every creature*, is urging His people to send the necessary means. Let there be no delay.

THE GOSPEL OR INFIDELITY—WHICH?

The Mexican people, to a very great extent, have thrown off the yoke of Rome, discarding their false system of religion, and are waiting and looking for something better. If nothing is presented for a substitute, is there not danger that they will fall into infidelity, and the utter disbelief of any religion? Indeed such indications are already manifest. A Society is already formed, composed of some of the most intelligent Mexicans, who discard all revealed religion, and take human reason as their sole guide. The present danger of Mexico is imminent---if the true Gospel is not brought to bear immediately upon her people, their latter state will be worse, if possible, than their beginning. We will not indulge in such a painful picture. This nation, right upon our border, must and will receive the timely aid of the American churches for carrying forward the work of evangelization which God has so evidently begun.

FIFTY THOUSAND DOLLARS NEEDED.

Fifty thousand dollars could be profitably expended the coming year. There is not a city, town, or hamlet in that whole country in which a congregation of earnest souls might not be gathered, many of whom would, when they first learn the truth, receive it in the love of it. Churches would soon be formed of such as should be saved, and instead of a dozen Protestant churches in the land, we might be able to count, ere the close of another year, a hundred or more. The great encouragement which God is giving should stimulate us to use all the means in our power for sending the Gospel to Mexico. This is a responsibility which no American Christian can resist. These heathen at our doors are pleading for the bread of life—can we resist these claims, and answer the demands of our final Judge? No, never. Christ is calling upon the American churches to arise to their duty in behalf of the Mexican people: and truly blessed are those who listen to the heavenly call, and lend a helping hand in a degree commensurate to their ability and the great importance of the work. Let this be done, and but a few years would elapse before Mexico would take her place among the evangelized nations of the earth.

Education in Greece. No. II.

BY OUR MISSIONARY—M. D. KALOPOTHAKES, D. D.

That Greece continued to be the seat of learning, of art, and of science, even after her subjugation by the Romans, and that her proud conquerors were compelled to bow before her superior intellect, and sit at her feet as pupils to her wisdom, is a fact well known to those who have read ancient history. In fact, Greece was almost the only country to which students from various nations resorted in order to be instructed in literature, art and science, even as far down as the fifteenth century after the Christian era.

But the time at last arrived for Greece also in her turn to relapse into a state of barbarism and ignorance. With the fall of Constantinople in 1454, and the subjugation of Greece to the Turkish power, the educated men of the nation left their homes and emigrated to western Europe, carrying with them the sparks of light and knowledge which were to revive literature, science and art, from the long and deep slumber of the mediæval ages.

From that time down to the first quarter of the present century, the Greeks as a nation sunk gradually into a state of utter ignorance and degradation. It is true that we find here and there a Greek school and a few Greek scholars of note, and some of the Greek priests gathering into the churches the children of their parishes and teaching them to read and write,—but the people in general were enveloped in the thick darkness of ignorance and superstition.

Neither this, however, nor the four hundred years of cruel slavery to the Turks was able to extinguish from their breast the love for learning and knowledge inherited from their ancestors. Hence as soon as they gained their independence in 1828, they set themselves to work, and soon established a regular system of free education, which gradually increased to such an extent as to place Greece next only to Massachusetts on this point.

According to the Report of the Minister of Public Instruction in 1869, there were in Greece 1,230 primary schools, of which 199 were for girls and 1,031 for boys. Of these 85 were private, the rest public. To these must be added two schools for orphan boys and one for orphan girls.—All these schools were attended by 65,363 pupils of all classes and conditions. Besides these primary schools there were 125 Hellenic or high schools, with three hundred teachers and 6,675 pupils—16 gymnasia or colleges, with over 100 professors and nearly 2,000 students, and one University with 62 professors and tutors for its four departments, and 1,200 students.

If we now compare the number of schools to the population, we find that Greece takes the precedence of any country in Europe, and of all

the other States in the United States except Massachusetts—having one school to nearly one thousand inhabitants (1,400,000 inhabitants—1,375 schools)—while in the United States as a whole, one school corresponds to two thousand inhabitants (38,000,000 inhabitants—19,000 schools.) The cost of public instruction also (for all these public schools are maintained by the Government, and are free to Greeks and strangers) forms a greater item in the budget of Greece than in any other country—being 0.053 of the total expenditure, while in Prussia it is 0.029—in Bavaria 0.024—in Austria 0.018—in Italy 0.017—and in France 0.012.

But while education has made such rapid progress in the course of forty years, it is admitted by the intelligent portion of the nation that its effects have not been as good as was anticipated to the people at large; for besides disinclining the youth from following the more practical pursuits which bring prosperity to a nation—being unaccompanied by good sound evangelical training, it has been leading them by thousands to rationalism and infidelity; and the question now is with all thoughtful men, by what means this evil can effectually be combatted—and it is pleasing to see that, with very few exceptions, all agree that there is but one way and one remedy, viz.: the preaching of the Gospel and the training of children according to its precepts.

It is evident, therefore, that the work of our Society, combined with that of the two Bible Societies of England and America, is the chief instrumentality for bringing about that religious reformation which will, under God, give to Greece again a permanent place among the nations of the earth, and a share in the destinies of our race.

The Temporal Power.

BY REV. HORACE JAMES.

It is not surprising that Papists should cling with great tenacity to the temporal power. It is the only power they have ever used to any extent in the propagation of their faith. Essentially a secular system in its spirit, it leans upon the sword of the magistrate, it prates of infallibility, it assumes to exercise arbitrary power, it persecutes, it crushes, it tramples opposition under foot in a certain natural and inevitable way. That it does any thing else than this, is due to circumstances, not to its own good will. Romanism thrives by terrorism. It represses intellectual activity, it denounces reform, it closes the Bible, it veils the common mind in ignorance, it cuts down or stretches out every man to the dimensions of its own Procrustean bed.

The government of the Papal States at Rome, execrable as it has been, notoriously inefficient, horribly corrupt, and ingeniously cruel, is but a

specimen of the spirit and tone which have been maintained by that Church all along through the centuries. This is a vital point of our controversy with the system. We contend against it in the interest of civil freedom, and the common rights of man.

So far as the Papal faith endows universities, establishes and maintains libraries, opens galleries of art, or embodies high ideas in architecture, or in painting, or in sculpture, we rejoice in it as making valuable contributions to the world's knowledge and welfare. Wherever it founds orphan asylums or hospitals, or homes for the neglected classes, we have no quarrel with it. It would indeed be pleasing to perceive the eyes of this Church open to the wants of its own children and its own neglected poor, rather than turned so lovingly and helpfully toward the sons and daughters of Protestant families. But let even that pass. We have no sneers for sisters of charity, no objections that we care to urge against their modes of extending relief to the suffering. In doing their charitable work, they have caught, in part, the spirit of our evangelical and free religion. Let them push things as far as they will in this direction. We invite them to an honorable competition with us in action of this kind; and if they can prove that more of the loving spirit of the Master resides within the bosom of their church, than in the hearts and homes of those who dissent from them, they shall be welcome to the advantage to be gained from the position.

Nor, again, have we any objection to the legitimate use of dogma on their part. Let them believe, and hold, and propagate, and boldly avow, and proclaim to all the earth, if they please, any and every doctrine they may desire to set forth. It is their right. The Protestant world does the same. This is the privilege of every man, before his God, and he is responsible for the employment of it to God alone. Let the marshalled forces of truth and error come into conflict. The proof, we cheerfully admit, will be final success. If it shall be with them, then we will confess ourselves vanquished. If it shall be on the other side, they will have nothing to say.

But we protest against thrusting in the civil arm, and using the temporal power, in order to decide thereby questions which are purely ethical and spiritual. The Pope's kingdom, if he be a real Vicar of Christ, is not of this world. Interdicts and cursings and burnings fall not within his scope. Standing armies and material force are no instruments of his. When he summons and employs them, he is guilty of a usurpation, and commits an outrage against the truth of God.

The day has passed by when the temporal power can be freely employed by Rome; but she resigns this sceptre with a most unwilling mind. She howls over the loss of it with an impotent anger, which plainly reveals the depth of her disappointment. She well remembers that her most flourishing periods have been those when the sword and the rack,

and the principle of abject fear were her chief instruments for propagating the faith, and vast populations were held by her in sheer and simple vassalage.

Rome has done but little in MISSIONS, except when recourse has been had to some form of material power. Even that vaunted prince of Catholic missions, *Francis Xavier*, depended for success far more on worldly expedients than on the truths of the Gospel. His authentic letters show that his principal reliance was on the sword of the magistrate, the terrors of persecution, and the bribe of temporal advantages. His opinion, clearly enough expressed in his epistles to the king of Portugal and others, agreed with that of other Jesuit leaders, that "missionaries without muskets do never make converts to any purpose." The utter failure of the attempts of this remarkable man to convert the heathen in India to the Catholic faith is by himself ascribed to this cause. "So long as the Viceroys and Governors are not *urged by the fear of disgrace and fine to make many Christians*, your Majesty (writes he to King John III. of Portugal), must not hope that the preaching of the Gospel will meet with great success in India."

Can it be that American citizens wish to revive in the hands of the Pope a power which can "make Christians" in the same way that Germany has made subjects in Alsace? When Spain and Italy and Austria have emancipated themselves from such a galling yoke, shall those who enjoy the freedom and privilege of a Republic like ours stultify themselves by solemnly voting, in great popular meetings, that the right of the Pope to wield a "Temporal Power" is "a right dear to every American citizen"? Let us not forget ourselves. We live in the latter half of the nineteenth century. The wheels of time turn not backward. Civil liberty is not about to resign the conquests she has made in these late eventful years. The days of the temporal power are numbered. The curse of Pio Nono is hardly more to be dreaded than his blessing. And the little flurry of agitation which now ruffles the wave of opinion in Europe and America is but the dying spasm of a usurper's power.

The Pope's Blessing.—It so happens that the Pope's curse is not so much to be dreaded as his blessings. He blessed Maximilian, who was shot in Mexico, and Carlotta, who is in the mad house; he blessed Francis Joseph, of Austria, just before the defeat at Sadowa; he sent Isabella a golden vase for her virtues, and the people of Spain sent her over the Pyrennes for lack of them; he blessed once Louis Napoleon and Eugenie, and they are now exiles in England. The Pope cursed Victor Emanuel, and he is now the King of United Italy.—*N. Y. Globe.*

Snubbed Again.—A Berlin telegram states that a petition has been addressed to the Emperor of Austria by twenty-eight archbishops and bishops, requesting him to assure the Italian Government that the independence the Pope is indispensable. It is telegraphed from Vienna that in answer to the petition Count Beust has replied that no alteration will be made in the policy hitherto pursued by the Austrian Government.—*N. Y. Obs.*

The Great Speech at the Vatican.

TRANSLATED BY REV. LEONARD W. BACON, BALTIMORE, MD.

THE boldest and most powerful, condensed argument extant against the pretensions of Popery is a speech pronounced by a Roman Catholic bishop in the Roman Council. The copy in my possession is one published in the Italian language by the association which issues in Florence the journal entitled, "*Papal Rome Unveiled to the People.*" It ought to be printed for general distribution here. A sixteen-page tract would contain it all.

The great speech is published without name, but my copy, which has just reached me from Rome, bears on its title-page, in the handwriting of one of the most eminent Catholics in that city, the note : "*This speech is by Mgr. Strossmayer, Bishop of Bosnia in Croatia.*"

It is difficult to abridge what is already a marvel of condensed force ; but I will do my best.

After a few calm, weighty words of introduction, the Bishop says that under a grave sense of his responsibility to God, he has studiously applied himself to the examination of the Holy Scriptures on the question whether the Holy Pontiff who presides in the Council is really the successor of St. Peter, the Vicar of Jesus Christ, and the infallible teacher of the church. The effect of this inquiry has been startling :

I open, then, these sacred pages. . . . But what ! shall I dare to tell it ? I find in them nothing to justify, however remotely, the ultramontane view. Nay more ! to my utter astonishment, I find nothing said about a pope, successor of St. Peter and vicar of Jesus Christ, any more than about a successor of Mohammed.

Yes, Archbishop Manning, you will say that I blaspheme ; and you, Bishop Pie, that I am out of my senses. No, no, my lord bishops ! I am not blaspheming ; I am not beside myself ! But having just risen from the reading of the New Testament from beginning to end, I declare to you before God, lifting my hand towards yonder great crucifix, that I find in its pages no trace of the papacy as it now exists.

Do not refuse to listen to me, venerable brethren ! Do not by your murmurs and interruptions, justify those who declare, with Father Hyacinthe, that this Council is not free, but that our votes are imposed upon us in advance. If this were so, this august assembly, towards which the eyes of the whole world are turned, would fall into the most shameful contempt. If we would be great, we must be free.

I thank His Grace, Bishop Dupanloup, for that nod of approval ! It gives me courage to go on.

Reading then the Scriptures, with such attention as the Lord has made me capable of, I have not found in them a single chapter, a single verse, in which Jesus Christ commits to St. Peter lordship over the apostles, his fellow-laborers.

If Simon, son of Jonas, had been appointed to be what we understand His Holiness, Pius IX., to be in our time, it is astonishing that Christ did not say to the apostles : "When I am ascended up to my Father, ye all shall obey Simon Peter as ye have obeyed me. I appoint him my vicar upon earth."

Not only is Christ silent on this point, but He has so little thought of giving the Church a chief, that when He is promising thrones to His apostles, to judge the twelve tribes of Israel (Matthew xix : 28,) he promises twelve of them—one apiece—without saying that one is to be higher than the rest, and is to belong to Peter. Surely if He had wished this to be so, He would have said so. What must we infer from His silence? Logic tells us : Christ did not intend to make Peter chief of the apostolic college.

When Christ sent forth the apostles to the conquest of the world, He gave to all alike the power of binding and loosing; to all, the promise of the Holy Ghost. Let me repeat it: if He had meant to make Peter His vicar, He would have appointed him commander-in-chief of His spiritual army.

Christ, says the Scripture, forbade Peter and his colleagues to have rule and lordship and power over believers like the princes of the Gentiles. (Luke xxii, 25.) If Peter had been made pope, Jesus would not have spoken thus, for, according to our traditions, the papacy holds in its hands two swords, the symbol of spiritual and temporal power.

One fact has profoundly impressed me. When I observed it, I said to myself: If Peter had been pope, would his colleagues have suffered themselves to send him with St. John to Samaria to preach the Gospel of the Son of God? (Acts viii, 14.)

What would you think, venerable brethren, if, at this moment, we were to permit ourselves to depute His Holiness, Pius IX. and His Eminence, Monsignor Plantier, to betake themselves to the Patriarch of Constantinople, and adjure him to put an end to the Eastern schism?

But here is another fact, of greater importance still. An ecumenical council was assembled at Jerusalem to decide on questions on which believers were divided.—Who would have convoked this council, if St. Peter had been pope? St. Peter. Who would have presided over it? St. Peter, or his legates. Who would have formulated and promulgated the canons of it? St. Peter. Well, now, nothing of the kind took place. The apostle was present at the council, like all his colleagues. But it was not he who framed its conclusions, but St. James; and when the decrees of it were promulgated, this was done in the name of "the apostles, the elders and the brethren." (Acts xv.) Is this the way we manage things in our church?

The deeper I go, venerable brethren, in my examination, the more I am convinced that in the Holy Scriptures there is no appearance of the primacy of the son of Jonas.

While we teach that the church is built on St. Peter, St. Paul, whose authority cannot be questioned, tells us in his Epistle to the Ephesians (ii, 20) that it is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." The same apostle is so far from believing in the supremacy of Peter, that he openly rebukes those who say: "I am of Paul and I of Apollos" (1 Corinth. 1 : 12) in the same terms as those who would say: "I am of Peter." If then, the latter apostle was vicar of Jesus Christ, St. Paul would have taken good care not to censure so violently those who held to his colleagues.

The same apostle Paul, enumerating the offices of the church, mentions apostles, prophets, evangelists, teachers, pastors. Is it credible, venerable brethren, that St. Paul, the great teacher of the Gentiles, would have left out the greatest of all the offices—the papacy—if the papacy had been founded by divine institution? It seems to me that this omission would have been no more possible than a history of this Council that should make no mention whatever of His Holiness, Pius IX. *(Voices in the Assembly—Silence, heretic! silence!)*

Keep calm, venerable brethren! I have not got through yet. By hindering me from going on, you will show the world that you are in the wrong, and that you have gagged the humblest member of this body.

I proceed: The apostle Paul in not one of his letters addressed to the various churches, makes any mention of the primacy of Peter. If this primacy had existed, if in short the church had had a supreme head, infallible in teaching, would the great teacher of the Gentiles have omitted all mention of it? Nay! He would have written a long epistle on this important, this vital subject. When, therefore, he is rearing the edifice of Christian doctrine, is it possible that he leaves out the foundation and the key-stone? Now, unless the apostolic church is to be reckoned heretical, which we neither wish nor dare to say, we are constrained to acknowledge that the

church has never been more fair, more pure, nor more holy, than in the days when it had no pope. *(Voices—It is false! it is false!)*

Monsignor de Laval cannot contradict this; for if any of you, venerable brethren, should dare to think that the church which at this day has a pope for its head, is stronger in faith, or purer in morals, than the apostolic church, he must say it openly in the face of the world; for this room is the centre from which our words fly from pole to pole.

I proceed: Not in the writings of St. Paul, nor in those of St. John or St. James, have I found any trace or germ of the papal power. St. Luke, the historian of the missionary labors of the apostles, is silent on this vital point. The silence of these holy men, whose writings are part of the canon of the inspired Scriptures, is as inexplicable, if Peter had been pope, as that of Thiers would have been if he had omitted the title of emperor in the history of Napoleon Bonaparte.

I see before me a member of this body who says, pointing at me with his finger: "He is a schismatic bishop who has got amongst us under false pretenses."

No, no, my venerable brethren, I did not come into this august assembly like a thief by the window. I came by the door just as regularly as yourselves. It is my right as a bishop, as it is my duty as a Christian, to speak and declare what I know to be true.

But the thing which astounds me beyond all expression is the silence of Peter himself. If he had been what we say—the vicar of Christ upon earth—he must have known it. If he knew it, how does it happen that he never once—not one solitary time—acted as pope? He might have done it on the day of Pentecost, when he pronounced his first discourse; but he did not. He might have done it at the Council of Jerusalem; but he did not. He might have done it at Antioch; but he did not. He might have done it in his two epistles to the churches; but he did not. Imagine such a pope as this, O my venerable brethren!

If then we would maintain that Peter was pope, it necessarily follows that we must maintain that he was not aware of it at the time. I put it to any man with a head to think and a mind to reflect, whether these two suppositions are credible.

To sum up, then: During the life-time of the apostles, the church never thought of the possibility of a pope. To maintain the contrary, it would be necessary to put the Holy Scriptures into the fire, or out of the mind.

But I hear from all sides the question, "Was not St. Peter at Rome? Was he not crucified here head downward? The chair from which he taught, the altar at which he said mass—are they not in this Eternal City?"

Venerable brethren, the sojourn of St. Peter at Rome has no other proof than tradition. But even if he was bishop of Rome, what argument can be drawn from his episcopate here to prove his supremacy? A scholar of the highest rank, Scaliger, has not hesitated to say that the episcopate and sojourn of St. Peter at Rome must be classed among ridiculous legends. *(Repeated cries—"Silence him! silence him! Down with him from the platform!")*

Venerable brethren, I am ready to be silent; but is it not more becoming to such a body as this to prove all things, as the apostle enjoins, and believe that which is good?

In the midst of such a storm of disapprobation, the bishop reached the close of his main Scriptural argument. The interruptions he encountered, and the retorts he made upon the overwhelming majority that roared against him, are not the least interesting and instructive things about the speech. But nothing could check the torrent of voluble Latin, in the fluent use of which no man in all the Council could compare with Strossmayer. The historical argument which followed, was not less notable than the beginning.

Archbishop Kenrick.

That is a bitter cry of reproach which the liberal Catholics of Rome have uttered against Archbishop Kenrick, of St. Louis, by the pen of our Roman correspondent. A most peculiar sort of treachery it is that they charge him with—leading them, by what he said and did at Rome, to a point where they needed him to stand by them; and then in the face of solemn assurances and promises, forsaking them to join their enemies. They seem to press him cruelly into a hopeless dilemma, comparing his contradictory words. Substantially the question which they put to him is this: Were you lying then, or are you lying now? Which? It is impossible that you should have been true at both times.

What *did* the Archbishop say to his Roman friends? We cannot speak of his private deliverances; but a curious document, which, after great difficulty, we have just succeeded in procuring, sheds light upon his position in the Council. It is an octavo pamphlet of a hundred pages, bearing the following title: "*Concio Petri Ricardi Kenrick, Archbishop S. Ludovici in Statibus Fœderatis Americæ Septentrionalis in Concilio Vaticano Habenda at non Habita.*" "The speech which he wanted to speak but did not."

Why didn't he speak it? "The reason why this speech, although prepared, was not delivered was that on June 3d, 1870, an unexpected stop was put to the discussion" of the main question before the Council, although "some forty bishops had signified their wish to speak, of whom the writer was one." The temporal power of the Pope was found so serviceable to the *independence* of the Church that it enabled him not only to shut off debate, but to prevent any bishop from presenting his views in print. It was only by sending his manuscript to a printing office in Naples, under the excommunicated Italian Government, that an American prelate could get the exercise of what he calls his *divine right* to express his views to his fellow-bishops. Many other incidental notices of the tyranny and trickery practiced upon the minority by the shrewd Italians who "ran" the Council are so frankly exposed in the course of the speech, and in the notes appended to it, that it is not, after all, so strange that they were willing to shut down upon the discussion before Kenrick got the floor. One point which has been affirmed again and again against the Papalist party—that the old trick of tampering with documents in the interest of their side has been repeated at this day—is flatly declared by Kenrick, of his personal knowledge, in the case of his record of the "Plenary Council" of Baltimore, in 1866, which was falsified and then printed.

There are other facts of this sort brought to light, which ought to be recorded (as the bulls have it) "*in perpetuam rei memoriam*," whenever the history of the Council shall be written; but we must confine ourselves mainly to what the Archbishop has to say on the subject of infal-

libility. He declares, then, squarely, that the opinion of the Pope's infallibility CAN NEVER BECOME AN ARTICLE OF FAITH. The passage in which he most clearly enunciates this conviction is in reply to Manning:

"It was with great delight that I listened, the other day, to the oration of His Grace of Westminster, pronounced in this assembly. I hesitated which most to admire, the eloquence of the man or his fiery zeal in promoting and almost commanding the new definition. The lucid arrangement of topics, felicitous choice of words, the singularly graceful elocution, the supreme authority and candor of mind that shone through all his speech, almost made me exclaim aloud: '*Talis cum sis, utinam noster esses!*' Nevertheless, while he was speaking, I could not but think of what they used to say of the English residing in Ireland—that they were more Irish than the Irishmen themselves. The most reverend prelate is certainly more Catholic than any Catholic I ever met with before. He has no doubt himself of the pontifical infallibility and he does not mean that any one else shall be allowed to have any. He asserts that it is a doctrine of faith, and demands, or rather predicts, that the Vatican Council shall define it as such, in the style of those prophets who do their best to bring their own prophecies to pass. As for myself (whom an experience of nigh threescore years, since first I commenced the study of the rudiments of the faith, may possibly have made as well acquainted with the subject as one who has been numbered with the Church for only about twenty years), I boldly assert that this opinion, in the form in which it is submitted to us, not only is not a doctrine of faith, but *cannot be made such by any definition whatsoever, even definition by a council!*"

The most important chapter of the speech is devoted explicitly to the establishing of the proposition "that the opinion of the infallibility of the Pope, be it true or false, is not a doctrine of faith, and cannot be propounded as such to the faithful, even by the definition of a council." The proof of this is under two heads: 1. It has never been taught as such by the Church, in any creed, catechism, or form of worship. 2. Not only this, but it has been openly impugned and disavowed as an article of faith not quite everywhere, but almost everywhere in the world except in Italy. Pope Innocent XI. twice conferred his pontifical approbation on Bossuet's "Exposition of the Faith," in which it is referred to as a disputed opinion. In all English-speaking countries, until lately, there has not been a single book treating of faith or piety in which it has been proposed as a matter of faith; and in many the opposite opinion has been taught. Even the Ultramontanes taught it only as a *free opinion*. One of the most universally circulated and approved works on "Roman Catholic Principles" says distinctly: "It is no matter of faith to believe that the Pope is in himself infallible, even in expounding the faith"; and more to the same purpose. Archbishop Spalding, of Baltimore, (one of the most ardent partisans of infallibility in the Council), declared in a sermon published in 1866, that it was universally considered even by its supporters to be matter of *opinion*, not of faith; and that no Catholic would venture to charge a denier of it with want of orthodoxy. In fact, it is never mentioned except when, in answering objections to the Church, it is mentioned to disclaim it as being no part of the Catholic faith.

After showing at length the *consensus* of the Irish bishops, he makes this strong and impregnable point: That the act of Catholic emancipation in Great Britain was procured against a strong resistance by the formal asseveration, under oath, by Catholic bishops and divines, before a committee of Parliament, that this very doctrine made no part of the Catholic faith, as some had charged. If it *was* a part of the faith, it proves that the Protestants understood Catholicism better than the Catholics did. The Protestants were aware that the popes of Rome had claimed supremacy in temporal things; and had more than once attempted to dethrone kings of England by absolving their subjects from the oath of allegiance.

But for such solemn and repeated disclaimers the British Catholics would never have been admitted to civil rights. How the faith thus pledged to the British Government is to be reconciled with the definition of Papal infallibility, in view of the certain fact that the popes have repeatedly claimed this temporal supremacy in the most solemn terms, and have never renounced the claim, the speaker does not see how to explain. "It is a knot that I cannot untie. *Davus sum, non Œdipus.*" But, after praising the statesmanlike moderation of the British ministry at that time, he exclaims:

"Would that the moderation of mind which they displayed might be shown by the party having the majority in this Council! Would that these might think upon the evils which this unhappy controversy may bring down upon us; and that so we, fewer in numbers, but representing a larger number of Catholics than our opponents' and not we only, but the whole Catholic world, might be delivered from coming woes which cannot be foreseen without horror, and against which a tardy repentance will be of no avail."

This able discourse has lost nothing of its value by the fact that its author, under the terrible stress of Roman tyranny, has "gone back" on himself and his followers and eaten his words. If his words were true then, they are true now. If they were true then, what shall we now say of their author?

The speech ought to be printed entire in English. Will no one in the diocese of St. Louis give two hundred dollars to have it done? The Archbishop would doubtless give five times that to prevent it.

The Christian public of America, Catholic and Protestant, profoundly needs light on the subject of the Council and its doings. The history of the Council and its antecedents, as given in the Letters of *Quirinus*, and in that tremendous French pamphlet "Doings in the Council" (*Ce qui sepasse au Concile*), this speech of Kenrick, with the more crushing one of Strossmayer, which is leveled not only against the Pope's infallibility, but against the whole structure of the Papacy, together with the "Review" by Lord Acton, the "Appeal of Hyacinthe,' and the "Protest of Dollinger," would make a volume of present interest and lasting value.—*The Independent.*

MISSIONARY WORK, PROGRESS, Etc.

Mexico.

ZACATECAS,—COS.

[An interesting account of the church in Cos, in our May number, well prepares the way for the following letter of still greater interest from Dr. G. M. Prevost, whose highly appreciated and freely bestowed work in this place God has so greatly blessed. Under date of April 11, 1871, he writes as follows :]

My Dear Sir :—It is with a heart full of thankfulness to God that I sit down to write you a brief account of the state of our little church here, and particularly of the events of the past week.

Throughout this, as in every other Roman Catholic country, the "Holy Week" is observed as a religious festival, and it is customary for the country people to flock to the towns, *avowedly* for devotional purposes, *really* to amuse themselves with the processions, until these were banished by law from the public streets—since then, to meet friends from a distance ; to confess the sins of the past year and take *half* communion ; after which they celebrate, on Saturday, the Lord's ascension to heaven and proximate resurrection, by the appropriate fandango and a big drunk, finishing off the whole with a few games of "monte," and any number of brawls, in which the knife and dagger are as freely used as in other countries the fists would be. Very few days in the year show as many crimes and immoralities committed as the Saturday and Sunday succeeding Good Friday! For that very reason, therefore, without regarding the season as one of obligatory observance, we determined to hold meetings during the week, and to have communion service on Sabbath evening. It seemed probable that many of those who had come to the village for other purposes, attracted by curiosity might come into the church, and there learn something to the profit of their souls. Also, some of our own people who live at a distance could avail themselves of the general holiday to meet with the brethren at the Lord's table, and there renew and strengthen the tie that binds them together.

Services were held, therefore, several times during the week; and those of (holy) Thursday and Friday were especially well attended, probably by nearly five hundred persons! The attendance *usually* was from 350 to 400. Quite a number of persons, attracted by interest or curiosity, have come on from Zacatecas, a distance of fifty miles, through a desert country, and as far as we can judge seem to have returned home favorably impressed with what they have seen and heard. The cabinet organ, presented by an earnest young Christian lady of Montclair, New Jersey, proved a great contribution to the pleasantness and effectiveness of our meeting, this people being unusually susceptible to the influence of music ; and it fortunately happened that among the very persons who came on from Zacatecas to observe, there was an excellent performer on the organ, who, on Sabbath morning and again in the evening, willingly consented to play for us, and did so with great taste and expression, so that the congregation sang without difficulty the hymns which were printed on slips and distributed among them.

How wonderfully has God blessed the work here!—Out of all proportion to the instrumentalities employed, which are too feeble to effect any thing of themselves.—*Fourteen* new converts have been added to our communion, making thirty-one within the last two months! The total number of *communicants* is now about one hundred and fifty ; many are believed to be seriously interested, and a large number of children are growing up under the care of our church. What a field is open for missionary work in this dark land!—Can it indeed be impossible to find the right man for the place? An *able*, zealous, exemplary *minister* is needed, for remember we have as yet no minister here. One is needed who can speak Spanish sufficiently well to preach fluently,—it

would be useless to send any who does not fill all these conditions—the national prejudices against foreign interference are great, and can only be overcome by the power of superior virtue and ability.

I leave for the North within a couple of months, and would feel more tranquil if some one could be found to remain here. Let us *pray* and search for such a one.—The light shining so brightly at Cos, radiates to far off ranches and villages. People have come from distances of over one hundred miles, which, in a country like this, destitute of rail-roads, sparsely populated and infested by robbers, count for five times that distance at home, to seek for "the light at Cos," as they express it. Some, as from the Hacienda of Espiretu Sauto, have remained long enough to be instructed, and give sufficient evidence of conversion to be received into the church, and have returned home to become new centres of Christian truth and influence. Six or eight baptized here were cruelly treated on their return, and even their lives were imperilled, but their firmness under trial proved them worthy to bear the cross of Christ.

The school continues doing well. The books sent out from the United States only arrived last week, and are now being introduced. The attendance is about sixty, among whom fourteen are sons of Romanists, who have decided to send them as the only means of acquiring a good education. I need more educational books, and send on for them to Mrs. **** by this mail. My advices from Jerey, Fremillo, and the Salado, to which places we have sent agents, are encouraging, so much so that I anticipate starting to-morrow for Zacatecas, thence to Jerey :—the distances are, to Zacatecas 50 miles, thence to Jerey 32. I then return here : hence to El Salado, about 30 miles, back again, and to Fremillo 36 miles—thence to Zacatecas. In each of these places I expect to organize, at least, classes for Bible study, and perhaps something more. I will write again when possible.

G. M. Prevost.

Brazil.

The work in Brazil is steadily advancing. Besides additions to some of the churches, there are new points of interest and new places that ought to be occupied. Mr. Chamberlain says, April 24, "In the last six months three theatres in different cities in the province of Soa Paulo have been opened voluntarily to preaching."—At Rio Claro there is now a demand for a minister, and the place, Rev. R. Lenington writes, should be immediately occupied. He says the truth is making encouraging progress at Pouso Alegre, but another missionary is greatly needed. Three persons have been added to the church at Rio Janeiro, one of them an ex-priest.—Two young men connected with this church are anxious to study for the ministry.—*For. Miss.*

A Protestant College in Brazil.—The Central Presbyterian contains an appeal from two young ministers in charge of the mission in Southern Brazil, endorsed by the professors of the Union Theological Seminary at Prince Edward, Va., and several prominent Southern ministers, for the establishment of a college in the province of Sao Paulo, to be under the direction of evangelical officers and professors. A pressing necessity is felt for an institution of a high grade by natives and foreigners, as they are reluctantly compelled to educate their children in the institutions of the Jesuits, or leave them to grow up in ignorace. The laws of Brazil extend free toleration to schools, but the Jesuits are laboring earnestly to keep the educational interests of the empire. It is important to improve the present favorable opportunity.—*Pacific Obs.*

Chili.

Formerly in Chili, South America, one could not buy a Bible for less than $12 or $15, nor read it without permission of a priest. Now the door is open. Public schools flourish all over the country, and the silent power of the Bible is getting into the ascendant. What if the Chilians, who live in such dread of earthquakes,

should presently find in the free Gospel of Christ a power as much more potent as it is beneficent? Dr. Trumbull, Rev. N. P. Gilbert, and Rev. E. W. Merwin, missionaries of the American and Foreign Christian Union, have been doing brave and successful work there.—*Advance.*

Italy.

OUR EVANGELIST IN COMO.—NO. III.

[In pursuance of the plan announced in April, and pursued last month, we furnish this month an historical notice of another of our faithful laborers in Italy, which it was proposed to give in alphabetical order. We have already introduced to our readers our brother Artidoro Beria, of Brescia, and Bernardo Bracchetto, of Porto-ferrario. We follow with Giuseppe Colombo, of Como. He writes as follows :—]

"Among the moments of joy which the Christian experiences, there is one which fills his heart with gratitude and love to the God of all grace, and this is when he remembers and recounts the operations of this grace in his conversion. Therefore it is with joy that I yield to the desires of some dear friends and give these brief notices of the way in which the Lord led me to himself.

Born in Italy, in those dark times when despotism and tyranny prevented the people from seeing the full light of the Gospel, I imbibed in my earliest years that heresy and superstition which the Roman church has known so well how to disseminate among men.

When it pleased God to hear the prayers of the Italians and send them His Word, I heard and wondered that its doctrines were in opposition to those of the church of Rome. I was a good Catholic, and therefore rejected with disgust any idea of changing my religion, believing it to be sacrilege.

So I passed three years without hearing again the Gospel, and fell into the snares of indifference ; but God, who was merciful, did not leave me, and by a strange incident put into my hands His holy Word, which I read in spite of my prejudices. I was surprised to find that it was not obscure, as we had been told, and I understood and was convinced that I was a sinner, and under the just condemnation of God's law. I then resolved to go and hear the Gospel preached, but the prospect of the great opposition I should have to endure, both from my family and public opinion, kept me from going to Christ, and left me six months longer in the fiercest of battles whether to accept Christ or to remain in error. Finally I was persuaded by a friend to go to the Evangelical chapel, and the truth of God with other means which the Lord used, converted that place into the Street of Damascus, for there the Lord caused the scales to fall from mine eyes, and I saw the truth in its fulness and power.

Soon the spark of persecution was kindled and burst into a flame. I was beset by enemies, and even my parents took part against me. God alone knows how much I suffered. My own sister flew from me in fear, believing me Lucifer personified. I was forced to leave my parents and sisters, but this cross so grievous Jesus changed into joy, and gave me that peace in my soul which the believer experiences.

I entered the school in Milan, established by Rev. Wm. Clark, and after three years of study, was permitted to begin the work of proclaiming the Gospel to my fellow men.

Now my only desire is to do something for Christ, and recognizing all the grace He has manifested towards me, I pray that He will use me, and others who are my associates in this work, in making known His truth with its regenerating and sanctifying influence throughout all this country." GIUSEPPE COLOMBO.

DR. CLARK writes respecting this young Evangelist, that he has been laboring for some time in the City of Como. He adds :—

"Though his course of study was not completed at the closing of the Theological school at Milan, yet being a young

man of ardent piety, prudence and ability, he was sent to take charge of the Italian church in that city. He has been eminently successful in his work, and is very highly esteemed and loved by his church, and those with whom he has become acquainted. As a student, he ever manifested a Christian character of rare excellence. Though modest and unassuming, he was always firm and uncompromising in religious principle and duty. He endured great persecution for the truth, but he endured it all quietly and cheerfully.

He gives promise of great usefulness as a preacher of the Gospel."

CONEGLIANO.

Our Evangelist Signorelli, who is laboring at Treviso, recently visited this place and writes thus :—

"It was not until last Thursday that I was able to visit Conegliano. I was accompanied by Sig. Fabbrizio, who was formerly Colporteur in your employ, but who now is with Mr. Bruce, the English Bible agent. I found six or eight who were decided friends of the truth, and fully enlightened with respect to the Gospel. There were also others friendly and desirous of having an evangelist to stay with them and preach the truth. I was hoping to find a brother who had formerly been in Treviso, who had there received the Gospel, and afterwards made it known at Conegliano, but he was absent. The fruits of his labors, however, were abundant. These few friends of the truth promised to seek a place for preaching and pay the expenses, if I would occasionally visit them. This is one of the many large towns in this region where are to be found friends of the truth, and where a work of evangelization might at once be commenced with every hope of success."

In Betheno, an important city north of Treviso, there has been for several years a large number desirous of having an Evangelist. Frequently they have written and made known their request, but means have been wanting to supply them.

OUR SUCCESS IN ITALY.

Rev. John R. McDougall, Secretary at Florence of the Scotch church, and a member of the Italian Evangelization Committee, in a letter of recent date, urging this Society to increase if possible its appropriations to Italy, in view of the most important movement which is silently going forward there, bears this grateful testimony to the American and Foreign Christian Union :

"I am well acquainted with all that your Society has done and is doing. *You have given the strongest support to a purely Italian Evangelization in Italy.* The Evangelical Continental Society, of London, comes next to you."

Rev. Mr. McDougall's intimate acquaintance with the Italian movement, and his important connection with it, renders his testimony the more valuable.

A Speck of Persecution.—The Methodists have not long been allowed to use their new preaching-hall in Rome without molestation. While the Lord's Supper was being administered on a recent occasion, a bomb, which had been placed in the portico, exploded, and the portico was shivered to fragments, but no one was hurt. The Italian papers have very properly censured the malicious act.

France.

Dr. E. De Pressense, the eminent Protestant clergyman of Paris, who raised his voice to protest against the persecution of the Catholic priests by the Commune, has been in danger of arrest and imprisonment. He has found it necessary to change his residence, and seek security in another part of the city.

At the Annual Meeting of the Protestant Reformation Society in England, interesting speeches were made by the Bishop of Ripon and by the Rev. Dr. Cumming. In the speech of the Rev. Doctor— to allude to one special point—it was stated that Pius IX. had, for some years previous to 1870, predicted a war of "Catholic" France against Protestant Prussia.—*Prot. Churchman.*

India.

RESOLUTION OF THANKS.

It is pleasing to notice evidences of gratitude on the part of those who have been converted from heathenism and error, such as are expressed in the following resolution transmitted by Rev. Mr. Harding, of Bombay, to the Secretary of the American Board :—

"At a meeting of the *Western India Native Christian Alliance*, held on Friday, the 31st March, the following Resolution was moved by the Rev. Narayan Sheshadri, and seconded by Mr. Shahu Daji, and unanimously agreed to :—

"That this Alliance, in view of the unspeakably great good done to this country, through Christian Agencies originated and carried on systematically for nearly a century by the different Missionary Societies of the United Kingdom, the United States of America, and the Continent of Europe, embrace the opportunity afforded by its inauguration to express its deep sense of gratitude to those Societies. The enterprise they have been engaged in, called forth by Christian love, sympathy, and devotedness, has borne such fruit as will lastingly benefit the country. The transition state into which its people are brought, in an intellectual, social, and religious point of view, is chiefly, if not wholly, owing to the faithful labors of the agents of these Societies. These labors have also been fruitful in a still higher sense. Through the instrumentality of these labors thousands of souls have been added to the church of the living God, hundreds of native churches have been planted in the country, and a native ministry is being raised. In consideration of all this, and also of the fact that we ourselves are the fruit of these labors, we cannot allow this opportunity to pass without expressing to those Societies and to their devoted agents among us, our profound sense of gratitude for all the inestimable blessings we and our country have received and are receiving through them. The debt we owe them can never be repaid, but we pray that the great Head of the church may compensate them by pouring upon them the richest of his blessings."

Methodist Missions.—I am glad to have good news to write you. Babu Hem Chunder Singha, preacher to the Lucknow-Somaj, (a religious body, the Reformed Hindoo Church,) was baptized last night in the chapel, and, better than this, he was baptized from on high a week ago yesterday. He is a truly and happily converted man ; it is worth coming to India to hear his experience. The Brahmos immediately after his conversion telegraphed to Calcutta to Kuhab Chandar, who sent them a missionary by the first train. They bent all their energies to prevent Babu's baptism, and for some days we had fears that they would win. It was a hard battle, but the victory was on the Lord's side. Many natives came to witness the baptism, but though the Babu sent special written invitations to all his Brahmo friends, not one was present. After having tried guile, strategy, and argument, they finally came some thirty strong, and with tears and embraces, and other tragic demonstrations they made one last effort to take him back. He is full of love and zeal for them all, and we hope much that he will not long stand alone in his Christian profession. Joya, a female teacher, has been the chief instrument or agent, as Mr. Taylor would say, in his conversion. She is a happy girl to-day, though her zeal will most certainly cost her her situation.

Hawaiian Islands.

Many of our readers will be interested to learn that the Rev. Titus Coan and his wife, noted for their thirty-six years of missionary labor in the Hawaiian Islands, and for the remarkable success which has attended their exertions, sailed from San Francisco on the 8th of May, for their distant home. Mr. Coan is one of the veterans of the American Board ; and has received upwards of 13,000 natives into the church. Through his instrumentality and that of other faithful missionaries, the Hawaiians have now a missionary board of their own, and native

preachers are now laboring among the cannibals of the Marquesas group and in Micronesia.

China.

Rev. S. R. J. Hoyt, writes thus of the Tién-Tsin Massacre :—

Rev. and Dear Brother :—After reading in our Church and secular papers, the letters and extracts from China, with the tragedy of "Tién-Tsin" as their theme, we can the more easily understand why so many expressions of anxiety are found in our letters from friends. Some seem to picture us in the midst of blood and ruin, with tramp of soldiery on every side, and the shrieks of martyrs piercing the air. Yet it is a fact that the holy Lenten season finds us, as the old year left us, and the new year greeted us, in undisturbed quiet. The usual routine of work is performed. Schools are in operation, chapels are daily open to the passing thousands, the sick are comforted, the poor cared for, and dying souls are brought to a knowledge of the Great Physician, of their immortality, of their Saviour's love, of a heavenly home.

its effect upon mission work.

It was, perhaps, unavoidable, that the first impressions with regard to the fearful affray, that at the time, froze our blood, should be sent home. One is apt, however, at such a moment, to write as he would not after becoming calm, and to give an over-drawn picture of the state of affairs.

Time does not diminish aught from the horrors of the massacre, nor of the evil effects upon the work at and about "Tien-Tsin;" but it does prove many fears unfounded, and many conjectures as to the extent of the evil throughout the empire, unfulfilled.

Every Mission represented in this Province, six hundred miles inland, is working on as heretofore. And as for our own Mission, never before has God so blessed our labors, and given us increase.

To have the old sounds of alarm echoed back in a confusion of tongues, from the heights and shores of our own dear land, after six months of silence, warns us that we cannot be too cautious how we write.

How *very* wide is that great Pacific, which lies between the Church at home and this far advanced videt post! I have been particularly impressed by this fact of late.

Rev. Mr. Stanley, under date of April 4th, at Tien-Tsin, communicates the following as having been promulgated from the Foreign Office at Pekin, but does not regard it to be as threatening as it might appear. The bark of these Chinese officials may be worse than their bite :—"No communities are to be mulcted for injuries to missions in the future, only the villains who struck the blow to be punished. All foreign *women* (Sisters ?) are to be sent home. No foundling hospitals. No heathen children to attend mission-schools. All converts to be registered, and only forty-five may be baptized by one missionary. Confucius not to be reviled, nor is the feeling of Confucianists to be insulted. No women to attend meetings for worship. No compensation for confiscated property, destroyed buildings, lost furniture, etc. If a missionary takes up the case of a Christian proceeded against at law, the Christian to be punished at once as guilty, on account of such interference. Foreigners to 'kö tow' as do natives, in coming into the presence of mandarins. This is the result of the combined counsels and wisdom of the great pro-foreignists of China, after listening to the oracular utterances of their many advisers during the last few years of (supposed foreign) pupilage! It is hard for the leopard to change its spots, even with a lamb for tutor."

Louisville, Ky.

Our missionary, J. M. Sadd, under date of June 1st, after speaking of placing two children of a widow whose husband was a soldier, in The Soldier's Home, remarks :—"Our health is better than when we last wrote. Sewing school closed until September. Garments reported since January, 149; children enrolled, 86, being a new school. A new prayer-meeting established; all our schools prospering."

SIGNIFICANT ITEMS.

A Forward Movement.—The Presbyterian Board of Missions, in entering on a new year of effort, makes a strong appeal to their Church to give more efficiency to the foreign work. They say:—"Last year the Church's efforts were concentrated mainly upon home—the building and repairing of churches, the payment of debts, the erection of parsonages, the endowment of institutions, etc., and the foreign work suffered. This year, the woes and wants of a perishing world must be realized; a higher enthusiasm in the cause must be aroused, a nobler devotion in the work felt, and a holier determination to carry it on more vigorously must take possession of the hearts and minds of God's people. If our Church has taken a higher position in giving to the Lord, she must not come down or go back, yea, she must continue to advance. Providences for aggressive movements were never so marked, and facilities for successful labor were never so multiplied, open doors into the unevangelized portions of the earth were never so many, and the hindrances in the way of reaching the masses were never so few."

The Board calls upon the Churches for at least $450,000 to maintain the work on its present basis, in a healthy state. The General Assembly, as will be seen below, voted half a million to be necessary.

The General Assembly of the Presbyterian Church, at its recent meeting in Chicago, unanimously adopted and recommended a report on the subject of Foreign Missions, of which the following are two articles:—

"4. The Assembly heartily indorses the estimates which require *half a million* of dollars for the current year, and enjoins it upon all ministers and elders to press the cause upon their people, in the hope that every communicant will give to the treasury his proportion of the sum.

6. That the Assembly observes with special interest the success which has attended the labors of the missionaries among the Romanists of North America, and the access which is given to this class of people in Mexico, and recommends the Board to cherish a regard for the claims of these people upon our Church for a pure Gospel, and to enlarge the work among the Papists generally as fast as practicable."

The Missionary Spirit.—The tendency to view the Missionary spirit as something distinct from Christianity is the bane of the Church. Whatever may be the manifestation of Christianity, it is always the same, at home and abroad, by land and by sea. A Christianity that does not possess the spirit of Missions is a fraud.—Missionary operations, so-called, are simply so many indications of the existence of a vital Christianity. As the beating of the pulse tells of the life of the body, so the practical operation of Missions tells of the life of the soul. The activity of operation will be in proportion to the strength of spiritual life.

The stream cannot rise above its source. That is, the Missionary tide cannot rise superior to the ordinary flow of Christianity in the Church. The two things will always maintain the same balancing level, and with the rise of religion there will come a corresponding elevation in Missionary enterprise. The duty, then, is to take whatever degree of Missionary spirit—that is, whatever degree of vital Christianity—we possess, and make the most of it.—*Spirit of Missions.*

What Rome Fears.—A candid Romanist, in a letter to a New-York secular paper, gives these reasons for protesting against reading the Bible in the public schools: "The Bible is the chief and sole source of Protestant beliefs; it is the potent weapon of the Protestant power. The most powerful engine of Protestantism is the Bible. The Bible, the whole Bible, and nothing but the Bible, is the slogan and watchword of the Protestant chieftains. In this Bible is the foundation, the

superstructure, the inside and outside, the length, width, height and depth of the Protestant system. Now you have put this tremendous instrumentality, this chiefest thing in your religious system, into the public schools. By so doing, you have Protestantized them; you have put them in specific opposition to Catholic principles."

What the Professors of the University of Rome say.—The address which Dr. Dollinger has received from the Professors of the University of Rome is very remarkable. In expressing sympathy with the Doctor in the struggle he has entered upon, it sets forth that for three centuries the Catholic Church has been the Company of Jesus; and that "all the Episcopacy which is called Italian, because it inhabits our country, served as the instruments of the Jesuits during the last Council." And then the address continues: "We hail your voice with hope, and we offer up vows for your just cause, which is also ours, and that of all Christian civilization. And we say this to you openly, that in your judgment you may separate the responsibility of our people from that of the Italian Episcopacy. The episcopacy which inhabits our land has no country, and has nothing in common with the Italian people. The Syllabus, Infallibility, Papal autocracy—all those negations of divine and human reason—form a system which has no connection with the Italian character or with Italian thought. Our race abhors as much as does the Germanic race that evil system of the bondage of the understanding. Italian morality is no longer that of the sixteenth century, and we know that in the present day for the sacred cause of reform the German and the Italian people will fight and conquer together." —*Meth. Rec. London, Eng.*

Extract from an Address of the Rev. Dr. Cumming.—Alluding to recent events connected with the Church of Rome, Dr. Cumming stated that for several years previous to 1870, the Pope frequently assured those about him that a great catastrophe was drawing near that would change the political aspect and moral condition of the world. It would be a great international conflict in Europe, which would result in a Romish revival of incomparable splendor. It would be a thunderstorm poured down on the head of the wicked. It would be a war against German heretics by France. Heretic Germany would be crushed, and the Pope, armed with infallibility, would be ready to vindicate his claim to regulate and direct Europe. It was in this expectation that the priests in Paris impelled the Emperor, by the action of many influences, to hurry on the war—assured as they were of the success predicted by the Pope. It was unnecessary to state that all the Pope's prophecies had been disappointed. But it might be asked, how could the Pope anticipate the war that actually took place? The answer was found in the confessional. There it was known and whispered and looked for with delight, and, inspired by what they learned there, the voices of the priests were loud and frequent on the streets of Paris, "a Berlin." The speaker showed that the Œcumenical Council, inaugurated to deify the Pope, had resulted in his destruction, and that a succession of catastrophies, amid material storms and portents, had descended on the Papacy, which it was not credulity but sound interpretation of events to allege were Divine judgments on the Apostacy. Spain, Italy, Austria, and Batavia, were in succession rent from the Tiara. Great Protestant Powers had come to the front, and the nations that now led the world were England, Germany, America, and Russia—Powers at least hostile to Rome.—*London Watchman.*

Exceeding Abundantly.—The Rev. Dr. Merle D'Aubigne tells how the riches of divine grace reached his heart:

"We were studying the Epistle to the Ephesians, and had got to the end of the third chapter. When we read the two last verses, 'Now unto Him who is able to do

EXCEEDING ABUNDANTLY above all that we ask or think, according to the power that worketh in us, unto him be glory,' etc., this expression fell upon my soul as a revelation from God. 'He can do by his power,' I said to myself, 'above all we ask, above all even that we think, nay, EXCEEDING ABUNDANTLY above all!' A *full trust in Christ* for the work to be done within my poor heart now filled my soul. We all three knelt down; and although I had never fully confided my inward struggles to my friends, the prayer of Rieu was filled with such admirable faith as he would have uttered had he known all my wants. When I arose in that inn-room at Kiel, I felt as if my 'wings were renewed as the wings of angels.' From that time forward I comprehended that all my own efforts were of no avail; that Christ is able to do all by his 'power that worketh in us;' and the habitual attitude of my soul was to lie at the foot of the cross, crying to him, 'Here am I, bound hand and foot, unable to move, unable to do the least thing to get away from the enemy who oppresses me. Do all thyself. I know that thou wilt do it. Thou wilt even do *exceeding abundantly* above all that I ask."

"I was not disappointed; all my doubts were removed, my anguish quelled, and the Lord extended to me 'peace as a river.' Then I could comprehend with all saints what is the breadth, and length, and depth, and height: and know the love of Christ which passeth knowledge. Then was I able to say, 'Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.'"

Huxley and the Bible.—Professor Huxley of England, whose scientific speculations have led him to discredit the generally received truths of revelation, has recently expressed his views upon the Bible, which are all the more weighty as coming from such a source. Upon the question of religious teaching in the public schools in England, he says, "The only practical method of not altogether excluding religion from the education of the masses, is to let them read the Bible, and permit the many noble thoughts and deeds mirrored there to sink into their hearts."

Longevity of the Pope.—THE Pope is said to be suffering acutely from gout, and his physicians pronounce his case one of ascending paralysis. If Pius IX. lives till the 17th of June, he will be the only one of the long line of 256 Popes who has equalled the so-called 'founder of the dynasty' by reigning a quarter of a century, and if he lives till the 24th of August he will rival even St. Peter. The longest of the Papal reigns is twenty-five years two months and seven days.—*Prot. Church.*

Agitation in Germany.—We make the following extracts from a letter, to the *Interior*, written by Rev. WM. CLARK, our missionary in Italy, dated Milan, May 6, 1871:

"The religious agitation in Germany caused by Dollinger's letter, and his excommunication from the Catholic Church, continually increases, and the importance of this agitation is seen in the fact that it assumes a political as well as a religious character. In Southern Germany the Jesuits, or Ultramontanes, have all the political men of note against them.

The great Catholic meeting at Munich, presided over by Wolff, and composed of the first men of the government, in its address to the king, entreated him to renounce the perilous consequences of the doctrine of papal infallibility with all the means at his disposition, and take energetic measures to adjust anew the relations between the Church and the State.

In an appeal made by the men of the State of Bavaria, addressed to all Catholics of Germany, Austria and Switzerland, it is urgently requested, 'that associations everywhere be formed for combatting, by all legal means, the deliberations taken by the Vatican Council, the 18th of July, 1870.'

From nearly fifty cities in Bavaria, Baden, Prussia, Bohemia, Moravia, Hungary, the Tyrol, Styria, and other provinces in Austria, the national associations have sent words of encouragement and thanks to Dollinger, and all represent the deliberations of the Vatican Council of 1870, as irreconcilable with the laws of modern States and constitutional government. A Catholic priest of note in Vienna writes in one of the most influential journals of the city, as follows:

'We wish the separation of the Church and the State, complete and entire, and it

is this new dogma that will render necessary and accomplish all this separation.—German genius will excite among the people a conflict, and the sword will not be laid aside until the time of the triumph of science and reason over blind faith and arbitrary authority. The liberation of the spirit, of the state of society, from the spiritual yoke of Rome, has indeed been the permanent tendency of all the history of the German people, and wherever the manly German tongue is spoken. It is only the children and pedants of Rome who will bend the knee to the infallible in the city of Romulus.'"

A Russian Archimandrate's View of the Dollinger Protest.

A Russian archimandrate has translated the protest of Dr. Dollinger against the dogma of Infallibility, and published it with a commentary of his own. In the preface to this work he says that hitherto he had thought the Jesuits worldly wise, but that his belief in their sagacity was completely shattered by their conduct at the Œcumenical Council. "Those must be blind, indeed," he proceeds, "who are so incapable of making use of the spirit of the times to advance their own ends. Seldom has any corporation committed so suicidal an act as the holy fathers did on this occasion, for in their wish to throw dust in the eyes of the Catholic world they have opened the road to its reformation, and taken the first step towards filling up the cavern of obscurantism. The wheat will be cleared of the chaff, and the mountain which has so long pressed on the hearts of true Catholic Christians will totter on its base when men like Professor Dollinger and his brave followers fight for the truth against falsehood."—*N. N. Obs.*

The *Catholic Telegraph*, of Cincinnati, joyfully notes that the senior member of the publishing house which furnishes the N. Y. *Tablet* to the world is possessed of such a "grabbing spirit," such "indifference to Catholic feeling" and such "meanness" that he positively inserted in the advertising columns of the paper which he prints, a card eulogistic of Harper's *Weekly*. Mark the *denouement!* Archbishop McCloskey, discovered Harper's advertisement and at once wrote a request that his card of approbation be withdrawn. "Finding themselves in a tight place," says the jubilant *Telegraph*, "they sent forth the following act of contrition, which is a sample of dirt-eating seldom seen in a decade." The reader can judge of the accuracy of the *Telegraph's* language by the subjoined excerpt from the *Tablet:*

"The publications of that house [Harper Bros.] are seldom such as a Christian can read with edification or without indignation or disgust. We have some numbers of Harper's *Weekly* of which the least we can say is that they are perfectly Satanic, especially as to their illustrations. The gross caricatures of the alleged fall and dethronement of the Pope, which disfigure these numbers, are simply fiendish, and could have been inspired only by the arch enemy of souls. Only such as, like the heathen, are addicted to the worship of devils, can look upon Harper's illustrations of the crowning iniquity of the nineteenth century, without disgust, or without feeling degraded by being the contemporaries of their authors or publishers."—*Ch. Union.*

LITERARY NOTICES.

BOOKS.

Married for Both Worlds. By Mrs. A. E. Porter, author of "Captain John," etc. Lee & Shepard, Publishers. 281 pp., 16mo. $1.50.

This is the story of one who was left a widow at eighteen, after only one year of happy married life; and who never married again, but devoted herself to active works of benevolence and Christian charity. The author says of her: "It is difficult to give all the lights and shadows of such a quiet unselfish life, or to portray a love as deep and pure as it is rare in this world."

Containing much that is truly good, the work is seriously marred by the thought running through it, which is suggested by the title, "Married for both Worlds." It seems to be the author's idea that second marriages are objectionable, and that the purest and best love is that, which, when the loved one dies, holds itself in reserve (as a sort of sacred duty) for a matrimonial reunion in heaven—a doctrine plainly contradicted by Christ's own teaching.

Pioneers and Founders; or Recent Workers in Mission Fields. By C. M. Yonge, author of "The Heir of Redcliffe." Macmillan & Co., Publishers. 316 pp., 12mo. $1.75.

In her Introduction, the author says: "It has

been my endeavor in the ensuing narratives to bring together such of the more distinguished missionaries of the English and American nations as might best illustrate the character and growth of mission work in the last two centuries." We could only wish that works of this class were more popular, and might, to some extent, displace the volumes of fiction which seem now to have a sort of pre-emption lodgement in the libraries of even our Christian families. Among the sketches given, are "John Elliot, the Apostle of the Red Indians," "David Brainerd, the Enthusiast," "The Judson Family," and "Charles Frederick Mackenzie, the Martyr of the Zambesi."

BELLE LOVEL. By T. R. Y., author of "Emily Douglas; or, A Year with the Camerons." New York: A. D. F. Randolph & Co. 342 pp., 18mo. $1.00.

This is a book to be commended, and can be safely placed in our Sunday-School libraries, or bestowed as a gift to our daughters. It is the story (fictitious, but truthful and lifelike) of a young girl, who at 17, was wayward and selfish, and wholly indifferent to the claims of religion; but, through the patient and judicious effort of her step-mother, was at length won to Christ, and at 21, presented a bright example of Christian virtue.

Like most of the books issued by Randolph, it will prove a messenger of good in the households where it finds a place.

THE MODEL PASTOR. A Memoir of the Life and Correspondence of Rev. Baron Stow, D.D., late Pastor of the Rowe Street Baptist Church, Boston. By John C. Stockbridge, D.D. Lee & Shepard, Boston. 12mo, 376 pp. Illustrated by an engraving of Dr. Stow, and a wood-cut of his birth-place. $1.75.

The Preface tells us, "This volume is a compilation. The Editor has endeavored to make such a selection from the mass of materials placed in his hands as, in his judgment, will interest the largest number of readers. . . . Scrupulous care has been taken to bring out in full relief the man whose life we have tried to portray, letting him speak to us in his journal and correspondence, and through the activities of a long, laborious, and successful professional life."

THE AMERICAN CARDINAL. A Novel. Dodd & Mead, New York. 315 pp., 12mo. Price, $1.75.

This book, which appears anonymously, is written by a prominent clergyman of the Episcopal Church, and, although issued as a novel, its leading incidents are facts but slightly disguised under the garb of fiction, which has been wrapped about them. Many readers of the book will, without difficulty, find an original for *Cleveland*, the College President, who became a pervert to Rome, and a recipient of high Papal honors for his apostasy. The book has an aim in common with Disraeli's "Lothair;" and we hope it may be productive of as much good in this country as its counterpart has wrought in England. Like the work of Disraeli, it is somewhat faulty in plan and bungling in many of the details of its plot; but, like that, also, has many really fine passages, beautiful and graphic descriptions, and powerful hits at Jesuitical casuistry and trickery. We must find a little fault with the editing, especially in regard to punctuation, commas seeming to be thrown in as indiscriminately as if sprinkled from a pepper box. This is a blemish, which we hope will be remedied in subsequent editions.

We are happy to be told that the first edition is already exhausted, although the work has been before the public scarce a month.

MAGAZINES—For June.

Evangelical Christendom.—A monthly record of the Protestant Faith, conducted by members of the Evangelical Alliance. London: Published by William John Johnson, 121 Fleet Street. This valuable magazine, of which we have just received the numbers for the current year up to May, is now in its twelfth volume, each number containing 32 fine large pages of well printed matter. The contents of the May number are articles entitled: The Nemesis of Vice; The Projected Madagascar Bishopric; The Revolution in India; An American View of the Papacy; Foreign Intelligence; under which head are given instructive letters from France, Spain, Italy and Germany, besides miscellaneous foreign intelligence; Home Intelligence; Monthly Survey of Missions; and Monthly Retrospect. We shall gladly welcome this publication to our table, and enrich our columns with the news it brings.

The Eclectic.—E. R. Pelton, New York. This number is embellished with a very fine steel plate of Prof. Charles Darwin, and contains readable articles on, The Political Future of Europe; A Week in Paris after the Peace; Tennyson's Poems; Dreams; Change and Progress in Japan; A Critique upon Bret Hart; A Humorous Poem on the Descent of Man; The Dutchman at Home; Modern St. Paul's, describing the great fire in London, and the rebuilding of this famous Cathedral; and other noticable articles.

Littell's Living Age.—Weekly; Nos. 1409–1410. June 3 to 10. Principal Articles: Sir Thomas Browne; Darwinism and Religion; Philosophy and Mr. Darwin; Life in Mars; The Handwriting of Junius Professionally Investigated; Variety as an Aim in Nature; What Natural Selection cannot do; The Treaty with America; The Disestablishment Debate.

The Penn Monthly.—Devoted to Literature and Social Science. Philadelphia: Porter & Coates, 822 Chestnut Street. $2.50 per annum, 50 pp This periodical is in its second volume, and this number opens with an important article, entitled, The Slaughter of the Innocents, being an Address on Infant Mortality, and the necessity for a Foundling

Hospital in Philadelphia, read before the Social Science Association. It is by Dr. John S. Parry. The Architect an Artist; A Trip to the Yosemite; and Commencement a Century Ago, with books reviewed, complete this valuable and pithy number.

Wood's Household Magazine.—Monthly; by S. S. Wood, Newburg, N. Y. $1.00 a year. This magazine, besides Music, Miscellany, a Children's Department, and Editorial Notes, contains a variety of social and family reading in prose and poetry, by American Authors.

Good Words.—By J. B. Lippincott & Co., Philadelphia. A beautifully printed and fully illustrated magazine—British. Edited by Norman McLeod, skillfully edited, and sound and pure in its tone. This number contains an article on Physical Science, by Rev. Charles Kingsley; Thoughts on the Temptation of our Lord, by the Editor; The Third Temptation; The Coolie, by the author of "Jinks' Baby;" First Impressions of France and Italy, by Nathaniel Hawthorne; VI. Rome; On an Infant who was born, was baptized, and died on the same day, by the Right Hon. W. E. Gladstone.

Our Young Folks.—An Illustrated Magazine for Boys and Girls. Boston: J. R. Osgood & Co. The attractions of this number are A Drop of Water, by F. W. Clarke; A Continuation of the Story of Jack Hazard and his Fortunes, by J. T. Trowbridge; My Grandfather's Panther Story; The Belated Butterfly; The Evening Lamp, etc, etc. Price $2.00 a year, and well worth the money.

The American Sunday School Worker, for Parents and Teachers. J. W. McIntyre, St. Louis. Edited by Rev. Dr. Post, Dr. Brooks, and others. This number contains its usual variety and value. It is designed to be adapted to all sections and all evangelical denominations, and consequently is constantly gaining friends and subscribers. The *Lesson Papers* published for the *Scholars*, will very greatly add to the interest and profit of any School that introduces them. Specimens on application to the Publisher.

The Churchman's Magazine, and Monthly Review. Published by Lawson McCulloch & Co., Hamilton, Canada. This magazine is in its second volume, and is devoted to Tales, Essays and Reviews. The Covenant with Noah; Church Psalmody; The Bachelor's Letter, and The Brahma Somaj, are among the good things of this number.

The Little Corporal. By John E. Miller, Chicago. $1.50 a year. A wide-awake monthly, and always welcome to the young and old. It fights against wrong, and always speaks for the good, the true and the beautiful.

The Mother's Magazine and Family Circle. New York: Revs. D. Mead and B. B. Newton, Editors. By E. T. Farr, 5 Beekman St. $1.50. This number contains among other good articles, one on the great Mortality of Children; and another entitled, Children should be Children, by Rev. J. T. Tucker. It has reached its 39th volume.

The American Agriculturist, for the Farm, Garden and Household. Orange Judd & Co., 245 Broadway, N. Y. Frontispiece, an elegant head of the Jersey Bull, "Watchusett." $1.50 is the price of this quarto monthly, and it is the best investment any man can make, who cultivates a patch of ground, if it is nothing more than a ten-foot garden.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 31st May, 1871.

NEW HAMPSHIRE.

Stratham. Cong Ch., per Chas. E. Merrill	$6 00
So Merimack. A friend, for Cent. Mexico	2 00
Henniker. Cong. Ch. and Soc.	31 00
	39 00

VERMONT.

West Newbury. Rev. R. D. Miller	2 00

MASSACHUSETTS.

East Hampton. Payson Soc'y, per Seth Warner	24 71
Royalston. Mrs. E. B. Ripley	5 00
Northampton. Mrs. N. P. Williston $50, Mrs. Lyman $25—for Miss Rankin's field,	75 00
Waltham. Bequest of the late Hannah Coolidge, through Dan'l French and Lowell Clark, Executors	1,000 00
Lawrence. Lawrence st. Ch. and Cong	100 00
E. Bridgewater. Union Ch. and Soc.	7 00
Boston Union Ch. and Cong. add	35 00
Lancaster. Ev. Cong. Ch. and Soc.	31 79

MASSACHUSETTS—*Continued.*

Westboro. Ev. Ch. and Cong.	$84 81
Charlestown. Winthrop Ch. and Cong	85 38
Everett. Cong. Ch. and Soc.	8 08
Auburndale. R. E. Ashenden	5 00
Royalston. 1st Cong. Ch. and Soc., to constitute Rev. J. P. Cushman L.D.	100 00
	1,561 77

RHODE ISLAND.

Slatersville. Cong. Ch. and Soc., for L.M. of Rev. C. R. Fitts	46 74
Pawtucket. Edwin R. Clark	10 00
	56 74

CONNECTICUT.

New Haven E. Atwater	25 00
Danbury. H. M., for Native School in Valparaiso	2 00
Salem. Rev. N. Miner, for Miss Rankin's field	2 00
Franklin. W. B. Hyde	4 00

CONNECTICUT—*Continued.*

New Haven. College st. Cong. Ch., for Chili 51 30
Hartford. Ladies, by Mrs. D Phillips, for Miss Rankin's work in Mexico 504 00
Fairfield. 1st Cong. Ch., add..... 3 50
Cromwell. Cong. Ch. and Soc., to make W E. Hurlbut a L M. 45 00
Rockville. 1st Cong. Ch, to make Rev. E. B. Bingham a L.M..... 45 62
" 2d Cong. Ch. and Soc..... 136 72
Broad Brook. Cong Ch 16 00
Higganum. Cong. Soc., by Selden Gladwin, 11 60

847 14

NEW YORK.

Brooklyn. F. McCraken..... 1 00
Nyack. Ref'd Ch..... 17 27
Union Falls. Friends, to make Eliza B. Duncan L.M..... 30 00
Chazy. Pres Ch., Rev. P. J. Abbott..... 2 00
Utica. Ladies, by M. W. Bussy, for Miss Rankin's field 80 00
Albany. Hudson st M. E. Ch., in part..... 37 25
" Ash Grove M. E. Ch., in part 16 09
Buffalo. Grace M. E. Ch., in part..... 36 16
N. Y. City. Mrs Mary Bronson $150, "M." $10—for Miss Rankin's field 160 00
Mount Morris. 1st Pres. Sab. Schl, by L. Parsons. 10 00

389 68

NEW JERSEY.

Jersey City. 1st Ref'd Ch., Van Vorst, Dr. Van Cleef..... 40 36

PENNSYLVANIA.

Philadelphia. Mrs. Moor's Class in Ref'd Ch. Sab. School, for Greek papers 10 00
" Ref'd Ch. Sab. Schl., Mr. Hartley $25, R. S. Nichols $10—for Greek papers..... 35 00
Newton. Miss Ewing..... 10 00
Philadelphia. St. John's M. E. Ch. add..... 5 00
Meadville. M. E. Ch., in part..... 24 97
Erie. M. E. Ch., in part..... 16 50
" Sam'l Carter..... 12 00

113 47

KENTUCKY.

Louisville. Chestnut st. Ch., to constitute Elder W. C. Dawson L.M..... 24 9[illegible]
" Messrs. Dupont and Warren, $25 ea.; Miss C. Richardson $20; Drulaney, Sadd, Bradley, Fink, $10 ea.; Golding. Wellman, Semple, Slaughter, Semple, Bridgeford & Co., Levi, Rankin, Muir, Robinson, Caldwell, Duncan, Tompkins, Mrs. Murphy. Semple, Quigley, Tracy, Forrester, Short, Buchardt, Pope, $5 ea; Homire, Needham, $3 ea; Gen. Boyle $6; Golderman, Baird, Humphrey, Jarvis, Griffiths, Harbison & Co., Butler, Pope, Tigert, Mrs. Quigley, $2 ea.; Mason, Thurston, Burge, $2 ea.; Mr. Miner $1 50; Kennedy, Luce, Mrs Speed, Nicholas, Hughes, $1 ea. 259 50

294 40

MISSOURI.

St. Louis. Mrs. J. J. Roe and Mrs. Sarah Collier, $50 ea., for Italy; G. S. Drake and Leslie Garnett, $20 ea.; G D. Humphrey, J. S. McCune Mrs S. W. Levering, N. C Chapman, J. E Yeatman, J. L. Pearce, S. Copp, S. Hamill, Charlotte T. Charless, A. S. Pettigrew, $10 ea; T. M. Cochrane, E. P. Rice, J. H. Chidester, Mrs. M. Libley, D. Rankin, H. Menown, J. P. Collier, D. McLeod,

MISSOURI—*Continued.*

C. Holmes, A. Larque, H. Graham, T. G. Conant, W. K. Wilson, W. Stobie, R. L. Walbridge, Mrs. C. Belcher, Dr. Oliphant, S. Scarritt, G. H. Plant, Mrs. S. W. Barber, J. Clark, D. Gilchrist, W. Grant, Dr. Allen, $5 ea.; J. A Holmes $6; Mr. Keady $1.25; two children, 25c. ea; Mrs. O. Plant, Keit, Wood & Co., E. McNeill, $3 ea.; Messrs. Porter, Buxton, Archer, Beek, Weber, Schroeder, Bread, Patterson, Sproule, Brooks, $2 ea.; others $20..... 416 75

ILLINOIS.

Wakegan. M. E. Ch., in part 20 61
Chicago. Park Av. M. E. Ch., in part..... 12 65
" Trinity M. E. Ch., in part..... 62 15
" Grace M. E. Ch., in part 46 37
" Leavit st. Cong. Ch..... 26 69

168 47

INDIANA.

Princeton. 1st R. P. Church, by Rev. J. Scott..... 23 00
Delphi. M. E. Ch..... 10 00
Newburg. Cumb. P. Ch..... 8 28
" M. E Ch..... 6 05
" Zion Ger. Ev. Ch..... 7 25
Indianapolis. 3d Pres. Ch., W. K. Esser and B. Dickson, $5 ea. 10 00
Jeffersonville. M. E. Ch. add..... 1 50

66 08

OHIO.

Cincinnati. Storr's Chapel Cong. Ch., to constitute Rev. H. Bushnell L.M..... 34 32
" Wm. Sumner $100, W. Sumner & Co. $50..150 00
" Mrs. Norton's Bible Class in Lane Sem. Pres. Ch., for Miss Rankin's field 62 49
" Messrs. Shilleto, Lane & Co, $25 ea.; Miller & Bro. $20. ..... 70 00
" Van Vleck $15; Fallis, Holden, Minor, Allen & Co, Williamson, Little & Co., Thompson & Co., McAlpin & Co., Aydellotte, Emerson, Wynne & Co, Brown & Co., Devon, Gray, Sellew, Rowland, Roots, Hoover & Co., Kemper Bros., Pendleton, Brooke, Keyes, Hinkle, Mrs. Ogden, McAlpin, Swift, $10 ea. 275 00
" Messrs. Hill, Neave, Watson, Breed, Hutton, Harrison, Vandenzen. Proctor, Coe, How, Wilshire, Prichard, Moore, Baldwin, Maddox Bros, Barborier, Avery, Hervey, Foster, Mrs. Rule, Wiggins, Ross, Worthington, $5 ea. 115 00
" Easton, Flickinger, $3 ea..... 6 00
" Woodruff, Beeson, Copeland, $2 ea..... 6 00
" Lykins, Mitchell. Rose, $1 ea..... 3 00
Piqua. St. James P. E. Sab. Schl., for Miss Rankin's field 16 08
Newark. Welsh Cal. Meth. Ch., by Rev. T. Roberts 9 81
Berea. Meth. E. Ch., in part..... 30 31
Lima. " " " 20 56
Findlay. " " " 11 60
Gallon. " " " 11 48
Tallmadge " " 56 79
Akron. " " in part..... 40 00
Delaware. " " " 39 56

957 91

MICHIGAN.

Adrian. 1st Meth. E. Ch., to constitute Rev. J. H. McCarty L.M..... 30 00

Total..... $4,983 77

Collections for this Month by Rev. R. Taylor, D.D., have not yet reached us.

THE CHRISTIAN WORLD.

Vol. XXII. AUGUST, 1871. No. 8.

Commendation of our Society.

We, the undersigned, Ministers in New-York City and vicinity, heartily indorse the statement adopted by the Board of Directors of the American and Foreign Christian Union, at a meeting held June 15th, 1871, in regard to "the need of such an institution as this and the prospects of its usefulness" in the future—[See "Action of the Board" published in the July number of "The Christian World."]

We feel confidence in the integrity of this Society, and in its power to do good under the present organization and administration; and shall exert ourselves, as the way be open, to secure enlarged contributions to its treasury.

We further ask all our Protestant brethren of every denomination, to co-operate with us in sustaining this *last* of the *Union* Missionary organizations for doing evangelical work, and in making it more efficient than ever before. (Signed, July, 1871.)

THOMAS DEWITT.....Senior Pastor of the Collegiate Reformed Church, and former President of the A. and F. C. Union.
HOWARD CROSBY.....Pastor Fourth Avenue Presbyterian Church, and Chancellor of New York University.
G. R. CROOKS.....Editor of "The Methodist."
WM. ORMISTON.....Pastor of Collegiate Reformed Church.
JAMES P. WILSON.....Pastor of South Park Pres. Church, Newark.
S. D. BURCHARD.....Pastor of Thirteenth-st. Pres. Church.
THOS. E. VERMILYE.....Pastor of Collegiate Reformed Church.
TALBOT W. CHAMBERS.....Pastor of Collegiate Reformed Church.
P. D. VANCLEEF.....Pastor of Second Ref. Church, Jersey City.
H. D. GANSE.....Pastor of Madison Avenue Reformed Church.
H. D. NORTHRUP.....Pastor of Twenty-third-St. Pres. Church.
T. RALSTON SMITH.....Pastor of First Pres. Church, Yonkers.
JOHN DOWLING.....Pastor of South Baptist Church, Newark.
WILLIAM R. WILLIAMS.....Pastor of Amity Baptist Church.
M. S. HUTTON.....Pastor of Reformed Church, Washington Sq.
JOEL PARKER.....Former Pastor of Fourth Av. Pres. Church,
WILLIAM AIKMAN.....Pastor of Spring-street Pres. Church.
M. C. SUTPHEN.....Pastor of Fourteenth-st. Pres. (Scotch) Ch.
WM. T. FINDLEY.....Pastor of Central Pres. Church, Newark.

HENRY F. HICKOK.....Pastor of Second Pres. Church, Orange.
JOHN N. McLEOD.....Pastor of First Ref. Pres. Church.
D. M. MACLISE.....Pastor of Alexander Pres. Church.
THEO. L. CUYLER.....Pastor of Lafayette Av. Pres. Church, Brooklyn.
JOS. T. DURYEA.....Pastor of Classon Av. Pres. Church, "
HENRY M. SCUDDER.....Pastor of Ormond Pl. Congregational Ch. "
D. D. WHEDON.....Editor of "Methodist Quarterly Review."
C. D. FOSS.....Pastor of St. Paul's Meth. Episcopal Church.
M. D. C. CRAWFORD.....Pastor of Eighteenth-st. Meth. " "
W. T. SABINE.....Rector of Church of the Atonement.
A. C. WEDEKIND.....Pastor of St. James Lutheran Church.
G. D. MATHEWS.....Pastor of Jane Street U. P. Church.
STEPHEN H. TYNG, JR.....Rector of the Church of Holy Trinity.
JOHN G. AMES.....Head of the "House of the Evangelists," Epis.
R. H. BOURNE.....House Father of "House of the Evangelists."

Several prominent City Pastors, who are in hearty sympathy with the A. & F. C. U., and who would gladly have added their signatures, are now absent for their summer vacation—some in Europe. But the above list is sufficiently representative, containing names from eight different denominations.

OUR POSITION.—It is to be regretted that so many brethren in the Congregational body have considered it a matter of duty or of wise policy to withdraw from this Society, and to establish a "Provisional Committee" for doing the very work in which the "Union" is already engaged, and for which it is fully equipped. If, however, by this distinct movement, the glory of Christ shall be promoted, none will rejoice more than ourselves.

But, lest *our* position be misunderstood, we wish to state distinctly that we are more than ever convinced that enough warm-hearted Christians (and not a few of them Congregationalists), will co-operate with us to enable us to carry forward our "UNION" work with increased vigor; and, by God's help, *this will we do.* At a meeting of our Board just held, it was *unanimously resolved* to prosecute *all* our present missions as heretofore, on the basis of last year's appropriations; also, to enter at once upon *new* work in *Spain*, and in *important Mexican fields*, providentially opened to us. The Board appointed a man for the Spanish work, but now wants two more men for Mexico.

CIVIL LIBERTY IMPERILLED BUT TRIUMPHANT.—As we pen the closing lines for our August Magazine, martial music is heard, and the City is stirred with the wildest excitement. This 12th day of July, 1871, will be long remembered. The *Orangemen's parade* on this day will mark an epoch in our civil history. Law and order have triumphed. The inviolable principle of *equal rights* has been vindicated. Blood has been shed by our citizen soldiery! But it has been shed righteously, and in defence of civil liberty! The issue, though sad and tra-

gical, was unavoidable, and it has not come a day too soon. We have no space for details, or for extended comments, but intend to resume the subject in a future number.

Death of Rev. G. P. Revel, D. D., at Florence, Italy.—It is with profound sorrow that we record the death of this earnest and spiritual leader of the Waldensian Church, which occurred on the 11th of June, as we learn from a letter of Rev. Dr. A. R. Van Nest, Jr., to the New-York Observer. Born in 1810, educated in Geneva, Lausanne and Berlin, ordained at Berlin in 1838, Dr. Revel rose rapidly to distinction, and a few years after his ordination became vice-moderator of the "Table" or Board of Control of Church affairs. In 1853, he came to this country and secured the endowment of two professorships in the Waldensian College of Theology, of which institution he was President at the time of his death. His loss will be deeply felt.

Explanation.—In our last issue we unintentionally omitted to give "*The Congregationalist*" due credit for "The Great Speech at the Vatican," which appeared first in the columns of that paper. A *second part* of that remarkable speech will be given to our readers in the September number.

The Work God has laid on American Christians.

by rev. henry m. baird, ph. d., prof. in n. y. university.

The first inquiry of the trembling and astonished Saul, when, from a persecutor breathing out threatenings and slaughter, he had by a special revelation of Jesus Christ been transformed into a humble, penitent and grateful disciple, was comprised in a brief sentence: "Lord, what wilt thou have me to do?" The same question, from that day to this, has instinctively risen to the lips of every man who has become the subject of the Holy Spirit's regenerating influences. And the reason is plain: for those words are no expression of an unwarranted curiosity, such as perhaps led impetuous Peter to ask of his Master respecting the future exploits and sufferings of a fellow apostle: "Lord, and what shall this man do?" They are rather the necessary and irrepressible dictate of a heart overflowing with gratitude for the unspeakable gift of a Saviour, of a free justification based upon his merits, and of a certain prospect of release from the thraldom of sin.

The collective church, no less than the individual Christian, feels the obligation to labor, and the various departments of her activity are so many methods in which she has endeavored to interpret the divine an-

swer given to her anxious inquiry. For the great Head of the Church no longer replies by audible words. There is no Ananias to open her eyes, and to become the instrument of preparing her for bearing the name of Jesus before the Gentiles, and kings, and the children of Israel. But the same voice still speaks, as distinctly as if it issued from the open heavens; for where the providence of God shows a work which Christian love can accomplish, there Christ himself points out what he would have us do for his Name's sake.

ORIGIN OF THE "FRENCH ASSOCIATION."

A little over thirty-six years ago, a few American Christians, believing that in the condition of affairs in Europe they read God's answer to their inquiry for opportunities to advance His cause on earth, resolved to send one of their own number to investigate on the ground itself and report upon the practicability of putting forth exertions for introducing in papal countries the light of a purer faith. But one Roman Catholic State of importance appeared to be open to the labors of Protestants, and France, therefore, engrossed attention. There the age of bloody persecution had closed a little less than a half century before. Since 1787, Protestant worship had no longer been interdicted, and its pastors when discovered were no longer broken upon the wheel. The great grandchildren of those who had fled, one hundred and two years before, on the revocation of the edict of Nantes, were encouraged to return from their adopted lands. After sharing the fate of all other forms of religion and being abolished in the madness of the first revolution, Protestantism had even received at the hands of Napoleon privileges to which it had been a stranger, and the Protestant pastors were supported in part by the funds of the State. But its very protection became a snare, unconverted men crowded into the ministry, and but very few of the religious teachers were even believers in the supernatural origin of the Gospel. Yet France was open to the preaching of the truth, which had made decided progress since the beginning of the century. The American Christians who in 1834 created "the *French Association*" were strong in faith. In the instructions which they gave for the guidance of their delegate to Europe, they speak of "the conviction which is deeply fixed in their own mind, that immense good may be accomplished by this mission, if it be prosecuted with faith, with humility, with ardent zeal, and untiring activity ..... France is a great field and it is ripe for the harvest."

FOREIGN EVANGELICAL SOCIETY ESTABLISHED.

But soon there were signs that new doors of influence were likely to open. The *French* Association became, in May, 1836, the *Foreign Evangelical* Association, and this assumed, three years later, the name and position of a regularly organized *Society*, as the *Foreign Evangelical Society*. Now Canada was added to France, as a field of labor; and in

the latter country the activity of the native Protestants, stimulated and seconded by the support derived from England and America, had largely increased. The very first annual report (May, 1840) quoting the words of the Secretary in Paris, could say :

"When I contrast what is now doing in France, by the various agencies which are at work to promote the dissemination of evangelical truth, with what was doing five years ago, at my first arrival in this country, I feel that there is great room for encouragement. I think that nearly, if not quite, three times as many agents of various kinds are now at work, as were then employed. Everything invites us to go forward with faith and prudence, trusting in God that our labor may not be in vain."

STATE OF PAPAL EUROPE IN 1840.

And yet, with the exception of little Belgium and the Roman Catholic cantons of Switzerland, the rest of papal Europe was almost hermetically sealed to the entrance of the purer teachings of the Gospel. For the Austrian Empire, for Italy, for Spain and Portugal, next to nothing could be done. Strange, indeed, to our ears are the expressions of the very report from which we have made a citation : "The most good which we can do for the Austrian Empire, (indeed, it is the *only* channel at present open, so far as we know,) is through the Bible and Tract Societies of Germany." In Italy the only direct method of reaching the people that could be suggested was the publication of religious books in the Italian language. It was "*possible* that this would be allowed in certain parts of Italy, provided such books contained nothing against the Roman Catholic religion," but even this "would require great prudence, and could only be done by pious and enlightened Catholics of that country." In Spain and Portugal little or nothing could be proposed.

"Should peace continue, the governments of both will feel the necessity of gaining over the Catholic priests, and will do so by every measure practicable, so that both nations will retrocede for awhile, as it relates to the question of religious liberty. Another revolution (and both countries will probably have an abundance of revolutions the next coming fifty years), will probably advance the subject a little. It is probable that in no country where the overwhelming masses are Roman Catholics *ex animo*, can religious liberty be established but by the agency of revolution after revolution made to secure civil liberty."

PAPAL COUNTRIES NOW ACCESSIBLE.

Almost an entire generation has passed away since these lines were penned. What is now the field that lies ready for the reapers' sickle? No longer a single country, but a number of countries, rivalling each other in importance and in attractions for the Christian philanthropist. The very citadels of religious intolerance have fallen. A liberal government, whose constitution guarantees religious liberty from the Alps to the southernmost cape of Sicily, has displaced the Bourbons of Naples, the petty dukes and the tyrants of Venetia and Lombardy. Austria, shorn of a great part of her strength, has broken the Concordat with the

Pope, and seeks to retrieve the mistakes and crimes of the past, by conceding that freedom both of civil and religious thought which sap the foundations of the structure of superstition. Even Spain, more papal than Rome itself, and where the *auto-da-fe* destroyed every visible manifestation of the reformatory tendency, has at last become open to the truth, and the Bible in the vernacular can be sold with impunity in the very shadow of the palace of the Inquisition. The States of the Church, and the seven-hilled city within whose walls the hierarchical system had entrenched itself as in an impregnable fortress, have been delivered from the despotism that for ages had kept both body and soul in bondage.—At the same time our own western continent presents a contrast little less striking. Mexico, and all the countries of South America, with scarcely an exception, stand ready to receive the Gospel at the hands of the Protestants of the United States. Everywhere by the wise direction of Providence, the power of the intolerant priesthood is broken, and a people beginning to be undeceived, stretches out its hands for the truth. The sole alternative is a pure Christianity or open infidelity.

So rapidly have the events which have brought about these changes succeeded one another, that we can scarcely follow them or comprehend their full import. The enemies of religious liberty have become its firm and apparently sincere advocates and defenders. The usurper who pretended to discharge the functions of the eldest son of the Church, and supporter of the temporal power of the Pope, who aspired to be the successor of the "very Christian King" of France in this, the most coveted of his prerogatives, has within less than a year been hurled from his throne ; and in behalf of the unhappy, bleeding country which stood but so brief a time ago at the head of civilized Europe in apparent prosperity and power, not only are appeals now made for material assistance in order to stay the fearful consequences of war, but the most touching calls are addressed to us to send spiritual help and preach the glad tidings of a celestial peace. Never has the learned and eloquent historian of the reformation in the sixteenth century, the aged Merle D'Aubigne, discharged a nobler commission than when a few weeks ago he wrote to entreat the Christians of America to come speedily to the rescue by furnishing the Evangelical Society of Geneva with the means of sending a host of Evangelists and teachers into France at this critical juncture.

OPPORTUNITY THE MEASURE OF DUTY.

What then does the exalted Head of the Church now expect at the hands of the American Churches? We answer that *opportunity is the measure of duty.* That so many doors are open is sufficient and positive proof that we are bound to enter in and occupy all these fields of labor. It will not do to pause or recede, when God so manifestly beckons us forward. The summons cannot be safely refused or tampered with. A

prompt obedience will not only secure to us the approval of our Master, but it may forestal countless disasters. When Louis the Fourteenth listened to the voice of fanatical advisers, and by the Edict of Nantes deprived of their rights of conscience the most moral, religious, and industrious of his subjects, he drove into banishment that part of the people which might have rescued France from the untold excesses of the age of terror, and saved the life of a Bourbon king. Is it too much to say, that by resuscitating Protestantism in France we may preclude future revolutions, and new massacres, and secure for that land of change a permanent stability, to which she has long been a stranger? But to do this we must not fritter our strength away in profitless divisions.—We must not attempt to reproduce in our missionary labors the denominational diversities that exist among ourselves. It is a grand excellence in the plan according to which we have hitherto prosecuted this work, that we have presented but a single front to the enemy. We have demonstrated to the Roman Catholics that our aim was not to make them the proselytes of a sect, but to make them *Christians* in the truest sense. While at home our common efforts have been a practical exemplification of the unity of the various branches of the Protestant churches in Christ, in the field of our labors we have done more than a hundred apologetic treatises could have done to counteract and silence the arguments of Bossuet and others, drawn from the variations of Protestants. It is no time now, in the face of so important a work, to alter our tactics, and to furnish the thoughtless and designing with so ready a weapon of defence against the power of truth, as the renunciation of this principle of concerted action would place in their hands. Nor let us through any false idea of our limited ability, confine ourselves to occupying merely a scanty fragment of the field. We are debtors to every one whom our Christian labors can reach ; and the same Divine Power that has so distinctly pointed out to us the path of duty, will also give us the strength we need to walk in it.

Weighty Words.—Father Hyacinthe certainly has a forcible way of putting things. We can understand the power which must have dwelt in his speech, when we read the eloquent sentences which are scattered through his letters. He sums up the characteristics of the religious and political *regime* of the last twenty years in one line, and puts it in capitals, thus :

"SKEPTICISM IN PARIS ; FANATICISM AT ROME."

And he ends the last letter we have seen in words which are full of intense sorrow. "In the presence of that Paris in ashes, in which I have dwelt, which I have evangelized, and the history of which I know, I have the right to utter this cry of a grief which God alone knows the depth of. Behold the work of a people which no longer know God, and behold the work of those who render it impossible for it to believe in that God, and above all, to love him."—*The Presbyterian.*

Letter from a Converted Mexican Priest.

WHY HE GAVE UP ROME FOR THE GOSPEL.

ANSWER OF THE PRESBYTER* MANUEL AGUAS TO THE LETTER IN WHICH THE PRESBYTER NICOLAS ARIAS ASKS HIM ABOUT HIS RELIGION.

PRESBYTER NICOLAS ARIAS,
At home, April 10th, 1871.—Present.

My beloved Brother in Christ:—I answer your favor, dated 12th inst., in which you ask me if I am a Protestant; first stating to you, that I had always practiced the religion that Rome teaches; so that only three years ago, when I was the curate of Atzcapotzalco, I opposed Protestantism with all my powers, and caused some Protestants to go back to the bosom of the Roman Church. I believed then that I was practising the true religion.

FIRST AWAKENED BY TRACTS.

About that time there came to my hands some tracts† of those I was opposing—tracts I had to read on account of my position. I read them through, and discovered to my great sorrow that, although I had received a literary education and followed to the end a thorough theological training, although I had been professor of philosophy and theology, and imagined that I knew pretty well what was religion, especially every thing concerning Protestantism—I discovered, I say, that I did not know all the reasons and arguments employed in that Christian camp, whose members, clinging in good faith to the holy Scriptures, are brought back to the life of the primitive disciples of Jesus. *And the reason is, that, as Rome prohibits under penalty of excommunication to read Protestant books, I had only consulted Romish authors who generally relate every thing in a wrong way.*

Accordingly, I began to study books of all kinds, even rationalistic writings, believing that I could not incur the penalty of excommunication, because, as a pastor, I had to remove the doubts of my fold. In this study, which continues till this day, I have invoked the help of the Holy Ghost through my prayers, since in it was involved nothing less than my salvation.

THREE RELIGIONS—WHICH TO CHOOSE?

The result was, I became convinced that all the religions of the world can be reduced to three: 1st. the religion of God; 2d. the religion of the priest; 3d. the religion of man.

Which of these three religions ought I to adopt in order to be saved? The answer is very clear and simple, because as truth comes only from God, and error from man, I had no other resource left to me but to put

* The title "Presbyter," as here used, means a Priest that is empowered by his ordination to perform mass. † Given him by our Missionary.

myself under the guidance of the religion of my God. What is it to me that in the religion of the priest there is a man who calls himself infallible? Ask the rationalists if they are mistaken about religion, and they will answer you immediately, no: because they imagine that in natural reason lies the gift of infallibility. Can anybody reproach me now for having embraced the religion of my God, that is, the religion of the Bible?

GOD'S WORD STUDIED.

For a year and a half past I have studied with great care, and have loved the holy Word, and many are the consolations I have received from it, because I became every day more moral, and everybody knows that the beginning of true happiness can only be found in morality. I had before studied the holy Scriptures, but I had been accustomed to give all my attention to the commentaries rather than to what the divine Word says—that is, I had been taught to believe in the word of man and not in the Word of God. In this way I was walking through a narrow path, in danger of falling into manifold errors and absurdities. As I have told you already, error comes from man, although he may be honored with the title of Sacred Expositor. Do you require a proof of it? But, before anything else, I beg you to believe that I love you in Jesus Christ, and that, whatever I may say, I hate sin, but not the sinners. Let us go on with our subject, and try to recall to our memory some of those numerous explanations of the holy Word given to us by the so-called sacred expositors.

The holy Scripture teaches us to look with horror on the adultery of David; but St. Augustin tells us that in this event David prefigured Jesus Christ; Bathsheba, the adulterous wife, the church, and poor Urias, the devil. Blasphemous explanation! How can one, in respect to his action as a murderer and an adulterer, be compared to the Saviour in whom the slightest shadow of sin cannot be found, being holiness itself? How can she who has defiled the purity of the connubial chamber be, in her act of defilement, the representative of the church of Christ—one, holy, catholic and apostolic? How can a deceived husband, victim of the darkest treason, be the representative of that Satan, defeated by Jesus on Calvary? Many more instances of this kind could be quoted.

I am happy at present. I follow Jesus, listening every day to his sweet and lovely voice in the holy book which he has left to be read by his children without any fear of falling into error. You must also read it often; you must obey the precept of the Lord when he tells us:—"Search the Scriptures: they are they which testify of me." Do not mind man's word; give all your attention only to the Word of God, and in doing so you will find the truth and will be happy.

THE BIBLE NOT DANGEROUS OR OBSCURE.

It is true that Rome tells us there is danger in reading the Bible with-

out notes ; do not believe her ; there is not such a danger. It is impossible that the God of justice and love would give us a dangerous book in which poison and death could be found instead of life. Can Jesus be considered a poisoner, being as he is our God, our Giver of Life, our Saviour? Rome asserts that the Bible is obscure and difficult to understand. This argument has been answered many times. It could be said, that all things required for our salvation are to be found there in a style so clear, simple, natural, and charming, that all those passages can be compared to flowery and delicious fields which, being level and without any obstacles, the weakest person can easily walk through without fear of falling ; that there are some other passages similar to high mountains, only to be reached by persons possessed of a certain intellectual strength ; and, finally, that there are some passages difficult to understand, resembling precipitous ridges, where the most bold and resolute man has not been able to ascend ;—but why speak about men when not even angels, as the Scripture says, can reach them?

If the holy Scriptures must not be read because there are in them some incomprehensible passages, then Rome herself ought not to read them, for she has never been able to explain those passages, nor to understand them. If there is danger of falling into error by reading them, and as some of the so-called holy Fathers have erred, then these also ought not to read them.

But, on the contrary, let us read, let every one of us read the Testament, where the last will of our Father is consigned, and where we find our portion secured ; because we are all his children, and we have the imprescriptible right of reading it, a right that nobody has authority or power to take from us ; because we are rational, free, and moral beings bound to know for ourselves what our Creator has condescended to reveal to us. I will say further, that it is our *duty* to read the divine book, and, if we do not fulfil it, the Supreme Judge will justly punish us at the hour of our death.

We must not study the Word as judges of it, neither as teachers of the Deity, thinking ourselves superior to Him, pretending to improve the work of God and trying to explain what it is denied us to understand ; but, as disciples, we must invoke humbly the help of the Holy Spirit, that has been promised to the true Church, and is always with her. We will find then, in that heavenly and divine book, the peace of the soul, the means to overcome all temptations, and the courage to go on following Jesus till the hour of our death arrives—that death which has lost all its terrors for the true Christian, since the Redeemer conquered it on Calvary.

PEACE NOT FOUND IN ROME.

This peace, sure testimony of my salvation, which I have found in the holy Bible, I never had when I was a Romanist. I was always fearful

and anxious, and there were times in which I performed the Roman ceremonies with fervor and good faith. Remember, that when I was a student I gave myself up completely and exclusively to study and asceticism, shut up in the college nearly three years without going out willingly to the street, except on Christmas day, Easter, and Pentecost.—Remember, that then I was very much opposed to being ordained a Presbyter, and that agitated and suffering terribly with the fear of being condemned to take the responsibility of the priesthood, I was actually obliged to this step by my confessors. Remember, how often I went weekly to the confessional, and even to your very feet, seeking pardon for my sins and peace for my soul. But this peace always fled from me. I never had it. I would never have found it if the Lord had not had pity on me, as he did, taking me out of error and Roman idolatry.—Thanks, my God, for such a great deliverance.

BREAKING AWAY FROM ROME.

Yes, my brother, a moment came when my conscience told me, "You must say mass no longer—you must not hear confessions;" and since that day I have not entered a Roman temple. But you will say to me, "What new thing have you found in the holy Scriptures which you had not seen before?" I will answer you:—*that faith* which justifies and leads to glory—*that faith* which has been obscured by Rome through a multitude of difficulties and hindrances, interposed to enslave the conscience and to snatch away the sweet liberty which Jesus obtained for us by his precious death. Call to mind those tender words of the Saviour: "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Remember that, when Jesus was on that fearful scaffold, satisfying divine justice for the sins of men, he raised to the celestial Father that sublime and consoling petition: "Father, forgive them, for they know not what they do." He then implored forgiveness for all; not only for those who were present there, but for you, for me, and for all of us, who with our sins have crucified him; which petition was granted as the apostle Paul teaches us. Then our divine Saviour could well say, in the solemn moment when he was breathing his last, "It is finished." That is to say, everything is paid, the believer owes nothing, the justice of God is completely satisfied.

SAVED BY CHRIST—NOT BY WORKS.

Because this sacrifice is sufficient, boundless, infinite, so that if there were a thousand worlds like this redeemed, divine Justice would have been even in that case satisfied. What remains for me to do, after being certified of having obtained from God forgiveness, justification, redemption, in a word, my salvation? Shall I have to do meritorious works to be saved? But I am saved already. And besides, our works,

notwithstanding our efforts, remain always imperfect, so full of faults, that the piercing eyes of God always find them stained with sin, so that with them it is impossible to satisfy divine justice, and the most perfect and sublime of them would only avail us to be cast into hell. I insist, therefore, in asking you, after Jesus died for our sins, what must I do to be saved? Let us address to God this earnest question, which is a very important one; and in the Acts of the Apostles, He is gracious enough to answer us: "Believe on the Lord Jesus Christ, and thou shalt be saved." Then He who has answered us is an infallible God, not a lying man; then I am redeemed, because a great ransom has been given for my redemption; then I am at last free from the slavery of sin, my generous Redeemer only requiring that I shall believe truly in him, and as I do believe I am already free, by the merits of the most precious blood of Jesus. I have now no sins, however black they may have been, and as the redemption obtained by my Saviour is more than sufficient, I know that I am cleansed from all guilt, released from all punishment, because nothing remains due to my God. Decidedly I believe that I am forgiven, saved, and I am happy and contented.

FAITH ATTESTED BY THE FRUITS OF HOLY LIVING.

I am not deceived in this belief, my brother, because it is God himself who affirms it. Nevertheless, it is required that my faith be not false, neither delusive, nor dead, but a living one, that is, animated by charity; that I believe in that redemption without doubting for a moment; that I trust in this forgiveness, with complete confidence; that I love with all my soul the merciful God, who has been so gracious towards me; that I abhor my past crimes with eternal hatred, and commit them no more; that I love all men, not only by word but by deed, because they are all my brothers, that I love and forgive them, even if they be my greatest enemies and have wronged me; that I be charitable, merciful and generous to the unfortunate; and that, finally, I keep the commandments of my God, which are to be found in the holy Scriptures, because the Lord, who requires me to believe in order to be saved, has left me a criterion, a safe way of knowing if my faith is a saving and true one. He has said to me, a good tree is known by his fruits, the same as a bad one. So that, if I tell you that I have faith and I am saved, and I have no love and do not perform good works, do not believe me, even if I do wonders, and cause a mountain to change its place.—But, you will say to me, "If you sin again after having believed, what then?" I will answer you, that the remedy against sin is to be found in reading continually and assiduously that holy Bible without notes, which Rome so cruelly snatches from the hands of poor people to burn it. In that holy book we are taught to pray without intermission; we are also told, "you all who find yourselves surrounded by dangers, and temptations by which you have been always overcome, mistrust your own

strength, be convinced that your own efforts to conquer are ineffectual, so that for your triumph in that deadly struggle my grace only is sufficient, because without it you can do nothing, and I grant this grace to him who asks for it humbly and with faith." "Ask, and it shall be given you." Now it is my turn to ask you is this language of the holy Scriptures in conformity with, or even similar to, the language used by Rome in speaking about the salvation of the sinner?

THE BIBLE *VS.* ROME.

Rome prohibits her subjects, under penalty of excommunication, the reading of the Bible without notes; she knows very well that this prohibition is not only to advance her material interest, but that it is opposed to her spiritual welfare. If Rome loved men with true charity she would never make them slaves, but would rather strive to emancipate them from all tyranny, and would exhort them to comply with the precepts of the Lord, which not only order them to read, but to *search* the Scriptures.

In them the nations would find that Jesus Christ is our only Mediator and Priest, that there is but one propitiary sacrifice, that of Calvary; no other incense to be used in worshiping but the good odor of the name of Him who was crucified for us; no other rule of faith and morals but the Word of God; only one confessional, the throne of heavenly grace; but one absolution, the divine one granted to all those who believe in Jesus; but one purgatory, the blood of Jesus Christ, which cleanses the soul that confides in Him from all sin in this world without the fear of the slightest suffering in the other; but one worship, that of God, the Father, the Son, and the Holy Ghost; but one way to heaven, for Jesus said "I am the way, and the truth, and the life; no man cometh unto the Father but by me."—John xiv. 6; only one language to be used in worship, that of the people,—i. Cor. xiv. 14, 28; one faith,—Eph. iv. 5, and hence the Romish Church ought not to change the only one which the Gospel teaches; one decalogue, so Rome should not invent another, from which she excludes the second commandment, which says, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them."—Exodus xx. 4–15.

The holy Scriptures teach that Jesus instituted *not the mass but the Supper*, in which all Christians must partake not only of the bread but of the wine, in remembrance of Jesus, who gave his body and shed his blood to save me,—Luke xxii. 19, 20; that there is but one door to Heaven: Jesus said, "I am the door," John x. 9; that only through the merits of Christ is pardon received; that there is but One head of the Church, Jesus, who says to his people, "I am with you alway;" that there is but one Saviour, and one refuge for sinners,—Acts iv. 12,

—the divine Redeemer; one Master, Christ; only one whom the Church must call Father, He who is in Heaven,—Matth. xxii. 9; that there is but one Church—the congregation of saved souls, who must listen to and obey the voice of its infallible Shepherd, who gave his life for his flock,—John x. 11; one morality, the same for the clergy as for the laity—that one found in the Gospel, which exhorts the bishops and deacons to have each one "a wife,"—i. Tim. iii. 2, 12; that there is but one Mediator with the Father, Jesus,—i. John ii. 1; only one being whom we must adore.

The Scriptures teach "Thou shalt worship the Lord thy God, and Him only shalt thou serve"—Matth. iv. 10; that there is but one cure for all sin, one only effectual one—"The blood of Jesus Christ which cleanseth us from all sin,"—i. John i. 7; but one answer to the question, "What must I do to be saved?" "Believe in Jesus Christ and thou shalt be saved,"—Acts xvi. 30, 31. The Scriptures also teach us that "Christ was once offered to bear the sins of many,"—Heb. ix. 27, and that there are no more sacrifices left for them. The Gospel tells us to bless, love, be generous, not to curse, nor persecute, nor abhor him who thinks differently from us, and who shows us that his actions are regulated by his conscience. The divine word also teaches us that the only one by whom we can approach God the Father is Jesus Christ, who says to us, "No man cometh unto the Father but by me."—John xiv. 16.

WHEN GOD SPEAKS LET ROME BE DUMB.

These truths, this language, comes from God: an infallible God is He who speaks, and Rome, the fallen man, must become dumb, and be covered with shame for having led nations astray. He has imposed upon poor humanity a horrible and heavy yoke, snatching away from it the yoke of the Lord, which is sweet, soft, and light. In these moments which are solemn for me, in which God gives me force to cast off the heavy burden which Rome has imposed upon me, force to break the shameful chain of slavery, which degrades man and puts him on an equal footing with the brute, I hear the peaceful voice of my Saviour, who says to me in His divine book: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Gal. v. 2. Because, in fact, the yoke of Rome cometh not from God as it is proved, for the Lord is all mildness and light, it must come from the spirit of darkness.

PROTESTANTISM NOT A SECT.

My brother, in your letter you ask me if I have joined the *Protestant sect?* I reject the word *sect*, unless it signifies a follower of Christ. I believe that this expression may be better applied to you while you are a Romanist, because you are a follower of Rome and not of Christ. Finally, you tell me it is a dishonor to be a Protestant; and I answer

you that I am much honored in being a true Christian, and the least of the disciples of the Lord; and that I will consider myself happy if I hear myself called an excommunicate, an apostate, a renegade, a sacrilegious man, a heretic, etc., etc., because I remember those consoling words of my Divine Master, "Ye shall be hated of all men for my name's sake." "The Disciple is not above his Master, or the servant above his Lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household." "Whosoever, therefore, shall confess me before men, him also will I confess before my father who is in heaven."

A PROTESTANT, A CHRISTIAN, A DISCIPLE.

In sight of this am I going to deny to you that I am a Protestant,—that is to say a Christian, and a disciple of Christ? Never, never do I wish to deny my Saviour. On the contrary, from next Sunday I commence to preach my crucified Lord, in the old temple called San Jose de Gracia; I wish that my fellow citizens will go to that church of true Christians. If it so happens, as I hope in the Lord, that in my country shall be known the holy religion, unmixed with errors, idolatry, ignorance, superstition, or fanaticism: and then Jesus will reign in our Republic, we will have peace and be happy.

You tell me that the public has been scandalized by my separation from the Romish church, and it is but right that I should satisfy it by publishing this letter. Fortunately the persons who are acquainted with me know that I am an upright man, and I hope that my friends will do me justice by believing that I have not taken this step to attain ignoble ends, but that I have done so through profound conviction, because my God has commanded me to do so, and I have been obliged to obey the Lord. In Rome I was in want of nothing; I was respected, positions were offered me, and on account of my profession, my rank in the clergy was not the lowest. I give thanks to all my old brothers and friends—the most heartfelt thanks for so many favors, and if I separate myself from their community, I have already said, "God has ordered it."

I remain, beloved brother in Jesus Christ, your respectful friend,

MANUEL AGUAS, Presbytero, (Presbyter).

IF any one doubts that women have rights, and power also, let him read the latest reports from Bavaria, where a most serious discussion has broken out. The men are nearly all adherents of Dr. Dollinger, while the women are infallibilists. At Landshut the apothecary had collected 130 signatures to an address to Dr. Dollinger.—Owing to female opposition 104 were eventually withdrawn, and the 26 left were stated to be those of bachelors. Now read the book called "The Confessional," and you will find out how the women can manage the men, serve the priests, and support the Pope.—*N. Y. Obs.*

MISSIONARY WORK, PROGRESS, Etc.

Mexico.

[Our mission at the Mexican Capital is now exerting a most powerful influence for the cause of Protestant truth. We welcome the following brief but encouraging letter from Brother Riley. Mr. *Aguas*, of whom he speaks, is the converted Priest, whose letter is on page 248.]

City of Mexico, 7th June, 1871.

Dear Bro.—The Gospel work in Mexico is moving on with great power. It is clearly and unmistakably Christ's work. The church of San Jose de Gracia is opened regularly four times a week for the preaching of the word, and once of a Sunday for the Sunday-schools. *Aguas* is a ripe Christian, and a truly great preacher. We have a Young Men's Christian Association. This Association has adopted the constitution of the Y. M. C. A. of New-York. We have a lad's school, the beginning of our Theological Seminary I hope. We intend starting a girl's school soon. New evangelical congregations are being frequentlygathered in the neighboring towns. The sympathy and good will of many in the liberal party has been enlisted in our cause. A larger appropriation is imperatively needed to meet the just demands of this work. The Roman Catholic party in Mexico is working against us with terrible cruelty, and spending immense sums of money to break us down. The struggle is becoming desperate. We are painfully short of funds for the work.

Yours in Christ, H. Chauncy Riley.

Zacatecas.—Dr. J. M. Prevost.

[Another letter from this source happily succeeds the one in our July number, and needs no introduction or commendation from us.]

My last to you was dated April 11, and contained an account of our meetings at Cos during Holy Week, as it is called.—Since then the work goes on bravely. At a subsequent visit to Cos, I had news from a large ranch about thirty miles further on, to the effect that the Bible distributor sent there by Mrs. Juan Amador had been well received, and found several persons who manifested a strong desire for further instruction. We therefore made a trip to the place, the Salado, and our trouble was well repaid. One of the residents gave us the use of his parlor, and in the evening we had a very interesting meeting, which resulted in sixty persons, about half of whom were women, inscribing themselves as attendants of a new congregation. Some even who seemed greatly interested and moved, desired baptism, but we judged it prudent to delay its administration for a time, until the new converts are better instructed, and have given convincing evidence of being truly regenerated. We left everything arranged for stated meetings on Sabbath, and once during the week, for which purpose some of the brethren from Cos will make frequent visits there, i. e. as frequent as the difficulties of travel and its dangers will admit of. I have also held meetings in Jerez, a city of fourteen thousand inhabitants, distant thirty-five miles from here, and in Fresnillo, about same distance in an opposite direction. In the latter place there was an attendance of between seventy-five and one hundred—in the former a much smaller number, and our meeting was seriously disturbed by disorderly people. The congregation at Fresnillo was also dispersed (not while I was there) by fanatics armed with stones and daggers, but no one was injured as no resistance was offered. Our Bible distributors, as you may learn from my letter to Dr. Holdich, were attacked and robbed of all their books in the very plaza of Sierra Hermosa, and they were threatened with worse consequences should they return. These acts of violence have been perpetrated at the instigation of the *priests*, as we have reason to know beyond a doubt. Our decided advances have excited their ire to the utmost, and they attack us, even by *name*, from the pulpit and in the press; employing every imaginable calumny, and using language such as to disgust even

their own people. On account of the insecurity of our position, which might at any moment terminate in the assassination of some of our people, a representation, numerously signed, was made to the Governor of the State, who has issued very stringent orders on the subject to the local authorities throughout the State

We believe that this will secure us from further *direct* molestation. I have not judged it expedient to hold *public* meetings in Zacatecas, because should I do so, as on leaving there is no person to continue presiding, they would cease, and this would be heralded as a triumph by the Romanists. In a private house, however, we meet on Sabbath, and have a constant attendance of from sixty to seventy, counting the outsiders who throng the door and windows, because the room is too small to accommodate all. I see no reason to doubt that if a minister were here to take charge, and he occupied a *public* place, the attendance would be very much larger, and this under the very nose of the "chief priests and pharisees." I will not enter more into details, for I hope to see you soon, as I propose leaving here for the North early next month, and will visit you and Dr. Holdich immediately on my arrival. I have written our good friend and brother, Mr. H. C. Riley, three several times, but have received no answer. His work I learn is progressing finely—great impression has been made by the conversion of Father Aguas, a famous Dominican friar.* We have two great *needs* here—first, a capable minister, such as I have often before described—second, means sufficient for replacing our small press with a larger one, so as to print a paper of at least double the size of the present one. The cost of our school, and of agents or evangelists we are constantly sending about, exceeds the allowance you make us, but my daughters and their young companions work hard and send us *additional* funds, with which we make up the deficiency, and will work on so till God in his good providence sends us a minister, and moves the hearts of our Philadelphia Christians to contribute more liberally to this noble object. Truly, I should think that any *single* church in that city might do more for a field so promising as this than is now being done by all of them together. I confess to you that it is very discouraging for me to give my time, means, and personal efforts, and to feel myself sustained by such a lukewarm support: this, however, has nothing to do with the matter. I am betrayed into murmuring, as a soldier might be if sent alone and badly armed to storm a fortress—yet God even to such a one might give the victory. So may it be here.

* The same whose masterly letter appears on page 000.

MONTEREY.—REV. JOHN BEVERIDGE.

MAY 16, 1871.

IT is now a year since I commenced my work in Monterey. On my arrival here, the first of May of last year, I found that a church had already been organized in this city by Rev. Mr. Park. The church has been gradually growing, till now we have about forty names on the church book. Two other churches have also been organized under my direct charge; one in Mezquital, of fifteen members.—[Here a parsonage has been built by the people for our native preacher.] The other in San Francisco, of eight members.—[A church edifice has been purchased here, affording good accommodation for our church service, a Sabbath-school and week day school.]—A prosperous and growing church at Cadareyta, and congregations in Montemoreles, Linares and Guallaluiza. We are also forming congregations in other parts. Beside the members enrolled on our church books, the Gospel has reached thousands in this country that we have not yet heard from. Men and women in all parts of the country are reading the Bible and Tract Society books, who have not yet the courage to come out boldly and make a public profession of Protestant Christianity.—Hatred and bigotry are yielding. The seed is being sown. Years of patient irrigation and culture are necessary to produce the harvest.

Yours in Christ, J. B.

Chili.

Valparaiso.—Mr. Ibanez is a native of Valparaiso, Chili, who has received a thorough education, classical and theological, and is now in the employ of the Am. and For. Chris. Union, as a licentiate. Speaking of him in a recent letter, the Rev. Dr. Trumbull, (Missionary at Valparaiso), says, "I have just published an excellent discourse of his on the Intercession of Christ, tract form, 3,000 copies, *at cost of Dr. Crosby's Sabbath School.* He preached an excellent sermon on Purgatory, on Sunday evening, that would have done credit to any pastor in your city. You must strain all the points and set him at work, [that is, at full work, as an ordained Missionary in charge of some station,] he will be more able to work than any of the rest of us on the native population. Now just here, let us make a strong appeal to the patrons of our Society, and to all who desire to extend a pure Gospel in Chili, where the door is wide open for its entrance, to give us at once the means requisite to sustain Mr. Ibanez as an ordained Missionary. The question whether or not to venture this new expenditure is now under the consideration of our Board. Will you sustain us in this and every other necessary outlay to do Christ's work in Chili?"

—

[Rev. A. M. Merwin, our esteemed Missionary located at Valparaiso, who has been spending several months in this country, sailed on the 30th of June, to return to his post, accompanied by his wife and their only child, an infant of about a year old. These dear friends leave behind one child, buried in Brooklyn last winter. Mrs. Merwin's sister also goes out with them, though not as a missionary. A few weeks since, writing from Vermont, Mr. Merwin gave intelligence of several of our Missions in Chili. From this we make extracts, as follows.]

Valparaiso.—The native day school established in this city less than a year ago, with four pupils, has now more than seventy. The parish priest has lately publicly warned his people against this school as being "a fountain of immorality and heresy." The teacher, a Chilian, addressed a letter to the priest, begging him to visit the school with some impartial friend, and examine for himself. Receiving no answer to his letter, the teacher sent it to the daily paper for insertion.

One of the members of the Protestant Chilian church in Valparaiso writes a friend cheeringly:

"Every day I am more and more comforted in my relatives, for my wishes regarding them have been fulfilled in seeing them converted and trusting in their Saviour. So that my prayers have been heard by my God. In my son there is a total change, for he has begun to manifest real love to the things of religion, which causes me to remember how Paul said to the jailor: 'Believe on the Lord Jesus Christ and thou shalt be saved and all thy house.'"

—

Copiapo.—This new mission station has lately been occupied by Rev. Mr. Christen, who about a year ago went out to Chili under the auspices of the American and Foreign Christian Union. He has already begun to preach in Spanish. To *The Record*, published by Dr. Trumbull in Valparaiso, Mr. Christen writes as follows:—

April 3d, 1871.—Yesterday I preached twice, at 11 a. m. in Spanish, and 7 p. m. in English. The beginning of my Spanish work was successful; although there were not a great many present; it was Palm Sunday, and not sufficiently known among the Chilians; yet those who were present were a better class of people, and they spoke enthusiastically, promising me every success. I did not begin sooner because I was afraid to take the house at $50, mentioned in my last letter, having nothing to rely upon for paying such a high rent. The house we have now is very much cheaper, although the expenses we had in fitting it up amount to about $200. I am only afraid that it will be too small.

I just hear that the good priest in the church in the plaza was kind enough to announce my meeting from his pulpit last night; but he was careful to caution the mothers not to send their children to the schools of these "infamous heretics."

[We add the following extracts from a

letter written by Mr. Christen to the home office, dated May 11th.]

"My work is prospering in Copiapo; I never worked with more pleasure, never was my heart so in the work as it is now, and the more so as I see that it is not done in vain. The attendance at my meetings is increasing from Sabbath to Sabbath. On the last Sabbath there were about sixty present, and a very intelligent and attentive audience I had. Among those present were Professors from the Lyceum and Editors of the Press. The editor of the "Copiapino" has advertised our meetings, and besides in a separate article, cordially invited and encouraged the people to come, and all on his own accord. The clergy are not idle, either. They preach and work against my enterprise with all the zeal and fanaticism of Roman Jesuits, yet I am quite confident that their work will have a contrary effect to that intended. People laugh at them. One of the good fathers is just now publishing a pamphlet against the Protestant movement here. What effect this will have I cannot yet tell.

Last Sabbath I began to teach a Bible class, and enjoyed it very much. At first I hesitated to undertake it, thinking that I should not be able to conduct it satisfactorily to the scholars and teachers; however, I was happily disappointed, for more than half an hour I spoke on the subject with perfect ease, and have reason to say that it was satisfactory to all present.

In short, your mission here is prospering, and soon you will have a church. You cannot get me away from here until I have accomplished my end. At least not as long as my health lasts."

—

SANTIAGO.—REV. N. P. GILBERT.

[The letter from which we make the following extracts, bears date May 9th.]

DAY SCHOOL.

"I am able to report that the day school is now in a prosperous condition. It opened eight days ago, after an intermission of one month. Mr. Enrion (the new teacher), is a Chilian, his father was French. He has been studying ten years, and will, I trust, prove himself a competent teacher. He is a Protestant, and sustains a good character. The school numbers eighteen: one, my third daughter, is of American parentage; one is an Italian; two are of English-German parents; there is one little French boy, and the rest are Chilians. We use three textbooks, published by Appleton & Co., N. Y., viz., Dr. Mendeville's Reading Books, Smith's Primary Geography, and Perkins' Arithmetic. The scholars learn the Catechisms of the "Tract Primer."

The teacher reads every morning from the Bible, and offers a prayer.

A NEW FAMILY ADDED TO THE CONGREGATION.

A widow lady with seven children constantly attend our meetings, and seem contented and edified. The father, a Spaniard, died three years ago, leaving them with a small farm which they rent out, while they reside in the city, living in a very humble manner. The only son is learning a trade, while one of the daughters is employed in a tailoring establishment. We visited them three days ago and find that for several years they had not been to confession. They profess to find much more satisfaction in our meetings, also with the reading of the Bible and the little prayer book we published a few years ago, than in attending the mass. An humble seamstress, a member of our church, was instrumental in bringing this family to attend the means of grace.

MY OCCUPATION.

I preach twice on the Sabbath, conduct the Sabbath-school, and teach a Bible-class in it. Monday evening I occupy forty-five minutes in explaining Scriptures. Besides this, Friday evening we have a prayer meeting:—all these meetings are in Spanish. Receiving calls and making them—this, with family cares and sometimes other people's cares, do not leave me a wide margin for idleness, recreation, or outside work.

TALCA.—REV. L. SAYRE.

[In the letter of Mr. Merwin, above referred to, he says, "From Talca we have the cheering news that Rev. Mr. Sayre's native congregation are making an effort to secure a suitable place for worship." From Mr. Sayre himself, we have the following particulars in regard to this movement.]

"The congregation have taken steps to secure a more suitable place of worship. It is now three years since we commenced our labors in this city, and the want of a suitable place in which to hold our meetings has always been a source of great inconvenience as well as an obstacle to the advance of the truth. Our room is often uncomfortably filled, and generally a crowd at the door. Our congregation are all poor, but every one is willing to help as far as he is able. We hope to secure enough to buy a lot of ground and build a little chapel that will accommodate a hundred and fifty or two hundred persons, and for this we will need four or five thousand dollars. We expect to obtain $1,500 from this city, and the country around, $700 of which has been subscribed, and probably the same amount may be secured from the friends of Valparaiso and Santiago, and for the balance we must look elsewhere."

The following is the translation of a paper prepared by Mr. Sayre, and circulated in connection with this effort:—

"As the committee named by the evangelical congregation in this department on the 23d of March, to arrange the purchase of a place more suitable for celebrating God's worship, we submit to the consideration of all who are interested in the progress of divine truth the following facts:

1. The room now occupied by the congregation is too small in every way, and not sufficient to contain those who frequent the services held.

2. There are many who desire to attend, and who would attend, were there a place more suitable.

3. The cause of our Lord Jesus Christ is spreading daily in this town, and a church dedicated to the evangelical interest would not only meet the difficulties just mentioned, but would stimulate those now interested in the study of God's Word, and contribute greatly to establish the religion of our Divine Master here and in the adjacent provinces.

We are therefore resolved to do all in our power to obtain for our use a more adequate chapel; one that may answer the just aspirations of all those interested in the moral and religious instruction of the people. Few we are and limited are our means, and yet we hope that this enterprise may recommend itself to everyone who desires the glory of God and the happiness, temporal and spiritual, of our fellow-beings. We ask the friends of the Gospel in Talca and in the provinces adjoining, as well as in other parts, to aid us with their gifts so as to carry so holy a purpose into effect. [Signed]

J. L. Arellano. Wm. Lytle.
P. Aravena. Wm. H. Johnson.
J. C. Strange. S. Sayre.

Greece.—Athens.

REV. GEORGE CONSTANTINE.

[The following interesting communication from Mr. Constantine, one of our Missionaries in Athens, although not strictly missionary intelligence, will gratify all the true friends of our Greek mission, by revealing some progress truthwise within the Greek church itself, and by thus evidencing that the true light does begin to penetrate the gross darkness of error, preparing the way for the fuller illumination which, we hope, is soon to follow.]

THE SEMI-CENTENNIAL OF THE GREEK INDEPENDENCE.—CANONIZATION AND THE GREEK PRESS.

The 25th of March, (O. S.) 1871, stands as the Jubilee day of Modern Greece. Fifty years ago that day the Bishop of Palias Germanos, raised the flag of independence on the heights of St. Laura, and under that flag the Greeks joined heart and hand, adopting as their motto "Liberty or death." For eleven years the undisciplined, poor, friendless Greeks kept up the fearful struggle on sea and land. At last, by the help of God and the arrogance of the enemy, not by the good will of Europe, Greece was declared free, taking her place again on the map of Europe.

Fifty years have passed, years of trial,

change, mistakes, in which Capod Istria has been murdered, and Otho expelled; yet years of progress in Church and State, in letters, as well as in social and moral strength, and Greece abused yet respected, threatened yet beloved, imprudent yet careful, proud yet clever, finds herself in advance of some older nations, with fairer prospects than even her former masters have.

The most imposing part of the celebration was connected with the remains of Gregory the Fifth—who was a native of the Peloponnesus and Patriarch at Constantinople at the outbreak in 1821.—Among the first Greek martyrs to liberty, he was hung by the Turks in front of the altar just after the Easter service: his body was dragged by the Jews through the streets, then cast into the Bosphorus: afterwards it was discovered and buried in royal style at Odessa. In view of the approaching Centennial, the Metropolitan of Greece, who served as deacon to Bishop Germanos, petitioned the Government to remove the remains of Gregory to Athens, which they did in spite of the Turkish protest, though the celebration was thereby delayed until April 25th.

The entire scene, from the moment that the body left the iron-clad steamer in the harbor of Peracus, until it was deposited in the Cathedral at Athens, was one of the most magnificent ever witnessed at Athens. In the procession the officers of army and navy, all in full uniform with their cadets—all the Bishops of the land gorgeously arrayed—the learned professions and the educational department fully represented—the King, Queen and court following the hearse on foot—the martial music, and the booming of cannon—this, with the immense crowd of spectators, constituted a scene never to be forgotten. The Archbishop of Syra delivered an address, and on the day following, when twelve Bishops officiated, Prof. Kulogeras gave an address.

A rumor was started that Gregory might be canonized, consequently the "*Orthodox Review*," a religious semi-monthly published here, thus discusses the question:—

"In the removal we noticed a great defect. There was no mass for the soul of the renowned Gregory! In Russia there was mass annually over his grave, and one was said on the very day when the remains were removed. . . . . It seems that some wished that the body of Gregory should be considered above that of a deceased man, if we believe the rumor that the Metropolitais and Archbishop of Syra attempted to have the Synod declare Gregory a Saint. Thanks to the Bishop of Phocis, who protested and proved the foolishness of such an act, this great scandal was prevented."

Alluding to the rumors of miracles performed by the body—such impositions to be used as the reason for canonization—this "Review" says:—

"On such a basis we could canonize even the Archbishop of Syra himself as a saint; but saints are not manufactured in this way,—the Pope only, from time to time, manufactures saints and canonizes them. In Greece there is no ecclesiastical power existing, in the natural course of things, that can canonize." * *

"When Gregory was Patriarch, the Chiotes begged him to canonize a revered hermit whom they highly esteemed, but he would not. At length, a committee, provided with the picture and biography of the wonderful hermit, paid a visit to the Patriarch, and urged the case in person. This so exasperated Gregory that he took both the picture and the record and threw them into the fire, to the great astonishment of the Chiote committee.—While thus the Church ought to liberate the people from the superstitions in which it now finds itself on account of ignorance, let her not feed them anew; or do we not understand that it is time for the people to be informed, to be taught, to be elevated to a spiritual piety in accordance with the Gospel and with the principles of the Orthodox Church itself." * * *

"The remains ought to be removed to Dematzane [Gregory's native place], and there be buried as they have been in Odessa for fifty years. They have received the honor due to them. The magnificent statue erected in front of the University is sufficient for coming generations to commemorate the memory of the patriot, this revered patriarch, the friend of letters, who fell a willing sacrifice for our national independence. To declare him a saint would add no more honor to him from the Greeks; and more, it would be disapproved by the civilized world, and would encourage superstition among the people, from which they are in great need to be delivered."

The "Future," a secular paper of fair

circulation, treating of the canonization, says :—

"What do all these things mean? or do these innocent brethren have an appetite to declare the Patriarch a saint?—What is the meaning of these 'receptacles and contra-receptacles,' and of the title 'hiero-martyr,' or do they long to change Athens to Rome, where at every step one meets with the remains of some male or female saint, a shoe or a nail or bones of this or that male or female saint? .. Perhaps these pious brethren intend soon to tell us where the shoes or the night-cap of the 'hiero-martyr' are to be found!—Do let these things be stopped. The deceased, whose remains Greece to-day receives into her bosom, was an *ethno-martyr*," [that is, a martyr of the *nation*, falling in the struggle for her liberty, and not a martyr of the church.]

Such are the views and feelings of the intelligent people of Athens. We hail the fact that Greece has among her own people those who not only know the right but have the moral courage to speak out at the right time. Such voices are heeded as they come from independent and unsuspected sources, and they alter the convictions of enlightened people.

—

[We add the following from another letter of Mr. Constantine, in which he refers again to the efforts of some thinking minds within the Greek Church to bring about needed reforms :]

To the general religious agitation that appears every where, Greece at last does not stand as the exception. Politicians, men of letters, clergymen, as well as the working class, are waking up and talk of reform in their religion, which but a few days ago was considered perfect in spite of many ugly practices. At the head of the advance wing calling for reform from within the Church, is found a strong body of intelligent, influential men belonging to every learned profession, and its exponent is the "*Orthodox Review*," which appears in a new and bolder attitude than ever before. This semi-monthly periodical is edited by one of the Theological Professors in the University of Athens, and I quote from the last number :

1st. The Clergy must be educated and salaried.

2d. The Gospel must be preached regularly in the Church, every where and forever.

3d. Worship must be refined and church music reformed. Henceforth the Orthodox Review will bear the above heading as its motto."

A few years ago this would have been considered a declaration of war against the religious institutions of the country—the editor would have been persecuted as an innovator, and anathematized as a heretic. The "Review" proceeds :

"We must provide for our Church.—There are great deficiencies in it, in consequence of the long servitude of our Nation. First, our Clergy are entirely void of education—a few exceptions. Second, the preaching of the Gospel is silenced among us, and this is the result of the first. Third, our worship is neglected, and is clothed in many ugly habilf.men!s. Bitter truths, yet they are truths! * * * What must be done for the cure o these evils? The case is clear. First, the clergy must be settled and educated. If the community wishes for an educated clergy, it must support that class especially, otherwise the thing is impossible."

The general dissatisfaction which has been expressed so long, concerning the state of society here, by the Greeks themselves, seems more intense : but, at last, they have discovered the true root of the evil, and we believe God's hand is slowly uncovering the bitter, unsightly thing, while he opens blind eyes to see it. We think this is but the beginning of a work which shall bring great glory to our Redeemer.

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Italy.

The Rev. N. C. Burt, D. D., formerly of Cincinnati, now in Europe for his health, in a letter from "Near Lausanne, Switzerland, May 20th," says : "Taking a comprehensive view of the future work of the *Christian Union in Italy*, I should think there would be decided advantages in making Rome the centre of operations, and in harmonizing and co-operating with the Free and the Waldensian bodies. The interest of everything Italian will, hereafter, I suppose, centre in Rome. I see it stated that the transference of the capital from Florence to Rome is expected to increase the population of the latter by about fifty thousand people. . . . . My health is by no means firm. I have

opened plans for a *family school at Nice*, which may bind me to a residence there for the coming season." [We cordially commend this school to the notice of any parents who wish to place their children under good instruction, combined with true Christian culture, abroad.—Ed.]

"The Americans in Nice are very much like sheep without a shepherd. Even without a Chaplain's commission, and leading as secluded a life as possible, I had pastoral duties to perform—and that, where they were certainly much needed."

HOME WORK.

Louisville.

FROM REV. J. M. SADD.

Mrs. Sadd's health is better than it has been for two years at this season of the year. Last week she visited families for relieving the sick, and other purposes, every day until Saturday. I am able to labor in preaching and in the schools, and in visiting during the week, but become very much fatigued Sabbath evenings, and at other times; in the morning I feel refreshed and ready for work again. We have four schools of a mission kind, two we superintend ourselves, and the other two are superintended for us. In all these schools about five hundred children are enrolled, and in some parts of the season about this number attend. A large proportion of these children are German and Irish, and very many are of Roman Catholic families. Confirmations are often taking place in the German (Protestant) churches from these schools. For one of the schools, where the friends near it and teachers are mostly Presbyterian, efforts are making to build a chapel and to organize a church.

During the last month our visits for promoting the cause in families have numbered over one hundred. A most distressing feature in the character of families we visit is the intemperance of husbands, and their neglect and cruel treatment of their wives and children. I called this morning to see a family where I had not called before, and found a mother of five children depending entirely upon her own exertions, with the labor of three of the elder children, for the support of the family. The husband coming home from his haunts and nights of dissipation to eat and sleep, to curse and threaten to beat his family. The mother bearing it all, and the children kept from illtreating the father as far as possible. And what seemed very strange, this mother has no support from the religion of Christ or the Bible. My heart was more affected by this than almost anything else. She said she stayed constantly at home, not going to any place or worship. Her children now go to our Sabbath school, and we shall make her and her family our special subject of prayer and visitation. This is a specimen case of very many families coming under our anxieties and labors."

Cincinnati.

[Interesting reports from Miss Purlier and Miss Schiller have reached us for the months of April and May, showing details of their labors among the Roman Catholic population of Cincinnati. We have room for only a few extracts. The following are from reports of Miss Purlier.]

"I have formed a morning sewing-machine school on Botts street; it promises well, through it increases labor and expense. Demands for charity, for money, food, or clothing, have been numerous, and as I could not send any empty away, my stores have been exhausted. Homes have been procured for a number of poor women, girls and boys.

One hundred and eighty visits have been made. Interesting cases at the Hospital have required ten visits: one wishing to unite with the church, requested the presence of a pastor—another wished to have her child baptized. These occasions furnish an opportunity for preaching the Gospel, and with the two hundred and fifty inmates, religious conversation can be had with freedom. Many of them are young, and have seen better days, but the world affords them no solace, and their blind faith gives no assurance of a

better world. One visit hos been made to the House of Refuge, and one to the Work-house. Eighteen hundred religious cards, books, tracts and papers, one copy of the Bible, and six of Testament and Psalms, have been given away. There has been during the month [April] cheering evidences that the work has not been in vain.

The Festival of the Industrial Schools on May 6th was gratifying to the children and their parents ; and the moral result, it may be hoped, will justify the labor and expense. You are witness of the improved appearance of the children, and some present could best judge of their advance in needlework and Christian knowledge. The occasion will remain among the pleasant memories of the children. And the cheerful Christian sympathy of friends, who contributed to the festival, was like springs of cold water in the desert. The Lord reward them! for their words of cheer were as valuable as their gifts.

[As part of the work done during May, she reports :]

Fifteen hundred religious papers have been distributed, beside sixty handsome illustrated Scripture cards, fifty-four sixteen page children's tracts, twelve bound volumes, and three Testaments & Psalms. About one hundred and twenty-five calls have been made to families and individuals. Three visits have been made to the Hospital. The cry of the poor has sometimes been exceedingly bitter. Poor human nature is bad, and never to be relied on with confidence—but who that professes obedience to the Lord Jesus can turn away his ear from their cry. When the poor Catholic comes, saying—"We have no where to go but to you"—and their countenances bespeak their hunger, without a covering for their head, or feet. or form, with despair sitting on their eyelids, can the missionary of Jesus withhold bread, or covering, or the means for procuring their scanty comforts, if within her power? Master, multiply these small loaves and fishes, that none may say, "I asked you for bread, and you gave me a stone, or sent me away empty."

[Miss Schiller gives similar statements of her work in detail, and writes as follows in regard to the Hospital which she often visits.]

"Here the poor sufferer can be approached without any hindrances, and the spirit of true Christian love can be exhibited in its fulness. A kind word and an earnest prayer is like a precious ointment to their hearts. A young woman in this place always requests me to pray with and for her. And O how often with tears in her eyes she has said, "I will, with the help of God, become a better woman, and try to live a Christian life."

I visited a woman in the Hospital about two years ago, and had many conversations with her on the subject of religion. She was then a proselyte to the Roman Catholic Church. I had not seen her any more until a few weeks ago, when I met her in the Hospital again. She took me by the hand, and said I have not forgotten what you said to me—I tried to remember and follow your counsel as if you were my mother.

Miss Purlier and I frequently visit the Hospital together, she taking one side of the ward and I the other ; and it so happened for several weeks that she took that side where this woman was lying, and she expressed a wish to Miss P. that she would like to be rebaptized and to be taken as a member in a Protestant church. Miss P. called in the Rev. Mr. Dart—he did not think it necessary to baptise her again, but took her into his church on profession of faith.

[She also writes,—"I have had more Roman Catholic girls in my school the past winter than at any one time before," and says that two of them were this spring confirmed and took their first communion in the Protestant Episcopal Church. The following narrative is too interesting to be omitted :]

We met a German woman, who was born and raised a Roman Catholic, but left that church a few years ago, and united herself with the German Baptist. She is making all efforts to scatter the truth

and convince and win as many Roman Catholics as she can. She informed us of a family, which consists of an old man and woman, who were very desirous to have a Bible. I took them a Bible, and O how glad the old man was! He held the book in one hand, then grasping my hand with his other, he thanked me,—to which I said "This is not due to me, but to God, who so richly provideth for all." His reply was, "But we must thank you now for bringing it to us," and pointing upward said, "We must thank Him always for putting it into the hearts of men to have the Bible printed, and even for those that cannot pay, and that he has put it into your heart to bring one to us."

MISSIONARY ITEMS FROM OTHER SOCIETIES.

[The Editor of the *Missionary Herald* has kindly supplied us with advance proofs of the Missionary Intelligence which will appear in that magazine for August; from which we make the following extracts.]

MICRONESIA MISSION.—FROM LETTERS OF MR. DOANE.

A Christian Town growing up.—"It is one of the pleasant features of our prospering so just now, that it calls about us quite a large number of chiefs to live here; rather to build here their dwellings for staying over the Sabbath and other important days. A piece of land has been donated to the Board for mission purposes, and one effect will be to build up a town. Here will be the main church and school, and all the dwellings of scholars, and natives, as I have said, who want to spend the Sabbath with us. This evening, Saturday, quite a large number of such residents have come in and fill our native room, take part in our meetings, and talk over the news of the week and the work of the Lord. It is pleasant to know that the magnet of all this is Christ—to hear of him, to tell of him, to worship him, and to get strength from him for the week's and the world's duties. I shall not be surprised to see here a large town in time. The harbor is good, one of the best on the island. But this is of little benefit to us."

Light in a New Place.—"Light! light! light! joy! joy! The day is breaking upon another part of our island heretofore very dark. I was sent for by express last week to go up eastward, to the king of another tribe, who with some of his chiefs has broken away from the false gods of Ponape and many of her evils, and is now praying, and wishes to be taught. But a week or two since one of our deacons destroyed the charm of the idols of his tribe, a large stone and tree, the god of the fishermen, and now the King has taken an advanced step, prays and speaks in meetings. This is another work of the Lord. He is still with us, and this movement, if genuine, will give us all this part of Ponape. May the Prince of Peace soon conquer all hearts."

CEYLON MISSION.—INTERESTING INQUIRERS.

Noticing some individual cases of inquiry, Mr. De Riemer writes: "I have frequently been visited by a young Brahmin to whom I loaned a Testament some time since. He has had some contact with Christians in India, and has a candid mind in the investigation of Christianity. He reads a great deal, is interested and astonished at the truth, and wishes to be possessor of it. His bold confession of the sin and folly of idolatry astonishes *me*, and brings *him* into no little ridicule and loss of confidence from the heathen. Yet he does not gather strength for the final step to Christ. On that point he wavers. His wife and family stand in his way, and it is a fearful thought for a Brahmin priest to come down to the earning of his bread by honest and diligent toil. I have purposely avoided offering him any situation under the mission, lest it should corrupt his motive for professing Christ.

"One morning he brought with him a very old Sivite priest, who for sixty years has had the honor of officiating in the largest temples. It was a strange yet interesting interview. The old Gooroo (Divine Teacher) as he is called, after enjoying his 'living' for so many years, is now in danger of losing it, and asked whether he should join the Christians. I assured him that the Christians had no temporary reward to offer him, but that Christ would receive him if he truly came to him, and give him a home in heaven at last. With considerable emotion the old man dwelt upon the honors he had received from the Tamil people, and even from the English Government, then spoke of the waning of his star, the diminution of his salary, and worst of all, the want of reverence and respect which was becoming daily manifest in the conduct of the people toward their Gooroos and other religious teachers. I said, 'Do you not see in all this the shadow of the future, indicating that Christianity will soon take the place of the Tamil religion?' Raising both hands, he replied, 'Undoubtedly! Most certainly! The time is very near at hand. Only a few days!'"

SIGNIFICANT ITEMS.

Recent Events in Rome, Italy.—Extract from a letter of Rev. Dr. Breed, of Philadelphia, to "The Presbyterian," as published in that paper June 24th :

"On Sunday morning last we were conducted by an American lady, who is an honor to her sex and nation—the one who was dragged before Pio Nono's police bar to give account of the crime of raising money for a Protestant orphan asylum—thro' a series of windings and turnings to a place of worship. As we entered under the arch, we came into a vestibule formed by a wooden screen thrown across before the door at a convenient distance to shield it from public view, and lo, the woodwork around was shattered as if in some violent assault. In the rooms above two priests dwell. In the street opposite, another priest dwells. Out from that door sounds are wont to issue that priestly Papal ears cannot endure—the sounds of prayer and praise from the lips of evangelical worshipers. Two Sabbaths before, about nine in the evening, when some two hundred people—think of it, two hundred Italians out of the heart of Rome in one little place of Protestant worship—were at their devotions, a thick glass bottle filled with powder and slugs, was placed in this little vestibule, the fuse lighted and the bomb exploded. The concussion at once put out the lights in the little church, and filled the worshipers with terror. The wife of the pastor at once supposed that her husband had been killed. For a time all was confusion and distress ; but, wonderful to tell, though the framework around the door and the windows were shattered, no person was seriously injured.

The next morning the pastor sent a telegram to Naples in these words—"A bomb was exploded in our church last evening, but we are all safe." The friend to whom the telegram was addressed received the following—"A *paper* bomb was exploded in our church last evening." Thus the demons who contrived this scheme of death, in some mysterious way, managed also to manipulate the telegraphic wires and mutilate the message. The affair is in the hands of the government, and I have seen a note, couched in the most respectful terms, from one of the national officers, assuring the insulted and injured congregation that no pains should be spared to bring the offenders to justice.

Passing through the vestibule and through the place of public worship, following certain familiar sounds of sacred song, we pushed aside a damask, hanging in the rear of the pulpit, and found ourselves in a little group of older and younger people engaged in learning tunes to sing in worship. In due time we returned to the front hall ; the people gathered, and the worship commenced. The preacher was not long ago a Dominican Friar, but he had come upon a Bible, had heard a sermon, had found a new faith, a peace unknown before—and there he was, preaching Jesus almost under the shadow of St. Peter's."

Hyacinthe to Professor Dollinger.—Dear and Illustrious Friend :—Your most masterly letter to the Archbishop of Munich has produced a profound effect at Rome ; and those who assume the air of caring very little for it are the very persons who best appreciate the importance of it. Notwithstanding, the passion which possesses them is so violent, the current in which they are drifting is so irresistible, that this great utterance of Christian learning and Christian conscience will not check them. We have the proof of it in your excommunication, which was decided upon here before it was pronounced at Munich. The party which just now holds control not only of the Pope, but of the episcopate, has not shrunk from a proceeding so well fitted to revolt all honest souls ; and this impotent and iniquitous stigma is the acknowledgment which it has to offer to the old champion of the Catholic faith for fifty years of toil and conflict against Protestantism, in which his very antagonists have been compelled to yield him their respect and admiration. But the party has failed. It would fain have dimmed your glory, but has succeeded only in completing it. To suffer for the Church, and from the Church, while yet abiding in the Church, is the most cruel of martyrdoms ; but it is also the most glorious and the

most fruitful! As you so well put it in one of your last letters to me, "it is very significant of the present state of the Church that a man becomes a heretic, and is excommunicated, in consequence of preserving the tradition of the faith, and continuing to believe and teach what he has been believing and teaching all his life long" This is the pass to which we have been brought by the manœuvers of that party—if I may call it by its true name, that *sect*—whose audacity, too long veiled, but constantly on the increase, has come to the point of attempting to establish a new Catholicism. On every side I hear talk of the dangers of schism in some nearer or remoter future. The schism is already here. It exists under forms and in proportions heretofore unknown; and most fearful thing of all!) it has its roots in that very institution which ought to give us unity. Therefore it is that the time for words seems to me to be passed, and the time for action to have come. We could make whole libraries out of the books that have been written against the exorbitant pretensions of the Court of Rome, and yet these pretensions have never stopped increasing. Against such a system the demonstrations of learning and the protests of conscience are of no avail. The men who represent it do not understand the language of truth, and righteousness; or, rather, with a blindness that is more than human, they conceive themselves to have certain rights superior both to morals and to history, and they undertake to reconstruct both these in the likeness of their own infallibility. To open their eyes, they will have to be jostled by events that are stronger than they; and this, if I mistake not, is the terrible punishment which God is reserving for them; and this, at the same time, is the unlooked-for deliverance which He is preparing for his Church. "It is time," as the apostle Peter says, "for judgment to begin at the house of God."

Courage, then, great and noble heart, and may God bless you for having freely offered yourself to danger for the House of Israel! Our mighty men have ceased from amongst us, and have fallen asleep, "*Cessaverunt fortes in Israel et pulverunt.*" But the Lord has called you forth, in your old age, to new conflicts and new victories!—HYACINTHE. *Rome, April* 26, 1871.

More Convent Horrors.—Some of the freaks of the Communists, when trying to hold Paris, were mad enough. The imprisonment and murder of the Archbishop of the city and the despoiling of churches are outrages. Some mysteries of cruelty are, however, unearthed by their indiscriminate warfare against religious houses, which, it is to be hoped, will receive thorough investigation. The correspondent of the London Times reports that in the Convent of Picpus were found instruments of torture, and three cages in which three idiot women of advanced years were confined. We will let the correspondent tell the story, premising that he visited the grounds and saw for himself:

"At the extreme end of the garden, however, are the three little conical huts, side by side, resembling white ants' nests, which have been the prime cause of so much excitement and judicial inquiry. When the convent was occupied by the National Guards, these little huts were tenanted each by an old woman, enclosed in a wooden cage, like a chickens' pen, the three buildings being similar in size and construction, six feet square by seven in height, with a slate roof, through which daylight was visible, while the three old women were all of them hopeless idiots. The Lady Superior has kept her lips resolutely closed up to the present time, but admitted, when first questioned, that the three sufferers had lived in their hideous prison for nine years, in an atmosphere of stifling heat throughout the summer, and half frozen with cold throughout the winter; 'but,' she added, 'they were idiots when they came.' The conductor of the inquiry replied that if such were the case, it was illegal to have admitted them to the convent at all, and that even supposing them to have been admitted, the place where they were found was not a fit dwelling place for a dog. A key was discovered among her papers labelled, 'key of the great vault;' but where this great vault may be has not yet been found out. At one end of the nuns' garden stands an isolated building, in which were found mattresses furnished with straps and buckles, also two iron corsets, an iron skull-cap, and a species of rack turned by a cogwheel, evidently intended for bending back the body with force. The Superior explained that these were orthopedic instruments—a superficial falsehood. The mattresses and straps struck me as being easily accounted for; I have seen such things used in French midwifery, and in cases of violent delirium; but the rack and its adjuncts are justly objects of grave suspicion, for they imply a use of brutal force which no disease at present known would justify."

The Irishman and the Priest.—Never was a better answer made than a poor Irishman made to a Catholic priest while defending himself for reading the Bible. "But," said the priest, "the Bible is for the priests, and not for the likes o' you." "Ah! but, sir," he answered, "I was reading in my Bible, 'You shall read it to your children,' an' sure the priests have got no children." "But, Michael," says the priest, "you cannot understand the Bible. It is not o' you to understand it, my man." "Ah, very well, yer riverence, if I cannot understand it, it will do me no harm, and what I can understand does me a heap o' good." "Very well, Mike," said the priest, "you must go to the church, and the church will teach you. The church will give you the milk of the Word." "And where does the church get it from but out of the Bible? Ah! your riverence, I would rather keep the cow myself."—*Herald and Presbyter.*

I KNOW that evangelical truth is assaulted on every hand. Rationalism, Ritualism, and Romanism, though not in league, alike oppose the simple faith of the Gospel which is in Jesus Christ our Lord. For one, I shall not greatly grieve if we are driven from our outposts, built and manned for the defence of the truth in other days. We ought to be in the citadel, which is on the Rock of Ages, and against which the gates of hell cannot prevail. Let the standard of Christ be our rallying point; and, leaving creeds and catechisms, let us contend only for Christ and His salvation. "One is your Master, even Christ."—*Rev. Chas. Williams.*

LITERARY NOTICES.

BOOKS.

Papers for Home Reading. By Rev. John Hall, D.D. Dodd & Mead. 12mo. 365 pp.

We have heard Dr. Hall preach only a few times, but always with satisfaction, and on one or two occasions have been held as by a sort of fascination, increasing in its power over us to the end. We have witnessed the crowds that always hang upon his words, and have come to esteem him a popular preacher in the very best and truest sense. Without any clap-trap, without anything done for mere sensation and effect, he literally *pours* out the pure, unadulterated, vitalizing Gospel as from an overflowing fountain; as if his great, generous heart had been so filled and surfeited at the banquet of Divine love, that it could not selfishly retain and appropriate all to itself, but must *per force* communicate the blessed news of a free invitation to the feast, and must try to clear all the obstacles out of the way of those who desire to come to it.

Dr. Hall writes for the press very much as he preaches. The writer of this notice remembers well how interested his now-sainted mother was in some strong articles that appeared in the "New York Observer" a few years since, contributed by one to her unknown; and how, in her quaint way, she often asked, "*Who is this John Hall?*" adding, "Well, I like him, any how: he suits me" And we think he will "*suit*" almost any good, honest, Christian heart. We recommend such to buy this book, look first at the admirable likeness of its Author, which appears as a frontispiece, and then enjoy the book, one "Paper" at a time.

The Eye in Health and Disease: being a Series of Articles on the Anatomy and Philosophy of the Human Eye, and its surgical and medical treatment. By B. Joy Jeffries, A.M., M.D., Fellow of Mass. Medical Society, Opthalmic Surgeon, etc., etc. Boston: Alexander Moore. 8vo. 119 pp.

This book is made up of a "Series of articles on the Eye and its Diseases," intended to "instruct the laity in reference to the care of the most wonderful and delicate organ of the body." After giving an explanation of the anatomy and physiology of the eye, these papers speak of the various diseases to which the eye is most commonly subject; and in a plain, common-sense way, in language which the non-professional can understand and appreciate, state how to avoid or how to cure many of these diseases. We were attracted by this sentence, which, if heeded, would save the sight of many a one:—"About all the so-called 'eye-waters,' sold under some quack doctor's name, contain sugar of lead, which has blinded many an unfortunate person who has been advised by friends, *or the Apothecary*, to purchase such nostrums.

It is a good book, and *fully illustrated.*

The Young Deliverers of Pleasant Cove. By Elijah Kellogg, author of "Elm Island Stories." *Illustrated.* Boston: Lee & Shepard. 16mo 394 pp.

It is the second volume of the "Pleasant Cove Series." Four more volumes will complete the series.

Up the Baltic; or, Young America in Norway, Sweden, and Denmark. A Story of Travel and Adventure. By William T. Adams (*Oliver Optic*). *Illustrated.* Boston: Lee & Shepard. 16mo. 368 pp. The first volume of the Second series of "Young America Abroad."

We suppose the first of these books is about $1.25, and the second $1.50; but it would be better if Pub-

lishers, in sending books for review, would always mention the price. That is one of the first things asked for, always.

Both these are wholesome books for boys to have. They are not Sunday-School books, and are not written as such, and should never be placed in a Sunday-School library. But they are books which almost any boy will read through if he has a chance, and which a boy will not be injured by reading. On the contrary, they are full of practical suggestion, well calculated to wake up and stimulate into activity the thinking powers of boys. Often exaggerated, indeed, more so than altogether suits our taste, yet generally self-curative—sensational, sometimes to a high degree, yet seldom betrayed into anything that is really pernicious—humorous and not unfrequently ridiculous, yet full of sharp observation and ready contrivance—Oliver Optic's books have won their way into a vast number of households, and have found a warm place in many a boy's heart

QUARTERLIES.

The Methodist Quarterly Review. D. D. Whedon, LL.D, Editor. New York: Carlton & Lanahan, 805 Broadway. $5.50 per annum. The July number of this very ably conducted Quarterly appears upon our table in advance of its fellows. The articles found in this number are—Earnest Naville: his Works and Opinions; South America as a Field of Missionary Labor; Wesley and Methodism [Second Article]; Growth of the Sunday-School Idea in the M. E. Church; Arts of Intoxication; The Life of Trust; and Doctrinal Phases of Universalism during the past century. Then we have a Synopsis of the Quarterlies; Foreign Religious Intelligence; Foreign Literary Intelligence; and the Quarterly Book-Table.

The American Presbyterian Review. Editors: Rev. Henry B. Smith, D. D.; Rev. J. M. Sherwood. Special Contributors: Professors R. D. Hitchcock, J. B. Condit, Taylor Lewis, Philip Schaff, and others equally well known to the literary world; and, also, some of the leading Pastors of the country. New York: Rogers & Sherwood, 94 and 96 Nassau St. $3 00 per annum.

Contents for the July number: Darwin's Theory of the Origin of the Species; Reminiscences of Jas. P. Wilson, D. D., and Rev. Albert Barnes; The Revival of Christian Dogmatics; Retributive Law and Capital Punishment; Physical Life Theories and Religious Thought; Albert Barnes; President Wheelock, and Dr. Chauncy; The General Assembly and Ministerial Relief. Contemporary Literature is also treated of, under the separate headings of Theology; Biblical Literature; History and Biography; and General Literature.

Of both the above Quarterlies we can speak in terms of high commendation, without fear of uttering praise which is not well deserved. Both are *edited* with marked ability; contributions are seldom admitted to their pages which are not worthy of a place there, and their *Book notices* are especially discriminating and judicious.

MAGAZINES—For July.

The Catholic World; a Monthly Magazine of General Literature and Science. New York: The Catholic Publication House, No. 9 Warren Street. $5 per year.

This organ of the Roman Catholic Church has attained quite a reputation for the ability with which it is conducted; and many of its articles do certainly indicate literary culture and power on the part of the writers. But, to a Protestant mind, the very list of subjects treated in any number of this magazine is proof of the Spiritual bondage in which even the best thinkers and writers of that Church are held. Witness the following contents of the July number: An Irish Martyr; Mary Clifford's Promise Kept; The Present and the Future; The House of Yorke, Ch. vii. and viii.; Saint Cecilia; Disillusioned; Origin of Civilization; Parr; St. Mary Magdalen; Memoir of Father John de Brebeuf, S. J.; Our Lady of Lourdes; Mr. Froude and Calvinism; Love for Animals; Catholicity and Pantheism; Sayings of the Fathers of the Desert; The Italian Guarantees and the Sovereign Pontiff; The Rose, and New Publications.

The Eclectic. Edited by W. H. Bidwell. New York: E. R. Pelton, 108 Fulton St. $5.00.

The patrons of this Magazine will be made happy this month by the placid, quiet, intellectual face of Rev. Dr. McCosh, President of Nassau Hall Princeton, which appears, for a frontispiece, finely engraved. There is also furnished by the editor a brief sketch of President McCosh, and of his literary productions. Besides this, we have the usual variety of well selected matter from the English Magazines and Reviews. The leading article—"Three Hundred Years of Christianity in Spain," is a brief history of one of the most interesting and most unfortunate missionary efforts ever made in the interests of Christianity. Among the other papers in this number, we note "Darwinism and Religion;" "Who was Junius?" "Dr. Robert Chalmers;" "Robespiere;" and "The Religious Movement in Germany."

Our Monthly. A Magazine of Religion and Literature. Philadelphia: A. Martin, 1214 Chestnut St. $3. Contents for July:—Cut Off; Up Mount Washington in Winter; The Mantle of Elijah; A Darwinian Philosopher; Abelard's Theology; Leaves from the Note Book of a Village Doctor; Hugh Miller; Fervor (Poetry); A Defence of Mother Goose; Changes in Celestial Scenery; Story of an Ancient Picture; "Barkis is Willin;" Daybreak (Poetry); The Flowers on the Rock; Chief Justice Marshall; Domestic Bliss; and three Stories for "Our Young People." Also, Miscellany; Scientific Summary; and Book Table.

The Galaxy. New York: Sheldon & Co, 677 Broadway. $4. *July* has for its frontispiece a wood cut of J. W. De Forest, author of "Overland," and contains the conclusion of that somewhat sensational story. Among the articles may be mentioned Lady Judith; Republicanism in England; The Dutch at Home; Edinburgh and its Surroundings; and The Man I Did Not Marry. Scientific Miscellany; Current Literature; The Galaxy Club Room, and Nebulæ, occupy their usual place in this number.

Harpers' Magazine. This comes to us, as usual, fully freighted with matter to instruct, to interest, to amuse, and to provoke hearty laughter; and with pictures serious and pictures comic. The Harpers have learned long ago that illustrations pay, as an investment for the public; and hence their Magazine always appears profusely illustrated. On the whole, we know of no monthly which so completely fills our idea of what a family magazine (not claiming to be religious) should be. Having said so much, we have no room to give the contents.

Home and Health. W. R. De Puy & Bro., 805 Broadway, New York. $1.50. This is a comparatively new Magazine, the first number being issued in March; yet the publishers says, it "has attained, we believe, a larger circulation than was ever accorded in the same time to any magazine of its class." It claims to be "devoted to health and the home circle." We hope it will always be wise to speak words which will benefit the one and promote only happiness in the other. For July, it treats, among other things, of "The Health of our Women —Women's Dress; Use and Abuse of Stimulants and Narcotics; Influence of Climate upon Man; Hydropathy and Hygiene. Its articles are all short, and in the main readable and instructive.

Good Health. A Journal on the Laws of Correct Living. Alexander Moore, Publisher. Boston. $2. This Magazine has an aim similar to that of "Home and Health," noticed above. The July number contains articles on The Use of Mineral Waters; Means of Preserving Health; Symptoms of Insanity; Notes of a Health Trip to the Pacific, etc., etc.

The New York Teacher and Educational Monthly; a Magazine of Popular Instruction and Literature. J. W. Schermerhorn & Co., 14 Bond St., New York. $2.—Just what its name indicates, well-conducted, readable and instructive. The July No. a good one.

Evangelical Magazine and Missionary Chronicle. Hodder & Stoughton, 27 Paternoster Row, London, Eng. Price 6d. sterling. The June number of this excellent Magazine has been received, containing a Portrait of Rev. Robert Moffat, and Articles on The Kingship of the Christian; St. John the Apostle; Christianity its own Witness; Scenes in the Life of Luther; How Men Cheat Themselves; The Place of the Jew in the Modern World; Household Treasury; Notices of Books; Our Chronicle; and Managers' May Meeting.

The Church Missionary Record. London. Price one penny.—The June number has interesting missionary intelligence from the various Stations of the Church Missionary Society.

The Presbyterian Monthly Record—July. Philadelphia: Presbyterian Board of Publication, Peter Walker, Agent, 1334 Chestnut St. This magazine gives monthly intelligence from the different Boards of the Presbyterian Church, for the mere nominal sum of 50 cents per year.

The Methodist Monthly. Indianapolis.
The Spirit of Missions (Epis.) New York.
The Home Missionary (Cong.) New York.
The Reformed Presbyterian and Covenanter. Pittsburgh.
The Sailor's Magazine and Seamen's Friend. New York.
The American Missionary. New York.
The Pulpit and the Pew. New York.
The Mother's Magazine. New York.
The American S. S. Worker. St. Louis.
The Bible Society Record. New York.

The above Journals all deserve that commendation which the appearance of the July issues upon our table politely solicits, but which limited space forbids us to give to each separately. They are all full of information pertaining to their several spheres of Christian effort.

Good Words. Edited by Norman McLeod, D.D. 25 cents.
Sunday Magazine. Edited by Dr. Guthrie. 30 cts.

Both these very attractive, and fully illustrated English Magazines are now also published by Lippincott & Co, Philadelphia, and on sale at 25 Bond St., New York. July numbers ready.

The Medical and Surgical Reporter, by S. W. Butler, M.D., Philadelphia, and *The Penn Monthly,* devoted to Literature and Moral Science. Both give us a July greeting.

Littell's Living Age—for June 17th and 24th, and July 1st and 8th—has the usual quantity of readable and instructive literature, including the already far-famed "Battle of Dorking." Poetry, also, and Short Articles find a place in each number.

The Manufacturer and Builder. A Practical Journal of Industrial Progress. July. Fully Illustrated. American News Co. New York.

The British Workman, The Friendly Visitor, and *The Family Friend* Three monthly quarto sheets, 4 pp. ea, always full of good things, and well illustrated. The wood cuts in the first are usually remarkably well done. Price of each in this country 50 cents per year. Charles F. Roper: New York; 2 Bible House.

Hearth and Home.—Weekly. "Beautifully Illustrated—full of interesting and valuable reading for old and young." Orange Judd: New York. $3 per year.

Dubufe's Great Painting of the Prodigal Son—Now on exhibition at the Leavitt Art Rooms, 817 Broadway, cor. 12th st.

This is well worthy of a visit. It is wonderful:—1. As to its Size; being, doubtless, as it claims to be, the largest painting ever exhibited in this country. It fairly rivals, in this regard, the immense battle pieces in the *Louvre*, Paris. 2. In its Conception; which is original, bold, and somewhat defiant of the rules of art. It is composed of several separate groups of figures, each group so distinct from every other in the appearance and occupation of the persons composing it, as really to form a separate picture; yet there is an evident unity of the whole, in the idea that thus is represented, at one view, the various ways in which the Prodigal "wasted his substance." 3. In its Execution. Seldom has any painter produced such great *variety* of form, of feature and of costume, and all so well done; although the costume has decidedly more of the Italian and French than of the true oriental, and in this we think is at fault. "This painting is 42 feet by 19 feet, and contains 39 life-size figures." At the left of this is a narrow painting (of same height as the large one), representing the Prodigal in rags and feeding swine; and at the right, another showing him just welcomed home, though still in rags, by his loving and forgiving Father. Altogether, we consider it a masterly and very powerful illustration on canvass of that wonderful Parable of our blessed Lord.

For the Boys and Girls.

The Little Corporal. Chicago. $1.50.

Our Young Folks. Boston. $2.00.

The Nursery. Boston. $1.50.

All Illustrated Monthlies for the household, and the last one well-suited for the wee-ones of the family-circle.

Young Folks' News. Weekly. $1.00. Philadelphia: A. Martien & Co.

The Child at Home. Monthly. 8 copies for $1.00. Colored pictures, 10 copies for $4.00. Boston: Amer. Tract Society.

The Infant's Magazine, and *The Children's Friend.* Published monthly in London, and supplied in this country at 50 cents each, by Charles F. Roper, New York.—Exquisite gems, having the sweetest pictures and the most loving words, to make the little ones happy, white teaching them sound truth.

The Child's Paper. Monthly. 8 copies for $1.00. New York: American Tract Society.

The Guiding Star. Semi-Monthly. 75 cents. Cincinnati: Williamson & Cantwell.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 30th June, 1871.

MAINE.

Woolwich. Cong. Ch. and Soc	$4 25

NEW HAMPSHIRE.

Francestown. Miss L. Everett, annuity	2 00
Gilsum. Cong. Ch. and Soc	8 50
	10 50

VERMONT.

Norwich. J. G. Stimson	50 00

MASSACHUSETTS.

Whately. Cong Ch and Soc, by J W. Lane,	5 86
Ware. Cong. Ch. and Soc., Rev. Dr. Perkins, pastor	113 38
Beverly. Miss C L. Morgan	1 00
Peabody. Miss S. Mills	1 00
Boston. A friend	500 00
N Brookfield. 1st Ch and Cong.	39 23
Cambridgeport. E D. Goodrich, for Hungary	263 00
Groveland. Cong. Ch. and Soc	2 05
Boston. A friend	20 00
East Abington. Cong. Ch and Soc	53 21
Abington. Cong. Ch. and Soc.	29 74
	1,028 47

RHODE ISLAND.

Providence. Central Cong. Ch.	145 25
Slatersville. Cong. Ch. and Soc., add	50
	145 75

NEW YORK.

New York. A Lady friend	15 00
" Allen St. Pres. Ch. Sab. Schl. class No. 39, for Child's paper, published at Athens, Greece	8 00
Utica Ladies, for Miss Rankin's work	45 00
Poughkeepsie Mrs. M. J Myers	30 00
New York. Fourth Av. Pres. Ch., Dr. Crosby	165 09
" Miss Mary Bronson, for Miss Rankin's work	50 00
Brooklyn. Memorial Band of S. Pres. Ch, by Miss Dwight, for Miss Rankin's work	25 00
Port Richmond. Reformed Ch., by A. W. Sexton	30 00
Rochester. Thos. Broxholm, for Bibles in H. C. Riley's field	3 00
N. Y. City. Central M. E Ch, add	10 00
Hales Eddy. Rev. M. D. Fuller	50
Onondaga Valley. Pres. Sab Schl., by Rev. L R James	9 16
Little Falls. G. S. Boardman	10 00
	491 75

NEW JERSEY.

Jamesburg Pres Church	30 00
Pleasant Grove. Pres Ch.	5 00
Camden 2d Pres. Ch., which makes Rev. L. C. Baker L M.	38 00
Woodstown. Pres Ch., in full of L M 's for Rev. R. J. Burtt and J S Barnes	57 75
Beverly. Pres. Church	6 25

NEW JERSEY—*Continued.*

Metuchen. Ref'd Church	12 87
New Brunswick. Mrs. M. K. How	20 00
Six Miles Run. Ref'd Church	40 68
" P. Cortelyou, for L.M.	30 00
Ringoes. Kirkpatrick Memorial Ch	7 05
	247 60

PENNSYLVANIA.

Warren. Pres. Ch., by Rev. W. A. Rankin,	35 00
Lancaster. Pres. Church	18 01
" A Lady, for Mexico	5 00
Philadelphia C. O. Abby $10, Mrs. S. R. Colwell $25	35 00
Chambersburg Cash $2.10; 1st Luth. Ch. Sab. Schl., to make G. R. Messersmith a L.M., $30	32 10
Stroudsburg. Pres. Church	8 25
Erie. 1st M. E. Church, add.	4 00
Philadelphia. Mrs. H. R. Naglee, for L.M.	30 00
" John Garrett, Esq.	20 00
" Collected by Miss M. H. Gano	71 00
Reeseville. Pres. Church	17 05
	275 41

MARYLAND.

Grove. Pres. Church	6 50
Baltimore. 1st Eng. Luth. Ch., which makes Rev. John McCron, D.D., a L.D.	50 00
" L. Frederick	4 00
" Wesley Chapel M. E. Ch., in part	21 67
" Eutaw st. M. E. Church	22 10
Havre-de-Grace. M. E. Church	11 02
Baltimore. Madison Sqr. M. E. Ch	26 65
Lutherville. M. E. Church	32 00
Baltimore. Board of St. John's I. M. P. Ch., additional, for Rev. M. Aguas in Mexico	250 00
" Cash, J. A. Maynard, V. V. Kleinefelter, V. H. Kleinefelter, V. E. Gardner, T. Kirk, W. Daniel, P. H. Hiss, H. Sanders, S. J. Hindes, E. B. Moon, L. Cassard, W. J. Hiss, Cash, J. E. Eliss, $5 ea.; F. A. Cook $20, Darus Carter, Levi Perry, W. A. Leitch, $25 ea.; Mr and Mrs. Shock, J. F. Leitch, J. F. Hindes, G. W Wayson, M D., D. M. Reese, Philip Hiss, $10 ea; B. T. Burgess $20, a Friend, J. P. Watkins, $2 ea.	264 00
Williamsport. Pres. Ch., in part	10 25
Hagerstown. Miss F. Thompson, for Miss Rankin	10 00
" Pres. Church	5 50
	712 69

KENTUCKY.

Louisville. Walnut st. M. E. Ch. South Sab. Schl., for Miss Rankin's work	50 00

MISSOURI.

St. Louis. Mrs. C. O'Fallon, for Industrial School, $5; Mrs. C. Ames, Mrs. Annie Hamill, E Jaccard, $10 ea; E. Souther, J. R. Sionberger, B Bickney, Jas. Patrick, J. Bonham, P. M. Pinchard, Chs. Illsley, E. H. Semple, $5 ea; J. Conant, M. Foster, $3 ea.; J. Mason, J. Vansyckle, R. J. Howard, $2 ea; two others $2	134 00

ILLINOIS.

Galva. Cong Ch., by Rev. R. B Guild	6 25

INDIANA.

Lafayette. 2d Pres. Ch., by Rev. Dan'l Rice	39 65
Greencastle. 1st Pres. Church	18 55

INDIANA—*Continued.*

Greencastle. M. E. Church	6 00
Evansville. Trinity M. E. Church, of which C. Kellar gave $10	56 80
	121 00

OHIO.

Piqua. 2d Pres. Ch., Rev. E. B. Thomson.	20 00
Granville. Female College, additional	5 00
Dayton. 1st Eng. Luth. Sab. Schl.	20 00
Cincinnati. Messrs Davis & Co., Morrison, $25 ea.; O. Sellew $20; Brook, Mitchell, Perry, Baldwin, Crawford, Groesbeck, Gaylord, Sence, Glenn & Co., Merrill, Snowden, $10 ea.; Evans & Lindsay $5	189 00
" Messrs. McGuffy, Church, Kilbreath, Richardson, Herron, Jouvet, DeCamp, Allen, Thomson, Equitable L. I. Co., McBirney, Clark, Ramsay, Kenney, McKenry, Coffin, Sprague, Murrey, Harbaugh, McNeile, Lehmer, Means, Mrs. Williamson, Burt, $5 ea.; W. Saquer $4; H. M Johnston $3; Hooper, Olmstead, Richards, Lucas, Forbes, $2 ea.; Bonsala, Burt, $1 ea.; Mrs. Wright 85c.	139 85
" S. S. Fisher $10; Messrs. Hawley and Storer, $5 ea.; Mrs. Storer and Shipley, $2 ea.; Smith, Pulte, Bak, Hulse, Marqua, Campbell, Bleaks, Moore, Fisher, Wilson, Mrs Davis, $1 ea.; Mrs. Rufin, Olmstead, 50c. ea.; Mrs. Bargeman, Clark, Pistol, 25c. ea.; Mrs. Bishop, Smith, Field, Bray, Nixon, Storer, and others, Cakes, Nuts, Candy, etc., for School Festival	36 75
Marietta 1st Cong. Ch., Col. Mills and wife $15; Messrs. Follett, Gleins, Shipman, $5 ea.; Pres Andrews $4; Cadwallader, Nye, Leonard, Putnam, Mrs. Shipman, $3 ea.; Mrs. Elleton $2.50; Rosseter, Read, Woodruff, Fisher, Mrs. Slack, Kingsbury, Whittleay, $2 ea.; Mrs. Woodbridge $2.05; Mrs. Gilmore $1.50; Hildreth, Stanley, Phillips, Andrews, Ward, Eells, Staples, Judd, Skinner, Dabella, Mrs Goddard, Bailey, $1 ea.; P. McLaren $1.05; Mrs. Westgate 85c, Mrs. Camp and Nye, 50c. ea	83 95
" 1st Pres. Ch, Col. Dawes $10; Messrs. Waters and Brown, $5 ea.; Prof. Beach $3; Messrs. Slocumb, Coulter, Newton, Graves, Bosworth, Mrs. Penney, $1 ea.; B. F. Stone 50c.	29 50
" Prot Epis. Ch., P. Wells $5, W. Buell $5; Messrs. Wells, Bartlett, Anderson, $2 ea.; Bosworth, Hall. Mathews, $1 ea.	17 00
" 1st Bapt. Church, F. E. Pierce $3, L. Dana $1	4 00
" Whitney Chapel, Mr. Bennett	1 00
Harmar. 1st Cong. Ch., D. Putnam $20; Miss Hart $10; Messrs. Lord and Higley, and Miss Hart, $5 ea.; Mr Chapin $2; Dr. Hart $1.50; Bosworth, Spalding, Haywood, $1 ea.; others $16.50	68 00
Cleveland. 1st Cong. Ch., Rev. J. A. Thorne, by W. H. Newton	107 90
	721 95

WISCONSIN.

Delavan. Cong. Church, by L. Eddy	25 00
Baraboo. Rev. F. Z Rossiter, pastor Pres. Church	4 10
	29 10

IOWA.

Keokuk. U. P. Church	14 00
" 1st Pres. Church	18 00
	32 00
Total,	$3,970 72

THE CHRISTIAN WORLD.

Vol. XXII. SEPTEMBER, 1871. No. 9.

The 12th of July, 1871.

In our last issue we promised another reference to this day, which has now become historic. In order to a clearer presentation of our views, we will briefly recall such precedent events as have a direct bearing upon the incidents of the day itself.

One year before, on the 12th of July, 1870, a company of Irish Protestants residing in this city went out with their families on a pic-nic to Elm Park, and were quietly celebrating the anniversary of the battle of Boyne, when they were set upon by a ruffianly band of Irish Roman Catholics. Several of them were killed, many others wounded, and men, women and children were driven from the grounds. This day was the anniversary of that in which a Protestant Prince, *William of Orange*, by a signal victory, had once delivered Ireland from Papal thraldom, and had conferred upon that country freedom and religious toleration. Hence, those who loved yearly to commemorate it had taken the name of *Orangemen*.

That these "Orangemen" have never been guilty of excesses, and have never unwisely excited and perpetuated those civil and religious feuds which have so distracted their native land, we do not assert; nor has it really anything to do with the merits of the case in hand. Clearly, in *this* country, if not in Ireland, they have a right to be known as distinctively Protestants, and to rejoice over such signal helps to Protestantism, and to the freedom which is wedded to Protestantism, as that rendered by the noble Prince of Orange. Especially so, since those who take the opposite view, and who mourn over the results of the battle of Boyne as fatal to their cherished Roman Catholic bigotry and exclusiveism, are permitted to laud and magnify and publicly to *parade* the emblems of their faith and the insignia of their patron saint as often as they will. This is the boasted land of *equal* rights. If *St. Patrick* may be paraded on the 17th of March—to say nothing of the blessed *Sheeney* on the next day—then *St. Orange* may have his public showing off on July 12th; and, although we may not admire the wisdom of either, we are bound impartially to defend the *rights* of both.

Very properly, therefore, many of the Protestant journals of the country cried out against the outrage at Elm Park, and declared, that, if the Orangemen chose again, in 1871, to celebrate their day, they must and should be protected. But, the Irish Romanists, who had with murderous force successfully broken up the Elm Park pic-nic in 1870, determined to carry their measures with a still more desperate venture this year. Hence they held meetings for weeks before the day, to organize, arrange plans, *arm* and *drill* for the fray. Many of the city dailies of Saturday, July 8th, contained reports of a meeting of "Hibernians," similar to the following from the *N. Y. Herald:*

THE THREATENED TROUBLE: THE ORANGE ANNIVERSARY AND THE IRISH SOCIETIES.

At the meeting of the Convention of Irish societies held last evening in Hibernia Hall, the special business was to consider what action would be taken by the societies in the event of the Orangemen celebrating the 12th of July by a parade and picnic. None were admitted except delegates, even members of the societies being excluded. At and around the door a large crowd of several hundred of the latter collected and warmly discussed the question of Orange celebrations being allowed in New York by the authorities, and also the duty of liberal Irishmen in such an event.

One of the delegates, it is understood, made a motion at the meeting to the effect that a committee would be appointed to wait on the Mayor to request him to issue a proclamation prohibiting the Orangemen turning out, and if he did not do so, then let the societies take the matter in hand, and settle it at once and forever by

CUTTING DOWN EVERY ORANGEMAN

in the procession and to be found in the city with an emblem or insignia of Orangeism about him. The delegate also suggested that *in case the Mayor should not issue the proclamation, the party in power should lose the support of the Irish Catholic element.*

Several motions were made of a somewhat similar nature, but what decision was come to could not be ascertained. One thing is certain, judging from the language and temper manifested by the crowd about the door, that if the Orange party insist on having their procession, they will be attacked by the opposite party.

Many notices of secret lodges appeared in the advertising columns of the daily papers, so worded as to have a meaning for the initiated alone, calling on "true Irishmen" to attend and to "enroll their names as members of the H. N. Volunteers," to "receive arms and drill for their coming excursion," to prepare to "participate in their target excursion early next week," etc., etc. We now quote from the *N. Y. Observer:*—

Matters had gone so far and were so perfectly understood, that on Sunday, the 9th inst., Archbishop McCloskey and the Roman Catholic priests by his authority warned their people against taking part in this threatened assault, the Archbishop assuring them, in substance, that Protestants had just as good a right to walk in the streets as Roman Catholics, and that those who should attempt to interfere with them by such means as were threatened would be violating the laws alike of man and of God. This narrowed the anticipated violence down, not to a few turbulent spirits, but to a mass of Irish Romanists whose bigotry and hatred of their Protestant countrymen would brook no restraint—an element which, if allowed to have sway, would be the death of all liberty, civil and religious, as they threatened to be the death of all Orangemen who should appear in procession on the 12th.

But the fear of the "party in power" that it would "lose the support of the Irish Catholic element," as already threatened, "in case the Mayor should not issue a proclamation prohibiting the Orangemen from turning out," began now to do its work, and so effectively as in fact to cause this official proclamation, so clamored for, with such potent open threats, to be issued. It appeared over the signature of the Superintendent of Police, Mr. Kelso, but its generally reputed author is *Mayor Hall*. It was prepared on the 10th of July, and published on the morning of the 11th, only one day before the announced time of the Orangemen's parade, and under the supposition, doubtless, that no counteracting influence could be organized in that brief time to defeat its intent. But, in this, the "powers that be" "reckoned without their host," and hence had a heavier bill to pay than they were able to manage.

We can only spare space for two brief extracts from this *Hall-Kelso* document, hereafter to be known as "General Order No. 57." The balance is made up of attempted apologies and explanations of the act in which the facts as to last year's celebration are grossly distorted and even falsified :

"The Superintendent has been legally advised he should not aid any street celebrations that involve feuds and animosities belonging solely to the history of other countries than our own, and which experience has proved to endanger the public peace abroad and at home. The proposed celebration, as is obvious to every one, belongs to the last named class.

"It is given out that armed preparations for defence have been made by the members of the parading lodges. Indeed, the announced procession appears to have been especially organized beyond the magnitude of any previous one, and is emphasized with announcements that apparently evince a determination to resent, if not to avenge, the events which attended last year's celebration ; and some of its leaders have stated to the Superintendent that they considered a collision inevitable. If this needless celebration should provoke a general disturbance, it would furnish the opportunity always sought for by the lawless and dangerous classes of the community to participate in it and to carry consequences so far as to endanger the safety of persons and property."

New-York has probably never witnessed such an irresistible outburst of indignation as was manifested by all its order-loving citizens when this proclamation was published. Every thing else seemed for the time being to be forgotten, and the one question predominant in everybody's mind was, "Is our civil liberty to be thus sacrificed at the dictation of a lawless rabble, who hold the balance of power and control our authorities in subserviency to their will?" It was no longer Hibernianism *vs.* Orangeism which was to be disposed of ; but *intolerance (the outgrowth of Papal culture or want of culture) versus civil and religious liberty*. And, we are glad to say, our citizens showed themselves ready for the issue, and fully prepared to meet the emergency, at whatever sacrifice.

An impromptu and intensely enthusiastic meeting of merchants was

held at the Corn Exchange, at which this base surrender to the mob was handled with no delicacy, and the authorities were summoned to retract, and to defend our liberties.

We are glad also to testify, that the New-York daily newspapers, of all political creeds, with we believe but one exception, (and that one, ashamed of its course, afterward expressed repentance,) stood on the side of equal rights and denounced the time-serving course of the Mayor. We give a sentence or two, culled here and there from a few of them.

From the *N. Y. Times*:—"The City authorities are afraid of their own supporters. They now officially proclaim that the City is absolutely in the hands of the Irish Catholics. They cannot even undertake to preserve the public peace when the Papists threaten to break it. It is for this that we are taxed more heavily than at any period of our history—it is for this sort of Government that we are made to expend over $50,000,000 a year. Two out of four of our City rulers are bigoted Roman Catholics, the men who prop up the City Government are Roman Catholics, and now it is decided that Protestants have only such rights as Catholics choose to accord to them. We suppose this will be submitted to, like every other abuse. We live in easy going times. But the day will come when a great and free community will not always lie down meekly, to be ridden over by the men who burn down orphan asylums, and whose influence is fatal to every phase of civil or religious liberty."

From the *N. Y. Herald*:—"No condemnation of the riot which was threatened to-morrow can be too severe, and no words of burning scorn can fully convey the general detestation of the contemplated outrage.

"The Orangemen have the right to parade to-morrow. It is the same right which is accorded to every foreigner who makes this City his abode.

"When New York becomes a great metropolis like London, where even a procession of the two Houses of Parliament would be a nuisance to thousands of people, it may become necessary to forbid parades of every kind. But the prohibition must not come from a "legally advised" Superintendent of Police. It is not his business to settle the 'feuds and animosities belonging solely to the history of other countries.'

"The spirit which prompted these threats against the Orangemen must be put down. It is the same spirit which prompted the Paris Commune, impelling them to forget the rights of others, to turn the capital of the world into a charnel-house, to destroy the repositories of science and art, and tear down monuments revered by time and sacred in the eyes of all mankind. It is the same spirit which prompted the draft riots of 1863, inducing men to burn asylums where children were nurtured, and hang negroes to lamp-posts. It is the same spirit which was exhibited at Elm Park last year—the spirit which brooks not freedom of opinion or speech and action in others. It is a baleful spirit, productive of the worst consequences, and can meet with no favor from American people."

From the *N. Y. Tribune*:—"The greatest city of the Republic is on its knees to a few thousand disorderly foreigners. The lesson of 1863 has evidently been lost on them, and they have now gained a deplorable victory infinitely worse in its effects on the public peace and security than a riot would have been. Sooner or later the riot would have been quelled, and the authority of the law established, in spite of the ominous fact that our Police, our Mayor and our Governor have more respect for the mob than they have for the law. But as it is, by a little cursing and drilling, by open threats and swagger, the members of the riotous organizations have gained

their point with no expenditure of blood or muscle. The Mayor and the Chief of Police have saved the rowdies the trouble of breaking the law by doing it themselves.

We can imagine the sort of countenance our Mayor would have presented to a delegation of Frenchmen who should have proposed to him to prohibit the German parade, out of regard to their national susceptibilities. Yet he has done a meaner and more unlawful thing in this case. He has arbitrarily forced a body of citizens to give up a peaceful and lawful manifestation at the bidding of a handful of riotous brawlers, who threaten murder and disorder if their barbarous fancies are not complied with."

From the *Commercial Advertiser*:—"There has been an almost unanimous expression of opinion in the city press in behalf of the right of the Orangemen to parade, and to be protected in that right. and now that this is denied them by the extraordinary proclamation of Superintendent Kelso, there is an equally unanimous voice in condemnation of a surrender to mob spirit, as fatal and as unlooked for as this is."

From the *N. Y. Evening Post*:—"Is anything gained for the cause of law and order by the Mayor's surrender to the mob? The City authorities declare themselves afraid of the ruffianly and law-defying elements; will that make these less exacting? more inclined to peace and good behavior?

"Is not this surrender inviting further demands of the men who have been for days deliberately preparing for a riot?"

Our city rulers thus found themselves between two fires, and the last fire opened proved the most effective. They therefore called in a new general, and, under his lead, tried to execute a flank movement. Governor Hoffman was summoned to the city, and held many hours of anxious consultation with the city authorities, resulting at last in a new programme, and an entire reversal of previous orders. Governor Hoffman drew up a proclamation, dated 11th July, but completed near midnight of that day, and not made public until the morning of the 12th. Just after midnight on this same morning, Superintendent Kelso revoked his order, as follows:

SPECIAL ORDER BY TELEGRAPH—12:25 A. M.

To all Police Captains:

General Order No. 57 is hereby revoked. The order issued this day for the detailment and distribution of the force is still in effect.

JAMES J. KELSO, Superintendent.

The following is Governor Hoffman's proclamation:

BY JOHN T. HOFFMAN, GOVERNOR.—A PROCLAMATION.

Having been this day only apprised, while at the Capital, of the actual condition of things here with reference to proposed processions to-morrow, and having, in the belief that my presence was needed, repaired hither immediately, I do make this proclamation.

The order heretofore issued by the police authorities in reference to said processions having been duly revoked, I hereby give notice that any and all bodies of men desiring to assemble and march in peaceable procession in this city to-morrow, the 12th instant, will be permitted to do so. They will be protected to the fullest extent possible by the military authorities. A military and police escort will be furnished to any body of men desiring it, on application to me at my headquarters (which will

be at Police Headquarters in this city) at any time during the day. I warn all persons to abstain from interference with any such assemblage or procession except by authority from me; and I give notice that all the powers at my command, civil and military, will be used to preserve the public peace, and to put down, at all hazards, every attempt at disturbance, and I call upon all citizens, of every race and religion, to unite with me and the local authorities in this determination to preserve the peace and honor of the City and State.

Dated at New York, this eleventh day of July, A. D. 1871.

JOHN T. HOFFMAN.

By the Governor: JOHN D. VAN BUREN, Private Secretary.

For this act, though too tardily performed, we think the Governor deserves a full mead of praise, and we most heartily accord it to him. But the Orangemen, having already shown their obedience to authority, even when exercised in iniquity, by giving up all thoughts of the parade in this city, and by many of them going to Jersey City, where Governor Randolph had from the first nobly stood up for liberty, were now of course taken at a disadvantage, and it was doubtful whether they would turn out at all.

They did, however, muster in small force (less than two hundred) under the persuasion that it was their duty in the exigency to do their part towards vindicating the right now accorded them by the Governor "to assemble and march in peaceable procession."

In the meantime, from midnight on, the police had been mustering, so that the entire force was in readiness to meet the issue. About ten thousand of the New-York National Guards were also ordered into service during the night, and were stationed in different parts of the city.

Early in the morning the police had a desperate fight with a great crowd of rioters at Hibernia Hall, in Prince-street, near St. Patrick's Cathedral; but succeeded in dispersing them, and a detachment of the Seventh regiment entered the Hall and retained possession during the day. This was a good stroke of policy, and served to weaken the riotous forces, who had apparently selected this Hall as a sort of rallying point for arming the crowd and for other offensive measures.

The Orangemen who were to parade assembled at their Lodge-room, at the corner of Twenty-ninth street and Eighth Avenue; and before leaving it, "The Master of the Lodge sounded the gavel and called the Lodge to order for prayer. An impressive appeal to the Supreme Being was made by one of the members, asking aid and protection to those who were to risk martyrdom for the assertion of a principle." This we state on the authority of the *N. Y. Times*, from which we also select a few paragraphs descriptive of the procession:

At last the regiments were got into position and the procession started. It was then 2½ P. M. The pageant was a singular one. In front was the Seventh Regiment, headed by a body of police; on the right the Twenty-second Regiment, on the left the Eighty-fourth and Sixth, and between them the Orangemen. Behind these marched the Ninth, and a large *posse* of police, extending from house to house,

brought up the rear. In this order the procession moved off to the tune of "The Red, White and Blue."

Scarcely had half a block been traversed when a shot was fired from a window, and missiles were thrown from the roofs of houses, and the crowd in the rear and on the flanks burst upon the police and assaulted them with bricks, paving-stones and other projectiles. A bold stand was made, and the onslaught resisted by the officers. A shot in reply was fired at the man who stood on the roof, and a movement was made by the regiments as if they were about to turn and fire by sections. Then the crowd turned, and, regardless of youth, old age or sex, dashed off, trampling all under foot in their flight. Houses, basement and cellar, were sought in the adjacent streets by the fugitives, who disregarded every right in their mad pursuit of safety. Great brawny rascals burst into the stores and private dwellings to escape from the threatened fusilade, and if it had been evening, there can be little doubt but that many robberies would have been committed. The procession still moved on.

Again the "great unwashed" approached the flanks and rear of the forces, and with redoubled determination attacked them. Bricks and paving-stones flew in every direction about the heads of the soldiers. The first casualty was in the case of Sergt. McCullough, of the Twenty-second, whose knee was badly hurt with a brick. He bore it patiently, and did not offer to strike a blow in revenge. From the house-tops missiles were flung, and the rage of the mob increased momentarily. On the southeast corner of Twenty-fourth street is Dan Ryan's liquor store. There are a wooden awning and a news-stand in front of it. From the shelter of these a murderous assault was made upon the Eighty-fourth regiment, commanded by Lieut.-Col. Mitchell. Here the real affray may be said to have begun. The troops began to fire upon the densely-packed mob. A volley was poured into the windows, too, and the Sixth, following the former corps' example, blazed away also. The Ninth took up the fusilade and added to the slaughter. It is almost impossible to describe the horror of the scene at this point. Screams and groans, mingled with oaths and imprecations, rent the air. Children wailed and women shrieked in mortal terror, and men fled again, trampling friend and foe, weak, wounded and dying beneath their cowardly feet. Bullets rattled against windows and doors, and, panic-stricken, the mob had fled, leaving the street strewn with dead and dying creatures.

The procession had halted during this combat, and the band of the Orangemen stopped playing; but, in a minute or two after the flight of the assailants, struck up again a lively tripping quickstep, and the whole resumed their march up Twenty-third street to Fifth Avenue.

The mob was after this held in check more easily, although not without oft-repeated resort to violence, especially by the police, who used their clubs with telling effect, and whose conduct during all the day cannot be too highly commended. The route contemplated was passed over, and the parade terminated at the Cooper Institute, corner of Fourth Avenue and Eighth-street.

The precise number who fell in this conflict will never be known, because many were hurried away and secreted by their friends; but probably of the rioters and others in the crowd not less than fifty were killed and ninety or a hundred wounded. Two soldiers were killed—Samuel Wyatt and Henry C. Paige of the Ninth regiment—and seventeen wounded. One policeman, also, was killed and nine wounded.

It was a day of horror and of blood, and many innocent persons, led

by curiosity into danger, suffered with the guilty. But, sad as it was, we cannot regret the issue, and we fully believe that the results will more than compensate for the loss of life. We do not hesitate to say, that the victory for law and order, for liberty and equal rights, this day obtained, is worth all it has cost of blood. We go further, and say, that its purchase was a necessity, though it had been ten times as costly.—The issue was *thrust* upon us, and must be met at all hazards, or civil and religious liberty would have been sacrificed.

The best public sentiment fully sustains the course taken by Gov. Hoffman, and unqualifiedly condemns the time-serving policy of the City authorities which had well nigh subjected our city to a reign of terrorism. The Protestant press throughout the country, daily and weekly, secular and religious, with scarce an exception, has given unmistakable utterance of this sentiment. And we are glad to be able to say, that several of the Roman Catholic journals have united in upholding the vindication of the principle of *equal* rights. The *Boston Pilot*, one of the most prominent of the Roman Catholic organs, speaks out nobly, as follows :

If the Orangemen determine to parade, they have a right to parade ; that is, they have as much right to parade with orange scarfs and banners as a Fenian regiment has with green scarfs and sunbursts. But it may be that *neither* party has a *right* to parade ; that they have simply been tolerated by the authorities. If it be found that such toleration is detrimental to public security, we think that every reflecting Irish-American citizen will at once say that both processions should be proscribed. The very ablest defenders of the mob say that they do not quarrel with the Orangemen simply because they are Protestants. What do they quarrel with them for? They have no right to quarrel with them for their colors, for the Fenian Legion of St. Patrick, organized with a view to make war on England, flaunts the green flag of Ireland in the faces of thousands of Englishmen in New York city.

Then, after uttering its dislike of Orangeism, concludes its article thus :

There are two ways of getting rid of this apple of discord. The first is by an agreement between the general Irish population and the Orangemen, foregoing all right to parade, and expressing their determination never to hold processions for political objects alone. This, we may rest assured, will not be easily agreed to. The second one is the best, and the one that must come in the end, when America, tired out and indignant with her squabbling population, puts her foot down with a will and tells them all—German, French, Irish, Orange—"You have had enough now. There is only one flag to be raised in future in this country, and that flag is the stars and stripes."

The *Western Catholic* of Detroit, in commenting on the death of a young man of the Ninth regiment by suicide, caused (as is said) by the "conflict between his duty to his regiment and to his religion," boldly and strongly declares :

"This is simple nonsense. The young man must have been demented long ago, if he supposed that there was any conflict between his duty to his regiment and to

his religion. His religion plainly teaches him and all others to be law-abiding and peaceful citizens themselves, and to do all in their power to help the authorities enforce the law. His duty to his religion and to his regiment were the same, namely: to turn out with his regiment, and at the command of his officers to shoot down every rioter that presented himself, as he would a mad dog. It is the first duty of every citizen of the United States—be he Catholic or Protestant—to obey the law and preserve the peace.

On the contrary, *The Tablet* takes ground squarely on the other side, and doubtless must be viewed as expressing the predominating sentiment of the great mass of Roman Catholics to-day. It says:

It cannot be denied that Irish Catholics had as good a right, if it comes to that, to throng the streets as the Orangemen, and as much right to hoot and hiss the procession as the Orangemen had to outrage Irish Catholics by playing insulting tunes. A procession displaying banners and playing tunes insulting, and intended to insult, a considerable class of peaceful citizens, and to provoke them to a public disturbance, has no moral or legal right to parade the streets of a city. They are the real disturbers of the peace, and as such are answerable to the police.

The procession had no other end than to insult the Catholic Irish, and to provoke a riot. So far were the police from being bound to protect them in their disorderly purpose, they were bound, as preservers of the peace, to prohibit the procession, and it was Governor Hoffman's duty, instead of revoking Superintendent Kelso's order, to have sustained it with the whole force at his command if necessary. The police authorities took the legal and common sense view of the case, and we regret the order was not carried out. . . . The police should never have allowed the Orange procession. Mayor Hall understood well the right and wrong of the case, but he was overruled by a higher authority, and the consequence was the murderous fire on unarmed people, by the orders of a drunken militia officer, by which over a hundred persons, nearly all innocent persons, were either killed or wounded.

This article is already much longer than we had intended, but we have felt bound to put on record these facts in such a connected whole as to be convenient and valuable for future reference.

We will conclude by briefly stating where, in our opinion, the *ultimate responsibility* of all this rioting and bloodshed rests. The *immediate* responsibility is doubtless with the rioters themselves, and with the city authorities who, for political purposes, temporized with them. But what is the *prime, first, inducing* cause of it all? *Ignorance* and *fanaticism*, taking the form of *intolerance* against those who civilly or religiously entertain opposite views from the ignorant fanatics themselves. And *whence* this ignorance and fanaticism? Through the *withholding of God's Word*, whose "entrance giveth light; it giveth understanding to the simple." And *by whom* is God's Word withheld? *By the Papacy and the priesthood of the Romish Church.*

Hence the heavy responsibility of all this attempted terrorism, and of the blood-flowing to repress it, lies at the doors of the Papacy. And we entreat all honest Roman Catholics to consider this great question in its true light. We have given due credit to the Archbishop

and his inferior clergy for their efforts on the Sunday preceding the riots to restrain their people from violence, and for their clear assertion of the *equality* of Protestants and Romanists in regard to their civil privileges in this country; and we have already spoken, also, of the noble stand taken by some Roman Catholic Journalists. But, gentlemen, you do not begin soon enough. You neglect—nay, you discard—the foundation principles on which all true liberty, civil and religious, must rest. You keep the *Bible* from your people: and as their *Educators*, on this false basis, you are responsible before God for the results. Ignorance of the Bible *leads surely to skepticism*, such as scoffs at all religion and defies the rights of others. It ends in lawless *Communism—God-defiance* and *Man-defiance.*

There is, therefore, an intimate connection between this doubting, scorning, free-thinking lawlessness and Roman Catholicism. It is in *Papal* Paris that the people are educated into the disregard and contempt for all religion which ends in infidel communism. It is in *Papal* Mexico that irreligion and revolution finally come to be normal, and almost past hope of cure. It is in those mining districts of our own country where the children of the *Papacy* are found, in which life is counted for nought, and men are forbidden to make their own arrangements for labor. It is among the *Romanists* of New York, that we habitually look for the rioters.

A Word of Welcome.

The Christian Daily.—We are glad to welcome into this great, seething Metropolis of ours, so full of mighty agencies for good, and so full too of mighty agencies for evil, another influence for good, and that just such a one as we have often thought should be established here. A daily newspaper, conducted on true Christian principles, has been *the great want* of this city, and we honor the man who has at last ventured to undertake such an enterprise. It is well, too, that the experiment is ventured upon by one who is no mere novice at the business, but who has elsewhere proved his eminent fitness for it, and his power to make it a success. We have long known of the *Montreal Daily Witness*, as one of the most ably conducted and most thoroughly successful newspapers published—always reliable—sure to be on the side of truth—high in its moral tone—so pure in its contents as to be a welcome guest into any household—and withal neither backward nor incompetent to measure weapons with strong foes. It has been a fearless champion of *Protestantism*, and has never hesitated to expose the fallacies of the Romish creed, or the corruptions and persecutions of the Romish Church. Yet, in that stronghold of the Papacy, where the Romanists outnumbered

the Protestants two to one, this little engine of truth not only maintained its existence, but came to be an acknowledged power, both feared and respected by the Romish clergy, regarded with kindly interest and daily read by many an honest Roman Catholic, and a prized treasure among Protestants.

We cordially welcome the Editor of such a paper to this city, and we cordially welcome to a place among our daily journals the "*New-York Daily Witness*," modelled after the same plan, conducted on the same principles, and to be controlled and inspired by the same genius.

And, although, out of deference to the expressed wishes of its Editor (Mr. Dougall) we have called it a *Christian*, rather than a Protestant daily, still, it is because we know that its Christianity will be pre-eminently and distinctively *Protestant*, that we have the more cheerfully given it this extended notice. We welcome it as a co-worker with us in the propagation of a pure Protestant Christianity, as opposed to the errors of the Papacy, and to every other form of merely nominal Christianity. We wish this paper could be placed in every household of this city, and would urge upon all lovers of pure morality as well as all Christians their duty in helping to establish and maintain it. Price per copy, *one cent.* Published at 162 Nassau-street.

The Bible in the School.

Under the caption, "The Secular not Supreme," the *Catholic World* for August discusses, among other things, the question of the Bible in the public schools. It forcibly shows how little has been gained by that spasm of mistaken liberality in which some of us have assented to the exclusion of the Bible from these institutions. "This proposed remedy," says the *World*, "will prove worse than the disease. *** Exclude your Protestant Bible and all direct and indirect religious instruction from your public schools, and you would not render them a whit less objectionable than they are now, for we object not less to purely secular schools than we do to sectarian schools. *** There is only one of two things that can satisfy us: either cease to tax us for the support of the public schools, and leave the education of the children to us, or give us our proportion of the public schools in which to educate them in our own religion. We protest against the gross injustice of being taxed to educate the children of non-Catholics, and being obliged in addition to support schools for our own children at our own expense, or peril their souls." It does not require any very unusual shrewdness to see that this argument proves too much. The things here claimed involve a recognition of a particular religion by the State, and a discrimination in its favor, which necessarily carries with it the converse right to discrimi-

nate against it. This, we presume, would not be acceptable to the Romanist, as it is not proposed by the mass of thoughtful Protestants.

It is safe to say that the exclusion of the Bible—a book that is of no sect—from our system of instruction, would be fraught with danger. The sturdy common sense of our people will not consent to it in deference to Rome any more than it would consent to abridge the rights or restrict the liberties of those who execute the behests of a religious system which is logically arrayed against the spirit of American institutions. Utterly opposed as we are to a union of Church and State, even by indirection, we are as much opposed to the idea that the human conscience has no sphere beyond that of the private life, and that the State must be infidel, because she does not usurp, or identify herself with, the ecclesiastical power.

By the way, this article, at once able and specious, will well repay perusal. But does not the writer presume rather too much upon the ignorance and credulity of his readers, when he accounts for the "sad falling-off in the virtue, the honesty, the integrity, the chastity and public spirit of our people in the last fifty years," by the fact that "the old habits formed under Catholic discipline and influences are wearing out, if not worn out." It is fortunate that we have France, and Spain, and the Roman States to point the opposite moral, and to show how much for the good of mankind Catholic discipline has accomplished where it has had full play! But perhaps this is one of the things which, in the language of our author, "it is only the Catholic that can see and understand." Possibly "it is too high and too intellectual for non-Catholics, whose minds are turned earth-ward, and have lost the habit of looking upward, and to recover it must be touched by the quickening and elevating power of grace!" S.

"*Do Penance.*"

BY REV. HOWARD CROSBY, D.D.

The Roman doctrine of penance receives a quasi Scriptural support from the Latin translation of the Greek word for "repent," in Matthew iii. 2, and elsewhere. The Vulgate, to which the Church of Rome appeals as the true Scripture, translates the Greek "metanoeite" by "poenitentiam agite." This latter phrase has an ambiguous meaning. It is originally an idiomatic expression for "repent," as "gratias agite" is for "thank," but it may also bear the rendering of "*act* a penitence," and the Rheims translators of the Vulgate have so treated the phrase, making it "*do* penance," and thus carrying it very far from the Greek "metanoeite." Indeed these Roman manipulators of God's word have

committed a double error, one in each word of their translation. Not only is the "*do*" wrong, but the "penance" is equally wrong. It should be "penitence." The Bible word refers to a change of purpose, with regret for the past; the Roman phrase refers to an external system of equivalents for sin committed. The former leaves the matter to man before his God; the latter makes a church and priesthood necessary, to step in with a tariff of prices.

Penance is nothing but self-righteousness. It is a man attempting to do Christ's work. Self-denial in order to subdue our evil passions and tendencies is one thing, and penance is quite another. Self-denial is a *preparation for the future*, an exercising for the daily fight, but penance is *pay for the past*. Roman casuists are constantly confounding these two distinct things. Penance is taking punishment for sin, when Christ has borne our sins in his own body on the tree, and when he says to the *penitent* (not *penant*—pardon the word soul "Go in peace—thy sins are forgiven thee." Whether a man does penance at the prompting of his own spirit, seeking expiation, or at the behest of a church, it is alike self-righteousness. It is the same thing in the Hindoo devotee lying on the bed of spikes, and the Romanist saying twenty-five pater-nosters per hour. Conscience accuses and the spirit seeks an atonement. Not seeing the Divine atonement, it attempts one of its own.

The Romish church has changed the cross from an altar of expiation to a simple scene of suffering. My sins were not punished on the cross; I was not crucified with Christ—but Christ was made the sympathising friend of sinners on the cross. This is practically the Romish belief. In pretending to exalt Christ, it robs him of his chief glory as the actual *Saviour*, and this position of saving the sinner is usurped by the church.

Besides making a human work to take the place of Christ's work, penance utterly misplaces sorrow for sin. Sorrow for sin is agreeable to God not because there is any virtue in sorrow, but *because it is the fruit of a renewed soul*. It is the *renewed soul* which God loves to see. But the whole doctrine of penance is founded on the theory that sorrow for sin is pleasant to God *as a counterbalance in the scales of justice*. This is taking the best view of penance, as having penitence behind it. One can see at a glance how this interferes with God's own work of furnishing us a righteousness, imputed in Christ, and imparted in the Holy Ghost. The justice side of our sin question God provides for, not we. Our part is to receive the salvation and the Holy Ghost.

This penance lies at the root of all Romish evil. It gives the church its fearful power over poor sin-smitten wretches to the ordering of their lives and the extortion of their substance. It has constructed a purgatory in the other world and an inquisition in this. It has developed

crusades and dragonnades, and erected the papal Vicegerancy as its logical result. It has thus made the Romish church the great practical enemy to the cross of Christ. The cross of Christ having lost its grand expiatory and saving character, it is very easy and natural to exalt Mary above the cross and find a comfort in contemplating her feminine beauty and loveliness, which the suffering Jesus cannot afford.

When will Christendom arise out of these toils of Satan and say to the great Romish deceiver as he demands penance, "It is *God* that justifieth. Who is he that condemneth? It is *Christ* that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ?"

Report of Committee.

Adopted by the Board of Directors of the American and Foreign Christian Union, June 1st, 1871.

[Brief Extracts from this Report have been already published; but desire having been expressed to see the whole of it in print, we now give it entire.]

The undersigned, three of the members of the Committee appointed at the last meeting of the Board, to enquire as to the Christian wisdom of continuing this Society in existence, beg to report:

After a full and careful consideration of all the reasons adduced for dissolving this Society, it is clear to your Committee that we owe it to ourselves and to the work to maintain, if possible, its unimpaired existence, and, among many others, for the following reasons:

1. The Society has a record of good accomplished, which endears it to very many Protestant Christians. It has borne a steady testimony to the importance and feasibility of the work in which it is engaged among the Roman Catholic populations of the world. It may be well supposed, therefore, to have accumulated resources of influence and power, which, in the judgment of your Committee, it would be criminal to dissipate.

2. The indications of Providence are most auspicious for the prosecution of the special work of evangelization which this Society has assumed. Never have Roman Catholic countries been so open to the labors of Protestant evangelists as now. Roman Catholic Europe tends to religious toleration and the separation of Church and State. The liberalization of Austria, the unification of Italy, the establishment of constitutional monarchy in Spain, the breaking of the support which political Romanism derived from the French empire, and the opening of the Spanish countries of America, are events which greatly favor the spread of Gospel truth. The triumph of Infallibility in the late Œcumenical

Council has awakened in many Roman Catholics the spirit of free inquiry. It would seem that this Society has been providentially prepared for such a time of the opening of effectual doors as this. Why should we, at this epoch of Divine invitation, disband, and refuse to enter any door at all?

3. But the American and Foreign Christian Union has an important mission to the Roman Catholic population of the United States. The Churches, in the opinion of your Committee, need an organization for this particular service. While they, in pursuing their work of evangelization, will seek to reach all classes, whether unbelievers or misbelievers, there is a place for a Society which shall deal intelligently with the whole Roman Catholic question, and shall spread the light of the Gospel among our Roman Catholic fellow-citizens. Organizations for special work are of the very genius of Protestantism. If this Union were dissolved, no doubt the necessities of American society would create another or others to take its place. But, how much better to "hold fast to that whereto we have attained," and go on from strength to strength! In seeking to reach Roman Catholics, we will best succeed if we go to them less as denominational than as Bible Christians. What Protestantism they know; of its distinctions they know very little. Approaching them through this Union, we approach them in a manner to calm their suspicion and to win their confidence. Thus, while deriving blessings from Christian Union for ourselves, we more successfully make the name of Christ a blessing to our misguided fellow-men.

4. It is, however, claimed that the several Churches are ready, through their Mission Boards, to undertake the work of this Society, both at home and in foreign fields. We rejoice that God is putting it into the hearts of the Churches to engage more earnestly in the evangelization of the Roman Catholic populations of the old and of the new world.—But these populations number one hundred and fifty million souls. We need more agencies, but not a single agency less. We are commanded to go into the harvest-work ourselves, and to pray the Lord to send still more laborers into the harvest, but never to turn out of it because more are coming in. The entrance of the Denominational Mission Boards into the Roman Catholic fields is a confession of the importance of the place which this Union occupies among the evangelizing agencies of the world. Some, perhaps all, of them have had Roman Catholic Missions hitherto, and yet have helped us. So doubtless it will be their pleasure to continue to do. At the same time we shall reach that class of persons, respectable in number, who prefer to contribute for this purpose through an undenominational organization.

5. We are met with the objection that the methods of operation adopted by the American and Foreign Christian Union are excessively costly, and that too large a proportion of its resources are expended in

administration. If this objection be well taken, it is a grave one, but it presents a reason for the study of economy, not for dissolution. Should it be urged that this difficulty of excessive expensiveness is inherent in the nature of an undenominational Society, we must answer that in this form the objection is new to us. Your Committee would, however, recommend that a close scrutiny be made of the expenditures of the Society, and that, if they can anywhere be reduced without detriment to its efficiency, it be done.

6. Your Committee find that the circumstances of the late election of Secretary are set forth as demanding the dissolution of a Society which, it is thought, can be no longer maintained with mutual Christian confidence and kindness. In reply, your Committee think that it is sufficient to say that, upon the fullest review of the late election, they believe it to have been conducted in all particulars with perfect regularity and fairness.

Respectfully submitted,

Geo. R. Crooks,
H. D. Ganse,
G. M. Vanderlip.

The Great Speech at the Vatican.—II.

TRANSLATED BY REV. LEONARD W. BACON, BALTIMORE, MD.

[From the *Congregationalist*. Part I. of this valuable paper, which appeared in our July number, should have been credited to the same journal. The omission to acknowledge was unintentional.—Ed.]

In a full-length portrait of Strossmayer, Bishop of Bosnia, the strongest points of expression are a very resolute though pleasant face, and a pair of top-boots, very large in the feet, very thick in the soles, and very square in the toes. The vision rises before me, as I turn from the opening Scriptural argument of his great speech, to the second part, in which he proceeds to present to the unwilling ears of his "venerable brethren" "the results of his historical researches:"

Finding no trace of the papacy in the apostles' days, I said to myself "I shall find what I am looking for in the annals of the church." Well, then, I tell you frankly that *I have been looking for a pope in the first four centuries, and have not found any!*"

In confirmation of this proposition, the orator quotes those African councils (of one of which St. Augustine was secretary) which forbade, under penalty of excommunication, the practice of appealing to the see of Rome; the laws and canons which recognize the bishop of Rome simply as having precedence among his peers; the words of Popes St. Gregory and Pelagius II., in which they denounce the assumption of the title *universal bishop* as impious and profane:

Do not these authorities (and I have a hundred more, just as strong,) prove, as clear as the sun at noonday, that it was not until a very late date that the bishops of

Rome came to be regarded as universal bishops and heads of the church? . . . . Who is there but knows that councils were convoked by the emperors, without consultation with the bishop of Rome, and sometimes in opposition to his wishes?—that Hosius, bishop of Cordova, presided in the first council of Nice, and drew up its canons? The same Hosius presided in the council of Sardis, to the exclusion of the legates of Julius, bishop of Rome. I will not press this further, venerable brethren, but pass on to the great argument which is alleged in proof of the *primacy* of the bishop of Rome.

By the *rock* on which the holy church was built, you understand *Peter*. If this were true, it would be an end to the dispute. But the early fathers, who must surely have known something about it, did not think as we do on this point.

The bishop proceeds to cite the fathers—Cyril, Hilary, Jerome, Chrysostom, Ambrose, Basil of Seleucia—as agreeing in the view that the *rock* was Peter's *faith*, or the great *truth* to which he testified, and concludes with several emphatic and decisive expressions from Augustine :

So far was this great bishop from believing that the church was built on St. Peter that he said to his people in his thirteenth sermon: "Thou art *Peter*, and on this *rock* which thou hast confessed—this *rock* which thou hast acknowledged in declaring, 'Thou art the Christ, the Son of the living God'—I will build my church ;—on myself, in that I am the Son of the living God, will I build it ;—on Me, AND NOT ON THEE." St. Augustine's opinion on this famous text was the opinion of all Christendom in his day. To sum up, then, I have proved :

1. That Jesus gave to all the apostles the same power as to Peter.

2. That the apostles never recognized Peter as the vicar of Jesus Christ and the infallible teacher of the church.

3. That Peter never thought of being pope, and never acted as pope.

4. That the councils of the first four centuries, while acknowledging the high dignity of the bishop of Rome, conceded to him only a pre-eminence of honor—never of power or jurisdiction.

5. That the holy Fathers, in the famous passage, "Thou art Peter, and on this rock will I build my church," never understood that the church was built upon Peter *(super Petrum)*, but upon the rock *(super petram)*, that is the apostle's confession of faith.

I conclude triumphantly with history, with reason, with logic, with common sense, and with Christian conscience, that Jesus Christ conferred no supremacy whatever on St. Peter ; and that if the bishops of Rome have come to be sovereigns of the church, it has only been by the process of confiscating, one by one, all the rights of the bishops. (*Voices : Silence the impudent Protestant ! Silence him !*)

I, an impudent Protestant? No ! a thousand times no !

History is neither Catholic nor Anglican, nor Calvinist, nor Lutheran, nor Armenian, nor Schismatic-Greek, nor Ultramontane. It is what it is ; that is, it is something mightier than all the decrees of ecumenical councils.

You may write falsely against it, if you dare ; but you can no more destroy it than you can throw down the Coliseum by pulling out a brickbat. If I have said anything which history disproves, confront me with history, and without a moment's hesitation I will make the *amende honorable*. But be patient awhile, and you will find that I have not yet said the whole of what I have undertaken to say and must say. If the stake were waiting for me out on the great square of St. Peter's I could not be silent —I should be bound to go on.

Bishop Dupanloup, in his famous *Observations* on this Vatican Council, has said, and justly, that if we declare Pius IX. infallible, we are bound, as a natural and necessary inference, to hold all his predecessors as infallible. Well, now, my vener-

-able brethren, hear how history lifts up her commanding voice to assure you that some popes have erred. You will have a good time protesting and denying, I promise you, in the face of such facts as these:

We cannot transcribe the long catalogue, extending from Pope Victor in 192 to Pope Pius IX. in 1870, of popes who have contradicted themselves, or contradicted each other. And yet as the speaker claims, it is only a partial list:

I should never get through, venerable brethren, if I were to lay before your eyes all the contradictions of the popes in their teachings. If then you proclaim the infallibility of the present pope, you will be forced either to prove what is impossible, that the popes have not contradicted themselves, or to declare that it is revealed to you by the Holy Ghost, that papal infallibility dates only from the year 1870. Will you have the courage to do it?

The public may perhaps pass by with indifference theological questions, the importance of which they do not apprehend. But however indifferent they may be to principles, they are not at all indifferent to facts. Don't be deluded! If you decree the dogma of papal infallibility, our antagonists, the Protestants, will leap into the breach with all the more boldness, for the fact that they will have history on their side and against us, while we shall have, to oppose them, nothing but our negations. What can we say to them, when they begin to march out before the public the line of the bishops of Rome from Lucas down to His Holiness Pius IX?

O, if they had all been such as Pius IX. we could beat them all along the line.—But alas! alas! it is very different from this! (*Cries of Silence! silence! Enough! enough!*)

Don't cry out so, my right-reverend brethren! To show such alarm at the facts of history, is tantamount to giving up all for lost. For if you were to pour over it all the waters of the Tiber, you could not wash out a single page. Suffer me to speak, and I will be as brief as the importance of the subject will permit.

The bishop then proceeds with the subject of papal immoralities—as he had with the subject of papal heresies and contradictions—in chronological order. Passing over the horrible indictment which he draws against the pope and court of Rome, we come to his inferences:

To sum up, then: if you declare the infallibility of the present bishop of Rome, you will be held bound to prove the infallibility of all his predecessors, without a single exception. But can you do this, with history lying open and showing as clear as sunshine that the popes have erred in their teaching? Can you do it, and maintain that popes who were guilty of avarice, of incest, of murder, of simony, were nevertheless vicars of Jesus Christ? O venerable brethren, to maintain this monstrous thing would be to betray Christ worse than Judas did. It would be flinging mud in his face! (*Outcries of "Down with him from the rostrum! Hush! hush! Silence the heretic!*)

Venerable brethren, you are making this outcry. But would it not be a more dignified course to weigh my reasons and my proofs in the balance of the sanctuary? Believe me, you cannot make history over again. There it stands, and there it will stand forever, to protest mightily against the dogma of papal infallibility. You may proclaim it unanimously, but you will have to do without one vote, and that is mine.

The eyes of true believers are upon us: they look to us for the remedy of the numberless evils by which the church is dishonored. Shall we disappoint their hopes? What account could we give to God, if we should let slip this solemn opportunity which he has given us for preserving the integrity of the true faith?

Let us hold it fast, my brethren; let us arm ourselves with a holy courage; let us

put forth one mighty and generous effort; let us turn to the teachings of the apostles, for aside from these we have nothing but error, darkness and false tradition.

Let us make use of our reason and understanding by taking the apostles and the prophets as our sole, infallible teachers, on that greatest of all questions "What shall I do to be saved?" This being decided, we shall have got the foundation laid for our dogmatic system.

Setting our feet firmly on the solid and changeless rock of the holy Scriptures inspired of God, we will go boldly forth against the world, and like the Apostle Paul, in the presence of the free-thinkers, we will know nothing but Jesus Christ and Him crucified. We will conquer by the preaching of the foolishness of the cross, as Paul conquered the orators of Greece and Rome, and the Church of Rome will have its own glorious '89! (*Clamorous outcries of "Down with him! Put him out! the Protestant! the Calvinist! the traitor to the Church!"*)

These outcries of yours, Right Reverend Sirs, do not frighten me at all. If my words are warm, my head is cool. I am neither of Luther nor of Calvin, neither of Paul nor of Apollos, but of Christ. (*Renewed outcries: "Anathema! Anathema! upon the apostate!"*)

Anathema! gentlemen! Anathema! You know perfectly well that you are not protesting against me, but against the holy apostles, under whose protection I would that this Council might place the Church. Ah! if, bound about with their grave-clothes, they were to come forth from their sepulchres, would they speak to you in any different strain from mine?

What answer will you make them, when out of their writings I tell you that the papacy has departed from that Gospel of the Son of God which they preached with such courage, and sealed with their generous blood? Will you have the hardihood to say to them: "We prefer to your instructions those of our popes, our Bellarmines, our Ignatius Loyolas? No, no! a thousand times no!—unless you have closed your ears that you may not hear, and blinded your eyes that you may not see, and made gross your hearts that you may not understand.

Ah! if He who sitteth in the heavens is disposed to make heavy his hand on us, as once on Pharaoh, he has no need to suffer the troops of Garibaldi to sack the Eternal City; he need only let us go on to make Pius IX. a god, as we have made the Blessed Virgin a goddess.

Pause, O pause, my venerable brethren, on that hateful and absurd declivity on which you find yourselves. Save the church from the shipwreck that threatens her, by seeking in the Holy Scriptures alone the rule of faith which we must believe and profess. I have spoken. God be my helper!

The Vatican Speech not Bishop Strossmayer's.

[Rev. Leonard W. Bacon writes to the *Congregationalist*, from Colbrook, Ct., July 25th, 1871, as follows:]

"I hasten to say to your readers that the 'Speech of a Bishop in the Vatican Council,' which I sent to you as Strossmayer's, proves not to have been by that Bishop. I cannot charge myself with any fault in having published it as such; for it was so sent to me by an eminent Catholic in Rome; I wrote at once about it to Father Hyacinthe, who believed it to be Strossmayer's; and not satisfied with this, I inquired at the office of the Catholic Publication Society, and in other Catholic quarters, but was able to hear nothing to discredit this account of the document. But a note from Father Hyacinthe, written just after an interview with Strossmayer's secretary, informs me that Strossmayer disavows the speech.

"The question remains, if Bishop Strossmayer did not make it, who did? or was it made at all in the Council? questions on which your readers will be free to use their critical faculties for themselves. As the Italians themselves would say, '*se non e vero e ben trovato*;' and if it was not spoken in the Council, it very well might have been, if anybody had had pluck enough to do it."

MISSIONARY WORK, PROGRESS, Etc.

Italy.

OUR EVANGELIST IN UDINE.—NO. IV.

[This is the fourth of the historical sketches (written by themselves) of our Native Evangelists in Italy. These notices are forwarded by Rev. Wm Clark, Superintendent of our Italian Mission work, and we hope the friends of our Society will carefully read them, and will observe on the map what important points these faithful laborers are now occupying. We mention again the sketches so far given, and the numbers of the "Christian World" in which they may be found:—

No. 1, April.—Artidoro Beria, at Brescia.
No. 2, June.—Bernardo Bracchetto, at Porto-ferraio.
No. 3, July.—Guiseppe Colombo, at Como.
No. 4, Present issue.—Angelo Girolo, at Udine.

It is our intention to continue the list alphabetically.]

MILAN, ITALY, July 6, 1871.

The subject of the following notice was one of the most promising pupils in the Theological school at Milan, and though his course of study was short, he has proved himself one of the most effective, able, and judicious evangelists now in the employ of the Amer. and For. Christian Union. During most of the time he was in the school at Milan he was sustained by one individual, an American Christian friend. WM. CLARK.

"The causes of my conversion to the Gospel are, first, the mercy of God our Father, who, by means of the preaching of the Gospel, called me to faith in his Son Jesus Christ, our only Saviour; and second, the need I felt in my conscience to know God more fully, and my relation to Him, which need, if God had not called and converted me, I would have suffocated in order to live in the liberty of my passions, or rather I would have become entirely the slave of my passions.

"I was born in Milan in 1841, and lived until eighteen years of age a sincere Catholic, attentive to all that which the priest enjoined, and hence always had his favor and his blessing. But as those religious practices I performed had no substance, my heart was never satisfied, and my conscience never ceased reproving me, so that finally I became tired of the church service, and went only on Sunday to mass. My conscience, however, continued to reprove me more and more, and, at length, experience taught me that the means which the priest gave for the peace of my conscience did not at all correspond to my need."

A SHEEP WITHOUT A SHEPHERD.

"Thus I passed nearly three years in a state precisely similar to a sheep without a fold or a shepherd, feeling, however, at the same time most deeply the necessity of having some place of refuge, and also of having a Saviour.

"In 1859 Lombardy was delivered from a foreign yoke, and soon after the Gospel was preached in Milan. It was not, however, till 1860 that I was informed by a friend that in a hall in Via del Pesce there were held Evangelical meetings. I was startled at this new intelligence, and felt a desire to go for once, at least, as my friend said much to me that was good about them. On arriving, however, at the place of meeting, I know not how, but suddenly I had a thought or temptation that did not permit me to go in. So a few more months passed, when another friend, whom I had frequently exhorted to come with me to the mass and to the blessing of the priest, said to me that he belonged to the Evangelical church, and invited me also to come and hear the truth as it was in the Gospel, and learn to know the Lord Jesus."

AWAKENED—CONVERTED—PROFESSES CHRIST.

"This invitation was from the Lord, as it made a deep impression upon my mind and heart, and I accordingly went. The preaching that evening was by Sigr. Lagomarsino; I was interested, and light

dawned into my mind, yet I was not fully convinced after all that I was in the right way to find the truth. I desired to know the way, but hesitated. Soon after, another place of worship was opened very near my abode, and being invited by the same friend who had before invited me, I went with him. The preacher that evening was our beloved and lamented brother Tealdo, who was the instrument in God's hands of bringing me to a knowledge of the truth. After constant attendance for some six months upon the preaching of the Gospel by this brother, the peace of Christ filled my heart, and my great need was satisfied.

"Very soon I seemed to hear a voice in my mind and conscience that said to me, 'You believe in the Lord Jesus Christ, your friend and Saviour, therefore testify publicly to his death, his resurrection, and his ascension to glory.' I immediately asked to be admitted to the communion of the church. At the time of my examination I was questioned by Sigr. Lagomarsino, in the presence of the brethren, in regard to my faith, conversion and knowledge of the Gospel, and my answers being satisfactory, I was received as a member of the body of Christ on earth.

"Immediately on being received into the church I began to exercise the gifts God had given me in prayer and in the word of exhortation in the meetings for edification, and after some time, when the Evangelist was necessarily absent, I occasionally conducted the service, and with satisfaction to and commendation by the brethren."

CALLED TO PREACH THE GOSPEL.

"At length I felt impressed with the thought that I ought to consecrate myself entirely to the work of preaching Christ. This duty was also urged upon me by the brethren of the Church. I therefore gave myself more to prayer and to the study of God's word.

"In 1866 I entered the theological school at Milan, established by Rev. Mr. Clark, and after pursuing my studies for about two years, was sent by him to have charge of the work at Carravaggio. Afterwards, on the death of the Evangelist Tealdo, I was requested to take charge of the church and congregation at Udine. Although I felt myself unqualified for this position, I sought aid from above and entered upon my work, relying not upon myself but upon Christ.

"For several years I have now been laboring in this city. There have been many obstacles to overcome, in the ignorance of the people and the opposition of the priests, but yet the work of the Gospel is continually making progress, and we ask the prayers of all our Christian brethren that this progress may be still greater." ANGELO GIROLO.

P. S.—These young native Italian Evangelists greatly need aid from Christian friends in America, in order to supply themselves with small religious and theological libraries, so necessary to their usefulness. W. C.

Greece.

THE REV. DR. KALOPOTHAKES has, probably ere this arrived in Athens, and resumed his labors in connection with our Society. Letters written by him from London inform us of his safe arrival in that city, of the kind interest and warm-hearted co-operation of some friends in London, who promise to "do all they can for our work" in Greece, and of his intention of resuming his journey homeward on the 18th of July.

France.

PARIS.—REV. C. S. ROBINSON D. D.

IT is a matter of devout thankfulness to Almighty God, that our valuable Church property in Paris has been preserved safe from destruction by Prussian guns, and from devastation by revolutionary Communists. Our American Chapel in that city has now become historic, and could ill be spared from among the strong defenses of Protestantism.

The last and very acceptable Pastor at this Chapel, the Rev. Dr. Robinson, was obliged to leave his post on account of the siege of the city; and before the way

was opened for his return, he had conditionally accepted the pastorate of the Eleventh Presbyterian Church of New York city. This Summer he has re-visited Paris, to obtain formal release from his charge there, and to secure his personal effects which were left behind when he came away. To the editor of the *N. Y. Evangelist* Dr. Robinson writes from Paris, "that the general appearance and impression of the city are not greatly changed, that it is as smiling as of old, and yet he has something to say of the 'heaviness of the general atmosphere of feeling on the streets.' He closes by saying: 'We found our apartment entirely safe, not a thing touched. On Sunday *I shall open the chapel for services again*, and I expect to see quite an audience. No harm has been done there. In a few months I have no doubt Paris will be pretty much on its feet again.'"

Subsequently to this, under date of July 13th, Dr. Robinson writes to our Society as follows :—

"On the last Sabbath I tendered my resignation of the Pastorate; and at a meeting held on Tuesday evening, it was formally accepted by the people.

"Mr. Robt. A. Turner, Secretary of the meeting, a member of the standing committee of the Church, as well as of the prudential committee of the congregation, was appointed to correspond with the Society [the A. & F. C. U.] as to this matter, in accordance with the provisions of our constitution for the dismissal or settlement of a Pastor. You will hear from him, doubtless, very soon.

"I have preached three Sundays, and expect to do so next Lord's day. Then I shall leave Paris for Switzerland, around by Brussels to London. My passage is taken for New York in the "Atlantic," of the White Star Line, sailing from Liverpool, Aug. 17.

"I do not know the plans of the congregation here. They commissioned the two bodies of officers (Standing and Prudential Committees) to make a temporary arrangement for the supply of the pulpit.

"There is an audience here quite respectable and growing. I hope well for the prospects in the autumn. They have quite a debt, as usual, but they can collect it (if they will) before New Year's, if the travel continues as it has begun."

Chili.

COPIAPO.—REV. S. J. CHRISTEN.

[The following extracts from a letter of Mr. Christen, under date of June 11th, 1871, are full of interest, and contain a stirring appeal to those whose hearts are in the work of spreading the pure Gospel.]

I am doing a good work here. If I only could express my own feelings and sentiments by writing, I would then stir you up and stir the District Secretaries up to such activity and enthusiasm as they never felt before.

I have now preached here in this place a little more than two months, and already the place of worship where I began has become too small, and we were obliged to move to a more spacious locality. The attendance varies from sixty to eighty, and the majority are of the higher classes of society. They are not indifferent spectators nor sceptic scoffers, but earnest people seeking the truth. They want to see a Protestant church established in Copiapo, and the Gospel freely preached; they want the Scripture to be read in public, and expounded to the children; they want to worship the Father in spirit and in truth; they want salvation, not the salvation by works, but the salvation which Christ purchased for them on Calvary. This way of salvation they want to have preached to them, and that in the true and everlasting clemency of the Gospel. But how can they obtain this salvation, and how can they know the way to Him who died for the sins of all —I ask, how can they know that way except by its being preached unto them?

SUBSTANTIAL PROOF OF INTEREST.

A proof that they are interested in the cause is the collection we have lately received for the purpose of covering the expenses we had in carrying on our work.

The first to whom the list was presented gave $100 in cash, the second, Don Tomas Gallo, $50—the collection amounted to nearly $500. This the natives have done. Many have promised liberal assistance when we are going to build a church. One has promised to give us a lot in the central part of the city for that purpose.

COPIAPO, A CENTRE OF INFLUENCE.

Perhaps you think it is a mining town, and as such is of no great importance. It is a mining town, but those who reside here are not all miners, but some of the most influential families in Chili. Where have the liberal views come from of which we hear at Congress in Santiago? From Copiapo! and they are the Copiapinos who call loudest for the separation of Church and State. They are the Copiapinos who most eloquently speak for liberty of worship. They are the Copiapinos who want to throw out the Jesuits, these great mischief-makers in the world. This is an important point to hold, if you wish to have Protestantism advanced in the country. It is the key to Chili.

Now I do not want any one to think that I am partial to the place, and like to live here—I don't; I said it often, and now say it again. The climate is bad for my health, and in a hundred other respects it is a great disadvantage for me to live here. But I want to deny myself for the good of the people, and for the good of the cause in Chili; I want to see the Jesuits driven out of the country, and Chili converted to the Saviour of the world. Surely I have to do a great many things where faith is required, unstaggering faith, that sees fruit where there are yet but blossoms.

PLEA FOR FAITH COMBINED WITH ACTION.

Thus I want the people at home to feel. I want them to have more faith—faith combined with action. When the treasury is empty, don't despair; believe and trust; the cause is the Lord's, he will fill it. Respectfully,

S. JUL. CHRISTEN.

Talcahuano.

OUR attention having been called to this place and its surroundings, as affording a very promising opening for our Society to establish a new Station, Mr. Ibanez was sent there a few months since to explore the ground. His visit is referred to, and special mention is made of his peculiar qualifications and fitness for our work, in a letter from Rev. J. A. SWANEY, member Pitts. Conf. M. E. Ch., and "Missionary to South America," dated at Talcahuano, June 6, 1871, parts of which we give below:—

"For the sake of the cause of missions, I beg you to accept this letter, though I have no connection with your Society. I make free to write to you because we are *one in Christ Jesus.*

"My object is to place before you, and the Board of the Am. and F. Chris. Union, a few of the facts which show the open door for the Gospel among the natives in this part of Chili. The point to be noticed is, that *the priests are obstinately standing between the people and the Bible, and the people are ready to go to the Bible if they could only find a road.* But how shall they find this without a preacher?

"I began my mission here on 9th Aug., 1868. Soon after having sold a Spanish Testament in Tome, I was followed by a boy who said some gentlemen desired books. I went to the house shown me, which was across the street from where I sold the Testament, and was ushered into the parlor by two priests. They had the Testament I had just sold, and holding it up, they said they wanted to buy all the books of that kind I could sell. But on hearing I could sell them by the hundred, they declared it was only a Latin Bible they wanted. They were evidently well informed as to who I was and the object of my mission; and they treated me rather insolently, in which they were joined by a young woman of the house.

"After this, the priest in Talcahuano tried to buy up all the Bibles, tracts, and papers which I would give to the people.

He issued small medals of brass, worth about half a cent each, which of course had been rendered valuable to the Chilians by the priestly blessing, and one of these was to be given for every book, tract, or paper. I suspected something wrong when nearly a score of boys applied together one day for papers; I inquired, and found out the scheme; and then proceeded so as to defeat it.

"Last January, I was favored for two Sabbaths with the ministrations of the *Rev. J. M. Ibanez*. He is a Chilian, who has an eloquent command of the Spanish language, and speaks English fluently. He received license to preach at the session of the Gospel Union held in October, 1870. He preached in Conception to two hundred people at one time, and in Talcahuano our room was completely filled. The services were all in Spanish. A profound impression was produced. Between the two Sabbaths, the Chilians who attended the preaching in Talcahuano the first Sabbath, were published in the *Tarantula* as *apostates*. The object was to deter them from further attendance upon the services, but it failed, and a strong reaction set in. The accused prosecuted the editor of the Tarantula. He produced his authority in a letter sent him over the signature of the priest in Talcahuano. The priest denied the signature, but persons who knew him and his signature, and saw the letter, said the priest must have been the author of the libel. But, by Chilian law, a man's signature can be proved only by witnesses who saw him write it. The *Tarantula* gained the case. It was appealed—the decision was reversed—and the case was sent back to the first court for revision. Further proceedings were stopped by the large sum of money asked by the people's lawyer to continue a suit which would damage the priest. Such, however, was the feeling against the priest that the bishop removed him, at least in appearance, and he was succeeded by an old unpopular man; of the two evils, the people chose the less, and asked for the former priest, and he is serving them now.

"Last month, four priests, said to be recently from Spain, held a 'mission' in Talcahuano during eight days, and four days of this time the bishop of Conception was here. It is said he never before spent more than that number of hours continuously in this town. The object, if Romanists can be believed on this subject, was to attack, and, if possible, to demolish Protestantism. One of them described the attack as 'horrible.' The excitement became so intense that even the servants were loth to serve us, and boys, as they passed us in the street, muttered: 'Protestant!' 'Devil!'

"The bishop, on the Sabbath of the 'mission,' attacked, from the pulpit, my daughter's day-school. He deprecated the influence which Protestantism was gaining over the minds of the people in Talcahuano; the fact was instanced that the *first families* in the place were sending their children to a Protestant school; and the bishop admonished his hearers that he would hold them responsible for the education and religion of their children if they sent them to a Protestant school.

"Personal visitation was added to all this, and every possible effort was made to influence those who were sending their children to us.

"We were soon asked to give up the reading of the Bible in the school. We replied that the regulations of the school had been known to all, and asked why objection was for the first time raised at the end of two and a half years. The people said they never thought of it till the bishop called attention to it. They did not know his motive; they had never read the Bible themselves! but as he had prohibited the reading of the Bible without notes, they desired to comply with the prohibition. We assured them we did not read the Bible to make proselytes, but because no other book could take its place as an educator; and we appealed to them to know if the *Word of God* was to be prohibited. "No, no," they said. Having informed them that we would rather continue the reading of the Bible with *one* scholar, than to give it up for

the sake of *fifty*, we left them to their thoughts.

"Only one scholar has yet been taken away. The reason in this case was thus given: 'the reading of the Bible is to be continued in your establishment.' I hear incidentally that increased efforts are now being made to break up the school.

"These facts speak for themselves. 'Lift up your eyes, and look on the fields; for they are white already to harvest.' Who can be had to reap?

"I believe the very man who ought to come here is now in Valparaiso. I mean the Rev. J. M. Ibanez. * * And I do not hesitate to say, that a native, like Mr. Ibanez, is worth as much to a missionary society as any two men sent from home, and would be so for ten years to come, to say the least.

"I have prayed earnestly to the Lord, that the Board of the Am. and For. Christian Union may find themselves prepared to appoint the Rev. J. M. Ibanez to labor in Conception, Talcahuano, and Tome, and occasionally in other places."

Important as this field is, we are not able to enter it, but must for the present leave our good brother Swaney to prosecute the work there alone. We need Mr. Ibanez for another very important post, and have recently appointed him to Santiago, the capital of Chili, to succeed Mr. Gilbert, who is to return home this Fall.

Mexico.

CENTRAL MEXICO.—REV. H. C. RILEY.

The last intelligence from Mr. Riley is under date of July 19th. His letter opens with this graphic portrayal of his position and work, and of the wonderful success God is giving him in it:—"Far away at the front of the battle, midst a noble band of fellow Christians, following our 'Great Captain' from victory to victory, with the Gospel banner triumphantly unfurled before the retreating, defeated hosts of Roman idolatry and error in this land—rejoicing in the felt presence of our Saviour—encouraged by wonderful tokens that he is working mightily through us to rapidly establish his precious Gospel in this beautiful land—gladdened constantly by conversions to Jesus." The letter was not designed for publication, but in it he states that "The work continues to extend very rapidly and with great power, and with a deeply evangelical character," and that there are now "over fifty evangelical congregations" under his oversight; and makes a most urgent appeal for a great increase of funds to aid him in his work.

FROM "AN ENGLISH METHODIST."

Two very interesting letters, with the above signature, have been received from the City of Mexico, addressed "To the Editor of the Christian World." The first one is dated June 12th, and opens as follows:—

"Believing the columns of your paper to be ever open to Christian intelligence, I write you a few particulars respecting the Protestant movement in this Republic, with the hope that some more of your numerous readers may be induced to come forward and help this work of God.

"It may be said that the work was commenced during the occupation of this country by the United States army, and recommenced by The British and Foreign Bible Society in sending an agent, during the Empire, and circulating a large number of copies of The Holy Scriptures throughout the land, the fruit of which is now to be seen in the large congregations in this city and other parts of the Republic.

"Since the fall of the Empire the Rev. H. C. Riley, a native of Santiago de Chili, [our Missionary,] came here from New-York, and established a mission in a large saloon in the street of San Juan de Letran. He was joined by two lawyers and an ex-prior of the Dominican Convent of Zacatecas, who conducted the services for a considerable time, and a congregation of some five hundred persons, chiefly Mexicans, were drawn from Rome to attend said services. This has gone on, and the large church of San Francisco has been bought by Mr. Riley and some personal friends of his in New-York. He has also purchased the church

of San Jose de Gracia, which has been repaired, and opened for public worship a few weeks since. This congregation is in charge of a converted priest, named Don Manuel Aguas, formerly Rector of Atzcapotzalco and confessor to several of the dignitaries of the Cathedral."

He then narrates the remarkable conversion of Aguas, with which our readers are familiar, and speaks of him as one that had been "held in high estimation by his fellow clergy, not only as a zealous Papist, but also as a scholar, having been Tutor of Philosophy and Theology among them."

Next he describes the opening of the Church of San Jose de Gracia, which he says "was a glorious day for the Gospel here. The Church was crowded even to the door and outside. The country congregations coming in, in parties of from ten to thirty,—Indians with their wives and children, dressed in their clean white calico suits,—was a sight to move the heart of any one interested in the work of God." He continues:

"Being here for a few days, I embraced the opportunity yesterday of joining God's people, and assure you it was a treat to me to join with some eight hundred of my Mexican brethren and sisters in offering prayer and praise to our common Father; and a more attentive congregation I never saw, either in England or the United States. The singing was congregational and conducted with much heartiness, so much so, as to forcibly remind me of our Methodist congregations in England. I was much struck, noticing the fervor of a very little boy, who was sitting before me, in singing

'Que gusto me dara
Ver a Jesus alla;
El mi placer es ja
At cielo voy.'

I thought, what a blessing for these poor little fellows to be brought up in the true faith instead of kneeling down and repeating prayers to painted wood and tinsel! And when Mr. Aguas was preaching from 'Seek ye the Lord while he may be found'—explaining the duty of all to do so and the mode, contrasting that of the Gospel with the ridiculous teaching of Rome, from many a countenance could I see joy beaming forth, as the preacher set forth Christ as the ONLY Surety and Way for sinners to obtain the salvation of their souls. It was a thorough Gospel sermon, and which would not be a discredit to any pulpit in the United States or England.

DANGERS AND OBSTACLES.

"Of course the work is not being carried on without its trials and dangers to those connected with it: first, indifference and contempt was manifested, then threats were resorted to, of which the following will serve as a sample. There was a priest turned out of the Romish Church for some cause or other, who came to Mr. Riley, offering to work with him, but he [Mr. R.] seeing from his conduct that he was not a Christian and retained all his Popish ideas, very quietly dropped him, since which he has been very much enraged and threatening all sorts of things, and even came where Mr. Riley was eating, and said, 'I should like to put my knife into your heart.' Also a letter was put under his door, advising him that six men were commissioned to kill him if he kept on his work; but, to the present, nothing has happened. Seeing threats had no effect and the work still progressing, they have taken hold of the press, and are deluging the country with Popish works and pamphlets against us Protestants, containing a deal of abuse and palpable lies; and the worst of this is, there are not sufficient funds to answer them, although Mr. Riley has a beautiful printing press here which cost him $3,000 in New-York. This is a great pity, as with this working the whole country can be moved: the little that has been done in publishing, has produced such a sensation in the Republic, as was never seen before, and there is a general spirit of inquiry abroad after the truth, which cannot be satisfied from want of funds.

PERSONAL SACRIFICES.

"Mr. Riley has spent nearly the whole of his private fortune in this work, and the poor people of the congregations are now contributing their mites for the re-

pairing and opening for public worship of the church of San Francisco, which will cost some $4,000."

NON-SECTARIAN.

"What I like here is, that there is not the least bit of sectarianism taught; the mission is on the broad ground of 'The Evangelical Alliance;' and although Mr. Riley is of the Episcopal Church, yet it never appears in any of his teaching,—considering, as he does, the salvation of souls of infinitely greater importance than mere *isms*.

"The Protestant mission in Mexico is one of very great promise, and if there were funds, congregations can be formed nearly all over the Republic; but being so cramped in means, it cannot be done unless some other friends come forward with their contributions, which is nothing but just, considering it unfair to leave the burden on the shoulders of a few individuals. I consider it a cause that calls for help from all churches; not to establish any one in particular, but help this native work already begun and blessed of God. Are there not some among your numerous readers who will give, according to what has been given them by the God of all?"

The second letter of this dear brother, with whom we have no personal acquaintance, but whose strong words for our cause we gladly welcome, contains the account of

A CHALLENGE

to public discussion, given by a Romish Priest to the converted Priest, Aguas, and what came of it. It will not bear abridgement, and we purpose to give it entire in our next issue.

HOME WORK.

Louisville, Ky.

FROM REV. J. M. SADD, AND WIFE.

Mr. Sadd is doing a quiet and unostentatious work; but with continually such results as show the wisdom of missionary efforts among the degraded Roman Catholic population of our cities. He loves both our Society and the work in which he is engaged. In a recent letter, he says:—

"I have labored and prayed for the American & Foreign Christian Union, as its agent and missionary, for eighteen years. I love it dearly, and feel identified with it. The pages of its magazine are more refreshing, encouraging and comforting than any other missionary publication. Its business transactions with me have ever been very kind and prompt.

"Our peculiar (for it is peculiar) City Missionary work here is considered a necessary 'fixture' of the place, inasmuch, especially, as it has to do with the condition of poor families — relieving their distress, and thus opening the way to their hearts, at the same time gathering the children into mission schools."

Mrs. Sadd, who is an active co-worker with her husband, writes:—"In one of our Sunday schools, the children are trying to 'do something for Jesus.'"

We give in her own words some instances of the way in which these little ones, gathered from neglected Roman Catholic families, are now carrying this resolve into practice. They will

INTEREST THE CHILDREN

in more favored households, where this magazine is read, and we trust will lead some to imitate their good example in daily *living for Jesus in little things:*

"One little girl saw a very old woman who could hardly walk. She took her into her mother's house, gave her the best chair, and a cup of cold water, for Jesus' sake. A little girl, although herself suffering with heat, gave her fan first to another little girl, thinking Jesus would like to have her do so. A third girl was very anxious to go and play, but stayed by her mother to hold the baby, because Jesus would like her to help her mother. Another one heard a little child crying because the mud was too deep for her to cross the street; so, for Jesus' sake, she carried her over the muddy street. It is interesting to hear them ask—'Will Jesus like it?'

"One little girl who attended Sunday School, loved it so much that she said, when too sick to eat, 'I don't mind not eating, if I can only go to Sunday School.' Her mother, a Roman Catholic, sent for Mr. Sadd to attend the funeral, and says she shall always be a Protestant.

"Another little child died last week, (whose father is a Roman Catholic,) and as I was with them before and when it died, they sent for Mr. Sadd to attend the funeral, and they buried it in the Protestant Cemetery. Last night the mother said they should attend our prayer meetings and Sunday school."

Cincinnati.

The following extract is from the report of Mrs. Schiller, for the month of June :—

"During the month I made one hundred and five family visits—all to Germans. Have had religious conversations with many, and also a tract or a good paper has been left in each family. Besides these, the Cincinnati hospital has been visited three times. There are several persons in the hospital in whom I am much interested. This institution can truly be called a Roman Catholic boarding house.

"The House of Refuge has also been visited once. I have distributed many tracts and religious papers. And now may the Lord bless these my weak efforts, and give me grace to win souls for his own honor and glory, and their salvation."

In her report for July, she specifies—"One hundred and ten calls on families, principally foreign Roman Catholics, one visit to the County jail, and two to the Cincinnati hospital," and says she has been "very cordially received everywhere." Tracts and papers have been distributed by her in large numbers, and two Bibles placed in the hands of Romanists, where she thinks they will be read.

From Mrs. Purlier's reports, we select as follows :—

"Most of the adults to whom you send me, may be softened and enlightened and made better, but not greatly changed. Readiest access to them is through their children, and the fittest occasion is when want or sickness or death prepares the way; then they will listen, and most of the youth can be approached with tracts and papers containing all essential truth. About three thousand of these have been distributed in the month of June, to nearly as many individuals, and have been carried and read in attics and cellars, and dark places never visited by any minister or religious teacher. My hands and heart have both been full."

"During July, in addition to the usual family visits, I have been called more than ordinarily to the sick. Only two visits have been made to the Hospital. Some lost ones on whom the light of truth begins to shine, will return to their friends at a distance—the only hope of their safety or salvation.

"In the Jail a voice calls from almost every cell, and Romanists as well as others lend a listening ear. One enquires for the Word of God, and a young man sensible of his condition asks for Alleine's Alarm.

"Three thousand and five hundred tracts, books and papers have been distributed, and the demand is continually increasing. I do wish some one would give me fifty dollars for this special part of the work, for it is embarrassing to beg so much from publishers. You will perceive that I have no time for leisure, for God has very poor children that look to me for aid. A thousand little ones greet me, whose greeting must be returned, and in addition to my words, they ask a leaf from the tree of life. I am ever subject to calls from friendless ones, whose bodies must be fed and clothed, if I would persuade them to eat a morsel of the bread that came down from heaven, or to put on the robe made white in the blood of the Lamb."

New York City Irish Roman Catholic Officials.

The *Public School Journal*, of this city, gives the following current list of New York Officials who are Roman Catholics :

P. B. Sweeny, Pres. Park Commissioners.
Richard B. Connolly, Controller.
Bernard Smyth, Receiver of Taxes.
Richard O'Gorman, Corporation Counsel.
James B. Nicholson, Com. of Charities.
Owen W. Brennan, Com. of Charities.
William Hitchman, Pres. Fire Departm't.
John H. Williams, Pres. Board Excise.
Mathew T. Brennan, Sheriff.
Michael Connolly, Register.
J. H. M'Cunn, Justice Superior Court.
J. R. Brady, Supreme Court Judge.
C. P. Daly, Judge Court Common Pleas.
James M. Sweeny, Clerk Supreme Court.
L. Clancy, Clerk Marine Court.
Thomas J. Barr, Police Commissioner.
Robert C. Hutchings, Surrogate.
John Mullaly, Health Commissioner.
Richard O'Gorman, President Commissioners Emigration.
Thomas J. Creamer, Tax Commissioner.
John Galvin, Pres. Board Asst. Aldermen.
William H. Moloney, Clerk Board Assistant Aldermen.
Thomas Coman, Pres. Board Aldermen.
John J. Bradley, Chamberlain.
Edward Hogan, Police Judge.
Thomas A. Ledwith, Police Judge.
F. J. Shandley, Police Judge.
John M'Quade, Police Judge.
Dennis Quinn, Civil Judge.
Thomas Kivlin, Civil Judge.
Joseph M'Guire, Civil Judge.
William J. Kane, Civil Judge.
Bernard Smyth, President Department Public Instruction.

A careful examination of this list will show that every department of our city government is headed by or is under the control of an Irish Catholic, with the exception of the Mayor's office.—*Christian Advocate.*

LITERARY NOTICES.

BOOKS.

Ten Great Religions: An Essay in Comparative Theology. By James Freeman Clarke. Boston: James R. Osgood & Co. 528 pp., 12mo. $3.00.

This Treatise has already attracted much attention, a goodly portion of it having appeared in the Atlantic Monthly in 1868. There is literary merit and acumen in the work, and it will prove a suggestive helper to students and investigators of theological science. But its tone is altogether too "liberal" (in the modern sense) to be safe, and its conclusions and inferences are often such as we can by no means agree with. It should be used cautiously, yet will often be found convenient as a comprehensive digest of facts, and also as affording a ready reference, by its "Index of Authors" to other more elaborate treatises on the different topics of which it treats. We can not better convey an impression, in brief, of the scope of the work, than by giving the headings to its different chapters: I. Ethnic and Catholic Religions; II. Confucius and the Chinese, or the Prose of Asia; III. Brahminism; IV. Budhism, or the Protestantism of the East; V. Zoroaster and the Zend Avesta; VI. The Gods of Egypt; VII. The Gods of Greece; VIII. The Religion of Rome; IX. The Teutonic and Scandinavian Religion; X. The Jewish Religion; XI. Mohammed and Islam; XII. The Ten Religions and Christianity.

The Federal Government; its Officers and their duties. By Ransom H. Gillet, formerly a Member of Congress from St. Lawrence Co., N. Y., more recently Register and Solicitor of the U.S. Treasury Department, Solicitor for the U. S. in the Court of Claims, Counsellor-at-Law, etc. Woolworth, Ainsworth & Co., New York and Chicago. 444 pp., 12mo. $2.00.

This book is a comprehensive compend, not an exhaustive treatise. It would be found a convenient hand-book of reference in the household library of every citizen. Its design, as stated in the introduction, is "not to give minute information to all who hold public office," but "to enable the rising generation to understand the structure of our government, what officers are employed in its practical operation, and their general duties." It is prepared by one who "was early called into public life in the federal government," and who by "a long practice in the higher national Courts, and over twenty years' service in Congress and in various important official positions in the Executive departments," acquired the knowledge which he has endeavored here to embody in a condensed form. In the Appendix is given the Constitution of the United States and the several Amendments to it. A full Table of Contents and an Alphabetical Index make the book more valuable, by greatly facilitating its use for reference.

The True Site of Calvary and Suggestions relating to the Resurrection. By Fisher Howe, Author of Oriental and Sacred Scenes. With an Illustrative Map of Jerusalem. New York: A. D. F. Randolph & Co. 68 pp., 8vo. $1.00.

This is an exceedingly interesting book, both on account of the subject itself and of the manner in which it is treated. First giving the "Scripture Statement" of the incidents of the Crucifixion, and then the "Historical Statement" of facts bearing upon it, the author endeavors next to show that the "Traditional Site" of Calvary is not the true one, and then to prosecute the inquiry, "If we reject tradition, can a site meeting all Scriptural requirements be found?" This he answers in the affirmative, and endeavors to substantiate what he terms

his "long cherished belief, that the true Calvary was the crown of the isolated skull-shaped hill situated a few rods north of the Damascus gate." His presentation of the subject is lucid, and the more easily comprehended on account of its illustration by the accompanying map.

The "Suggestions relating to the Resurrection" are based upon the peculiarities of the Oriental twilight, and are designed to aid in a more perfect harmonizing of the different narratives of the resurrection by the different Evangelists. It is a good book, both for the general reader and for the pastor's library.

The Moabite Stone. By the Rev. B. F. De Costa, Author of "The Pre-Columbian Discovery of America by the Northmen." New York: A. D. F. Randolph & Co. 32 pp., octavo. $1.00.

This valuable monograph was prepared for the American Quarterly Church Review, and appears in the July number. We are glad that it has also been issued in book form. The aim of the author is "to give a *resumé* of the whole question, and present the facts connected with the Moabite Stone in a form adapted for general use, as free as possible from technicalities," in order to "contribute something to the interest already felt in the American Palestine Exploration Fund."

Ordnance Survey of Jerusalem. By Captain Charles W. Wilson, R.E., under the direction of Colonel S. Henry James, R. E., F. R. S., etc., Director of the Ordnance Survey, 1864–5. New York: A. D. F. Randolph & Co. $3.00.

This is a large Map or Chart of Jerusalem and of its immediate surroundings, size 30 by 48 inches, substantially mounted in sections on muslin, with a muslin pocket case. Its accuracy is attested by actual survey, and the minuteness of its details will render it a valuable acquisition to the critical student. In its explanatory reference table, we see noted the sites of eight different "Excavations" made in the recent explorations for the foundations of Solomon's Temple.

Quarterlies for July.

The Bibliotheca Sacra, and Theological Eclectic. Edited by Edwards A. Park, Andover, Mass., and George E. Day, New Haven, Ct., with the co-operation of Dr. J. P. Thompson, of New York, and Dr. D. W. Simon, of England. Andover: W. F. Draper. $4.00.

"Ways to Rome," by Rev. Professor Francis Wharton, D. D., LL.D., is an able review of Herr Nippold's Treatise, written "to meet the boasts of the Romish Propaganda, that there is a great moral movement among devout Protestants towards the Romish see." The other articles are—The Position and Methods of the American Scholar; The Date of the Passion of our Lord; On the Teachings of Christ in regard to His future Coming, and the Phraseology of the Apostles on this subject; Characteristics distinctive of Christ's Kingdom, as created by Redemption, from the World, or the Kingdom of Satan; The Three Fundamental Methods of Preaching—The Writing of Sermons; and Notices of Recent Publications.

The Congregational Quarterly. Editors and Proprietors: Alonzo H. Quint, Isaac P. Langworthy, Christopher Cushing, Samuel Burnham. Boston: 40 Winter Street. $2.00.

Contents—Charles Walker (preceded by a well engraved portrait); A New Field for Councils; The Language of the Pulpit; South Congregational Church, New Britain, Conn.; The Import and Method of Christ's Baptism; Catalogues of the Theological Seminary, Andover, Sept. 21, 1813, and January, 1817; Long Life to the Righteous: Congregational Necrology: Literary Review, and Editor's Table: besides some shorter articles. Also, Congregational Quarterly Record; Report of American Congregational Association, and of American Congregational Union.

The American Quarterly Church Review. New York: 57 Bible House. $3.00.

The July number contains the valuable paper on "The Moabite Stone," above noticed, as published separately by Randolph & Co.; also, articles on "The Early History of Man; The Empire of the Anglo-Saxons; Sacrifice in the Communion Office; St. Ansgar; The Life and Trial of Archbishop Laud; The Swedish Church; Rubical Revision in General Convention; and Clerical Lawlessness," together with the "Book Table."

The Christian Quarterly. R. W. Carroll & Co., Cincinnati. $3.00.

Contents of July number:—The Genuineness and Authenticity of the Gospels—II; Does the New Testament idea of a local church admit of its being composed of several Congregations?—Disciples and Baptists—will they unite?—Classic Baptism—II; Miracles and Modern Skepticism;—Literary Notices and Foreign Literature.

Magazines for August.

Eclectic Magazine.—The August number of this excellent monthly is at hand; and on its list is a brilliant and suggestive essay on the "Downfall of Bonapartism," followed by a burlesque poem entitled "Platonic Paradoxes," "An Escape from the Prisons of the Piombi," "An African Harem," "Nathaniel Hawthorne," "English Republicanism," "Herschel as a Music Master," "Life in Mars," "Curiosities of Criticism," "The Dutchman at Home," "Aphasia," "A New American Poet," and several others. "Patty" is brought nearly to a close, and the editorial departments are unusually full. E. R. Pelton, Publisher, 108 Fulton St., N. Y. Terms $5.00 per year.

Harper's Magazine, for August, opens with "Children of the Summer," an article which seems to us about as vagrant as the vagabonds of which it treats. Then follows "Count Cavour and the Unification of Italy," a solid, instructive, and readable article, portraying very vividly the character and influence of this great statesman, whose "life of toil

and conflict has finally culminated in a nation's regeneration." Other articles of real merit are "Life in Cuba," "Thomas Jefferson and his Family," and "The Telegraph and the Storm." There is also the usual supply of light reading, for those who crave it, and the Editor's Easy Chair; Literary Record; Scientific Record; Historical Record, and Drawer. The abundant illustrations add much to this Magazine.

Our Monthly has lost nothing by its transfer to the city of brotherly love, and by its falling into the hands of the well known publisher Alfred Martien. We are particularly pleased with the mechanical execution of this Magazine, its fair, clean type, and the good paper used. The leading article of the August number "The right or the wrong wife," by Mrs. J. McNair Wright, "shows how a minister made a mistake in selecting a wife, and how the wrong one proved the right one after all." Besides a number of other articles for adults, it has a department for "Our Young People;" also, Miscellany; Scientific Summary, and Book Table.

We have only space this month to mention in classes the other Magazines received:—

Literary, and for the Family:—

Littell's Living Age—Nos. 1415 to 1419 inclusive, or weekly from July 15th to Aug. 12th. Always good.
The Penn Monthly for August.
The Galaxy for September—in advance of its companions.
The Sunday Magazine for August—as usual profusely illustrated and instructive.
The Mother's Magazine for August.
The British Workman for July—illustrated.
The Cottager and Artizan for August—illustrated.

Religious:—

Bible Society Record—July 20 and Aug. 17.
Twenty-second Report of the Committee of the Society for Irish Church Missions to the Roman Catholics. Published in London, May, 1871.
Foreign Missionary for August—Presbyterian.
Presbyterian Monthly for Aug.— "
Spirit of Missions for August—Episcopal.
Missionary Herald for August—Congregational.
Home Missionary " "
Missionary Magazine " —Baptist.
Sailor's Magazine and Seaman's Friend for Aug.
American Missionary for August.
Evangelical Missionary Magazine, London.
The Catholic World, New York.

Medical:—

Medical and Surgical Reporter, July 8 and 15.
Good Health, for August.
Home and Health, for August.

Educational:—

The National Sunday School Teacher, for Aug.
The American Educational Monthly, for August.
Dodd & Mead's Sunday School Annual, for 1871.
Schermerhorn & Co's. Manual of School Material.
The Manufacturer and Builder—illustrated.
Judd's American Agriculturist—illustrated.
Judd's Hearth and Home—illustrated.

For the Young—Illustrated Papers:—

The Illustrated Missionary News;—Band of Hope Review;—Good Cheer;—The Guiding Star; The Child at Home; The Young Pilgrim;—Young Folks' News;—The Family Friend;—Friendly Visitor;—Loving Words for Children;—Children's Friend—very beautiful;—Infant's Magazine, do. do.

For the Young—Illustrated Magazines:—

The Little Corporal;—Our Young Folks;—Good Words for the Young;—The Nursery.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 31st July, 1871.

NEW HAMPSHIRE.

Derry. 1st Cong. Ch. and Soc. $13 00

VERMONT.

Brattleboro. A. Van Dorn, for Italy 5 00
Bennington. Cong. Ch. 21 65
Manchester. Cong. Ch., for Mr. Merwin's Mission 31 37
Bradford. Cong. Ch., for Miss Rankin's Mission 41 00
99 02

MASSACHUSETTS.

Salem. Bequest of the late Miss P. Goodhue, 100 00
Cambridge. E. D Goodrich, for Hungary, 263 00
Bridgewater. Cong. Ch. and Soc. 71 00
West Medway. Cong Ch. and Soc 32 00
Boston. Yarmouth st. M. E. Ch., in part... 66 10
Chelsea. Walnut st. M. E. Ch., in part.... 68 61
590 71

RHODE ISLAND.

Bristol. Elisha Hathaway, for Miss Rankin's work in Mexico 50 00

CONNECTICUT.

Trumbull. Cong. Ch., Rev. N. T. Merwin, 11 20
New Haven. College st. Cong. Ch., for Mr. Merwin's field 1 68
Norwich Ladies of 2d Cong. Ch. and Soc. for Miss Rankin's field 150 20
Plantsville Cong. Ch., in part 22 64
Stratford. 1st Cong Ch 72 13
Middlefield. Rev. Alpheus Winter 10 00
Sharon. 1st Cong. Ch., in full of L.M.'s for Rev A. B. Bullions and Dea. Chs. Sears 50 00
E Hampton. Rev. E. Palmer. 5 00
Eastford. Rev. D. C. House 2 00
Norwich. Ladies of 1st Cong. Church, by H. P. Ames, specially for Miss Rankin's field 162 20

CONNECTICUT—*Continued.*

Norwalk. Miss M. Darling	2 00
Lakeville. Mrs. M. A. Holley	10 00
Middletown. Mrs. L. C. Birdsey	20 00
Middlebury. Cong. Ch	19 75
Plantsville. Cong. Ch., additional	11 00
Hockanum. M. E. Ch., in part	3 00
	552 80

NEW YORK.

New York. Youths' Miss'y Ass'n, in Spring st. P. Ch., for Miss Rankin's Mission	65 00
" H. K. Corning	100 00
" Collegiate Ref. D. Churches	146 31
" A. K. Ely	160 00
" Ref'd Ch. on Wash'n Sqr.	110 00
" Mrs. R. I. Brown, for Miss Rankin's work	59 00
" Woman's Union Miss'y Soc., for Miss Rankin's work	33 60
" 4th Av Pres. Ch., H. I., for Miss Rankin's work	25 00
" Bedford st. M. E. Ch	65 70
Pompey. Rev. Alvin Cooper	8 65
Brooklyn. Henry R. Jones, for L.M.	30 00
Astoria. E. J. Woolsey	100 00
Highland Falls. Sab. Schl. and Young People's Concert, by Rev. E. P. Roe, for Mr. Merwin's field	58 89
Durham. 1st Pres. Ch., for Central Mexico,	10 70
East Pembroke. Rev. G. S. Corwin makes Miss Mary Jane Cleveland and Miss E. Corinne Read L.M.'s.	65 96
Little Falls. Pres. Sab. Schl., for Mr. Riley's field in Mexico	30 00
Catskill. Mrs Edgar B. Day makes Edgar Day Knap a L.M.	30 00
Albany. M. E. Viele	10 00
Schenectady. 1st Pres. Ch., Dr. Backus	70 00
	1,119 01

NEW JERSEY.

Newark. So. Park Pres. Sab. Schl., for Greek Papers	25 00
" Central Pres. Ch., makes E. A. Smith, A. Headley, and D. H. Miller L.M.'s.	95 00
Bordentown. Pres Ch	11 00
Trenton. Messrs. Fish and Norris, $5 ea.; Richey and Gummery, $10 ea.	30 00
Ringoes. Kirkpatrick M. Ch., add	2 00
Belleville. M. E. Ch., in part	11 20
Bloomfield. " "	21 10
Montclair. " "	30 81
Franklin. " "	11 53
	237 64

PENNSYLVANIA.

Philadelphia. Dr. Beadle $100; 1st Pres. Ch. $89.60, for Dr. Prevost—Zacatecas Mission in Mexico	189 60
" W. K. Black	25 00
Bustleton. Meth. Ch., S. Morrison $1, cash 50c.	2 00
E. Whiteland. Pres. Ch., add	21 00
Stroudsburg. Pres. Ch. makes Judge J. Mackey L.M.	23 10
Tarenturn. Union meeting, in part	22 40
Parnassus. Pres. Ch., for a L.M.	23 50
Deer Creek. Pres. Ch., in part	12 50
Bakerstown. Pres. Ch., for a L.M.	19 00
Lawrenceville. Pres. Ch., makes Robt. Davis L.M.	30 00
Raccoon. Pres. Ch., for a L.D.	72 50
	440 60

MARYLAND.

Williamsport. Pres. Ch., add	14 00
Lutherville. M. E. Ch., add	25 00
Baltimore. U. Pres. Ch., Rev. Wm. Buce.	26 76
" Monument st. M. E. Ch., in part	15 01

MARYLAND—*Continued.*

Baltimore. Broadway M. E. Ch., in part	11 67
" Jas. Wright, M. H. Brown, E. Kimberly, W. A. Emory, W. S. Snow, $5 ea.; Mr. Ameger, Miss E. A. Hammond, W. Rose, $1 ea.	28 00
" Madison Sqr. M. E. Ch., add	1 00
	121 44

KENTUCKY.

Louisville. Thos. Stephens $10, Messrs. Dick and Kinkead, $5 ea.	20 00

ILLINOIS.

Macomb. Rev. J. W. Stapp	3 00
Mattoon. 1st Pres. Ch., in part	6 25
" 2d Pres. Ch., in part	6 80
Wakegan. M. E. Ch., add	8 00
Ellison. Rev. Amos Morey	1 00
	25 05

INDIANA.

Indianapolis. H.	5 00
Evansville. S. Orr, S. M. M., $10 ea.; J. L. Orr, J. Shanklin, C. Kellogg, P. C. Deckar, F. Sellman, J. Wymond, G. Stait, Hon. A. L. Robinson, $5 ea.; J. H. Cutler, J. W. Foster, T. Scanlin, $3 ea.; J. Davidson, H. K. Wells, $2 50 ea.; M. Dalzell, A. Hayhurst, T. W. Turner, Hon. W. Baker, J. Parsons, A. Gow, H. O. Babcock, O. Reilly, B. Hynes, W. E. French, $2 ea.; C. Robb, J. Scantlin, J. W. Gorse, F. Green, W. Wells, J. V. Dutcher, $1 ea.; C. Utterage 50c.	100 50
" Walnut st. Pres. Sab. Schl., for Indus. School	10 00
	115 50

OHIO.

Cincinnati. Estate of the late Mrs. M. A. Smith, for Home Work	500 00
" 1st Cong. Ch. $250; Lane Sem'y Pres. Sab. Schl. $50—all for Miss Rankin's work	300 00
" Messrs. Davis & Co., Anderson, 25c. ea.; Strader, Armel & Co., Wayne, $20 ea.; Healey, Bennett, Torrence, Esta, Jones, Davis, Mendenhall, $10 ea.; Peebles, Clark, Powel, Cheener, Harvey, Williams, Short, $5 ea.; Fulton, Wood, Mrs. Howes, $3 ea.; Mr. Morton $3.50; Crosby, Southworth, Kidd, Williams, King, Leslie, Mrs. Thomas, $2 ea.; Yeagerson, Bradstreet, Shephard, Hopkins, Neave, Marthens, $1 ea.	247 50
Columbus. Wesley Chapel M. E. Ch., by Rev. D. H. Moore	6 25
Windham. Theron Wales	5 00
Sandusky. Prot. Epis. Ch.	22 40
" Cong. Ch.	12 25
" Meth. Epis. Ch	10 50
" Pres. Ch	10 25
" Voltair Scott	4 00
Elyria. Pres. Ch	45 30
" M. E. Ch	20 75
" Bapt. Ch	8 00
" Prot. Epis. Ch	5 50
Norwalk. Pres. Ch	15 25
" Meth. Epis. Ch.	9 00
" Cong. Ch.	3 00
" Prot. Epis. Ch	2 00
Fremont. Meth. Epis. Ch.	6 25
" Pres. Ch., by Dr. Bushnell	27 85
Akron. Meth. Epis. Ch., add	25 00
Findlay. " " "	5 00
Delaware. " " "	6 60
	1,297 05
Total	$4,661 82

THE CHRISTIAN WORLD.

Vol. XXII. OCTOBER, 1871. No. 10.

Editorial Brevities.

ROMAN CATHOLIC INTOLERANCE AND PERSECUTION.—The intolerance of the Papal Church manifests itself everywhere and at all times, just so far as there is opportunity. And, if restrained by force of circumstances from exercising its persecuting spirit openly and avowedly, as a church, through the Inquisitorial office, it will nevertheless seek opportunities for the secret persecution of all who dare to exercise the right of private judgment in opposition to its dogmas.

Furthermore, this intolerance communicates itself to the individual membership of the church to such a degree that the great majority of Papists are at heart persecutors, (there being, we are happy to say, many honorable exceptions) ever ready to give practical expression to the murderous hate which they cherish against all Protestants. We had occasion to show in our last number, in an article on "The 12th of July," that *ignorance* and *fanaticism*, such as the Romish church studiously cultivates in its subjects, naturally take the form of *intolerance* against those who civilly or religiously entertain opposite views from the ignorant fanatics themselves. And, within the few weeks that have passed since that article was penned, abundant confirmation of this view has come to us from widely-separated parts of the earth. Instance the following, which we find in several of our exchanges :—

"A riot has occurred in Morelia, Mexico, growing out of religious intolerance. A dispatch states that a Romish priest named Cavero, recently preached a bitter sermon against the laws of reform and religious toleration. He succeeded in exciting the people to such a pitch against the Protestants, that his harangue resulted in the committing of breaches of the peace by the multitude. Cavero was sent to prison by the authorities, but the people attempted to take him out of jail by force. The Federal troops resisted this popular attempt at jail delivery, and the result was a great riot. A great many persons were killed and wounded, and even incendiarism was resorted to by the inflamed and enraged followers of the priest."

For other illustrations of the same spirit, see "The Murderer's Plot" on page 323 of this magazine ; "Opposition and Persecution," and "Are the Conversions genuine?" on page 324 ; the fifteen days sentence to hard labor, under "Incidents" on page 326 ; "Romanists—their Ig-

norance—The Priests," page 331 ; and "Blowing up a Protestant Conongregation," page 334. These incidents, transpiring almost simultaneously in different countries—in Mexico, Chili, Southern India and Italy—may be joined to the recent Riots in New York City, and in Ogdensburgh, to illustrate the unvarying spirit of intolerance and persecution which Roman Catholicism engenders, whether at the head centre in Rome, or at the extreme ends of the earth—whether in the darkness of the middle ages, which demanded and gave birth to Luther, or in the light of the Nineteenth Century, which shines on our "infallible Pope."

A Protestant Refugee from Campeachy.—Our own thoughts have all the more naturally shaped themselves, and found expression as above, because of a little incident in our own recent experience. Sitting at our editorial desk a few days since, we were waited upon by two young men, both claiming the Spanish as their native dialect, but one of them being able, also, to converse in English. This latter reported himself as an exile or refugee from Campeachy, the south-easternmost State of Mexico—stated his age as twenty-one—gave his occupation as an editor, in proof of which he showed us a paper edited by him in the City of Campeachy, in Spanish—said that for issuing this paper and other Protestant literature, and for taking an active position as a Protestant, believing and proclaiming Jesus as the only way of salvation, he had been persecuted in various ways, attacked in the open streets by hired assassins, shot twice and stabbed in the breast, and left for dead; afterwards, on his recovery, imprisoned, and after months of incarceration finally compelled to leave the country to save his life. We have taken pains to ascertain whether his statements could be relied on, and have now in our possession written testimony of his trustworthiness from those who saw him in this country during a former visit, two years since, and who then supplied him with Spanish tracts and other helps for his work.

This young man is now here *without means* and *without employment.* He is quick and intelligent, and could fill a clerkship acceptably. We should be most happy to put him in communication with any one who has it in his heart and power to befriend him.

Is there Religious Liberty in Mexico?—This question will naturally be suggested by the several instances of persecution recorded by us this month. But, let it be borne in mind, that such persecuting acts are all in direct violation of the existing statute laws of Mexico. The liberal Mexican government which overthrew the Maximilian despotism, effectually broke the priestly and monkish power, and confiscated all monasteries, nunneries and church edifices connected therewith, at the same time established full liberty of conscience, and decreed protection

to all forms of religious worship. This liberal government, with Juarez at its head, is now in power, and we believe is becoming more and more permanently established, though it has hitherto met with strong opposition, and has had to contend against perpetually recurring counter-revolutions. The old priestly rule dies hard. The blind fanaticism of the past struggles against the light which unmasks it. Ignorant hirelings and unprincipled demagogues are easily instigated to violence, open or secret.

Nevertheless, Mexico is to-day in advance of this country in some features of its legislation in regard to religious matters. While every church, Romanist or Protestant, has entire liberty of worship, according to whatever ritual it may choose, and attended by whatever ceremonies, provided these be performed within Church edifices: yet the display of churchly rites and insignia upon public thoroughfares is very properly prohibited. It is unlawful to have religious processions, to carry the "Host," or even to wear a priest's dress, in the public street.

Words of Cheer from New England.—We continue to receive voluntary testimonials of the high regard in which our Society is still held by many of our Congregationalist brethren of New England. We desire to assure these brethren that their words of kind sympathy, and their prayers in our behalf, as well as their offerings in money, are very gratifying to us, and give us new courage in our work. May the Lord reward them richly. The following is given as a specimen of the letters received:—

"———, R. I., Aug. —, 1871.

"Dear Sir:—Please find enclosed my check for —— dollars, a donation to the American and Foreign Christian Union, from a Congregationalist. I observe that it is stated as a fact that Congregationalists have withdrawn from this Society. I am not informed why. I have no sympathy with the movement. I know of no organization that can do the work as well, and its funds ought to be quadrupled. We have no Society for disseminating the Gospel, at home or abroad, that appears to me more deserving of the united and cordial co-operation of Christians, of every name, than the American and Foreign Christian Union. If grave objections exist against it they have not come to my knowledge. It is very unwise to multiply organizations needlessly.

"A New England Congregationalist of Seventy Years."

Our Magazine.—It is only four months since the writer became editor of the *Christian World*, a department of literary labor wholly new to him, and undertaken with no small hesitation. His beau ideal of what such a magazine should be has by no means been attained, but he has assiduously striven to make it acceptable to its numerous readers. It is therefore with peculiar pleasure that he now acknowledges the many courteous expressions of approval, both spoken and written, by which he has been encouraged. A Philadelphian writes—"Your

Magazine is calculated to do much real good, especially in fortifying Protestant professors against the steady encroachments of the Romish church." A pastor in New York State testifies—"I find the *Christian World* among the most readable and valuable monthly periodicals that come to my table." And from Westfield, Mass., we have just received the following: "I am much pleased with your Magazine. The editorials and selections are admirable. Your review of the *late riot* in your city is first rate. Such articles are of permanent value as matter of reference. Your extracts from Catholic papers and publications are just the thing to open the eyes of this nation to the real designs and character of Popery. Give us all the reliable statistics you can get. Truthful figures are most powerful truth tellers." These friends and others will please accept our thanks for their unsolicited commendation.

Russia and the "Evangelical Alliance."

Protestant Christians everywhere have been intensely interested in the recent deputation to Russia, sent out by the "Evangelical Alliance," in the cause of religious liberty. We shall therefore need no apology for occupying so large a portion of our Magazine this month with information in regard to the cause, progress, and results of this mission.

The articles which we have selected as covering the entire ground, and to which we would invite the special attention of our readers, are the following:—

[From the "N. Y. Observer."]

THE PENALTIES OF CONVERSION FROM THE GREEK CHURCH: HARDSHIPS OF THE PEOPLE: FACTS IN THE CASE: RESULTS.

THE newspapers have recently been so largely occupied with the movements of the American Deputation to the Russian Emperor in the cause of religions, we shall certainly render a service to our readers by giving them *the facts* that called for this remarkable demonstration.

"Between thirty and forty years ago the ecclesiastical rulers of the National Greek Church organized a great proselytizing movement among the Protestants of Esthonia and Livonia to induce them to forsake their own faith and join the Greek Church. A large body of priests were sent to the village to preach to the poor illiterate peasantry against their creed, and as an additional extraordinary means of alluring them, large models of Greek churches, with all their usual showy decorations, were conveyed on carts through the villages, and, by the opening of doors and roofs, were exhibited to the people as being much more attractive than their own poor places of worship. Promises were also made of their obtaining considerable temporal advantages, such as exemption from military service, etc., by this change of creed. Large numbers yielded to these allurements, which were not fulfilled, though a fierce resistance was often offered, especially by the poor women, when the policemen came to tear away their children from them to be baptized by the priests. They now ask to be allowed to return to the Lutheran faith."

In the year 1864, Count Bobrinski, a Russian nobleman, was sent by the government into the provinces to inquire into the facts of this case, and to ascertain the feelings of the people on the subject. In his official report of this mission he says :—

"According to the mission which your Imperial Majesty ordered me to undertake in Livonia, I have visited the districts of Pernau and Fellin, whence many Orthodox people had entreated that the right might be accorded to them to confess the Lutheran religion, and where, hitherto, the antipathy of the inhabitants to the Greek baptism of their children, and to the Holy Communion according to the rites of the Orthodox Church, had been manifested. * * *

"In the town of Fellin I found more than one thousand people assembled. To prevent similar assemblies in the district of Pernau, I begged the local authority to watch with energy that nobody should present himself to me except the designated persons whom I should call from the different parishes. I had called from ten different places, from each fifteen persons, to Pernau. Everywhere the peasants implored, with tears, that I would present to your Majesty their request that they, or at least their children, might be permitted to confess the Lutheran faith. One circumstance has made a deep impression upon me—that amongst all the peasants who presented themselves, not a single one made a request that did not concern the confession of faith, except ten or fifteen persons, who, with the expression of their intention to remain Orthodox, begged for an amelioration of their material position. I did not confer with the mass of the peasants, but ordered in turns only six persons into the room. I spoke with them in the presence of the Russian priest and of the local judge. The moral state of these unfortunate families, who, after having seceded from Lutheranism, are not Orthodox Greek in their hearts, and who really confess no religion at all, is most deplorable, most unsatisfactory.

"When I dismissed the peasants I communicated to them that the existing laws concerning Orthodoxy could not be changed; that the Greek-Orthodox could not return to Lutheranism; and that the children of mixed marriages must be baptized according to the Greek rite.

"They heard that communication with deep and unconcealed grief, but with full submission. They implored me again on their knees to present to your Majest their hope of your imperial mercy.

"The facts which I have collected in my visit to the above-named parishes, and which I have taken merely and solely from my conversation with Orthodox clergymen and Orthodox peasants, I have given in the memoir here adjoined. A compilation of these facts leads me to the positive conviction that of the number of 140,000 Orthodox, who are counted according to the official statistics in Livonia, perhaps scarcely the tenth confess themselves really as belonging to the Orthodox Church. The others have not only never been in their hearts Orthodox, but even in their performance of external religious duties, they retain even now, as far as it is possible, the rites and ceremonies of the Lutheran Church.

"Your Majesty! it has been painful for me, as a member of the Orthodox Church, as well as a Russian, to witness with my own eyes the abasement of the Russian Orthodoxy by the open revelation of this official fraud. Not the sincere words of these unhappy families, who address your Majesty with the humble but fervent prayer to accord to them the right to confess the religion which is according to the conviction of their conscience—not these sincere expressions of their feelings have made upon me such a painful impression, as the fact that the violence exercised against conscience, and the official fraud known to everybody, should be indissolubly chained to the idea of Russia and Orthodoxy."

In the Charter of the Duchy of Livonia, given by Sigismund Augustus, King of Poland, in 1561, to the Czar of Russia, the religious liberties and privileges of the Protestant Lutherans are confirmed in full detail and the strongest language. But such a document is too venerable to be of any account in these days, and *now* the Russian Penal Law is such that of the 160,000 Orthodox population of Livonia, at least 90 per cent. are guilty of some offence against the Greek Orthodox Confession, and more than one-half of the Protestant pastors are in the same case. All these must be judged by Greek Orthodox jurymen, because it is also provided that in matters relating to crimes committed against the Greek Orthodox Confession—if they be brought before a jury—the jurymen must belong to the Greek Orthodox Confession. And the following are some of the laws under which Protestant pastors and teachers are liable to be tried and condemned :

ARTICLES OF THE RUSSIAN PENAL LAW (CRIMINAL CODE). VOL. XV.

Article 206.—Whoever is found guilty of having induced others to secede from the Greek Orthodox Confession, and to join another Christian Church, will be condemned to the loss of the rights of his social position, to transportation to Tobolsk or Tomsk, Siberia, or to the punishment of the lash, and one or two years of imprisonment in a house of correction.

Article 207.—Whoever endeavors, by preaching or writing, to seduce members of the Orthodox Church to join any other Christian community will be punished, the first time, with the loss of some of his special rights, and imprisonment for one or two years in a house of correction ; the second time, with imprisonment in a fortress from four to six years ; the third time, with the loss of all his personal, social and civil rights and status, and transportation for life to Tobolsk or Tomsk, Siberia, with imprisonment for one or two years. N. B.—Noblemen, graduates of a university, and merchants of the first class, are exempt from corporal punishment ; but they may lose their social and civil rights, and be published by flogging with the knout.

Article 208.—Parents who are bound by Law to bring up their children in the doctrines of the Orthodox Church, but who have them baptized according to the rite of another Christian Church, or the other sacraments administered to them, will be condemned to imprisonment of one or two years.

Article 209.—Those who place obstacles in the way of persons who, by their own free will, are desirous of joining the Orthodox Church, will be condemned to imprisonment of three to six months.

Article 210.—Whosoever knows that his wife or children intend to secede from the Orthodox Confession, and does not endeavor to prevent them from carrying out their intention by taking legal steps, will be condemned to imprisonment of three days to three months.

Article 214.—It is prohibited to present petitions for the celebration of mixed marriages. Protestant ministers who take part in such celebration, without special permission, are published by a fine or temporary suspension from office for two to six months, or by dismissal from office.

These extracts present a brief outline of the whole case. It is plain that RELIGIOUS LIBERTY is unknown in the Greek Church under the present Russian Government. And in view of these facts, American Chris-

tians were called upon by earnest memorials from the Baltic Provinces, through the Swiss and German Evangelical Alliances, to send a voice of respectful entreaty, in their behalf, to the Emperor of Russia. The request was complied with and a delegation went on this errand of good will. It is needless to say that this step was taken and all its details managed with the strictest regard to the rights of the Russian Government to conduct its own affairs in its own way, and nothing has been done to offend the sensibilities of the Emperor. But Americans know that there is not a man on earth too high to be approached with a respectful petition, and where the occasion is so great as to demand the sympathies of mankind, the whole world will not only justify but applaud those friends of humanity who exert themselves, at any cost and peril, to obtain for their fellow men relief from suffering.

Quite as much has been accomplished by the American deputation as we anticipated. Indeed, we may say, *more* has been gained than we had any reason to expect. It may not comport with the Emperor's views of his own dignity, to make any sudden alteration in the laws of his empire at the suggestion of foreign Christians, but he has been led to see and understand the question of religious liberty as he never did before. So has Europe. And so has all the world. And it is beyond doubt that to-day the civilized nations of the earth comprehend more fully the essential principles of the rights of conscience, because in the summer of 1871 a number of American citizens went across the ocean to plead the cause before the Emperor of Russia. They did not get what they asked. But the boon will be granted, for a good work never wholly fails.

[From the "Evangelical Christendom," London, Eng.]

RUSSIA.—RELIGIOUS PERSECUTION IN THE BALTIC PROVINCES.

We have more than once called the attention of our readers to the sufferings of many thousands of persons belonging to the Lutheran Church in the Russian provinces of Livonia, Esthonia and Courland. The subject has been for a considerable time before the British Organization of the Evangelical Alliance. After communicating with American and European brethren, and giving the subject the most serious and mature consideration, it was agreed to invite delegations of the Alliance, consisting of influential persons from the different countries of Europe and the United States of America, to proceed to Russia in order to lay the case before the Emperor, and solicit from his Majesty such an alteration of the penal code as would not only redress the grievance complained of, but secure full religious liberty throughout the empire. Owing to delays in the arrival of the deputation, it was found impossible to reach St. Petersburg, as was intended, during the Easter festival. His Majesty leaving soon after for Germany, decided the deputation to proceed thither, and all were requested to assemble in

Stuttgart on Saturday, July 8, for mutual introduction and consultation. The following were the delegates from different countries :—

United States.—The Right Rev. Dr. M'Ilvaine (Bishop of Ohio); Hon. W. E. Dodge, President of the American Branch of the Evangelical Alliance ; Rev. Dr. Shenck ; Cyrus W. Field, Esq. ; Rev. Dr. Wm. Adams ; Dr. Nathan Bishop ; John C. Brown, Esq. ; Rev. Dr. Washburn ; and Rev. Dr. Schaff.

Sweden.—Baron Hans von Essen ; Dr. J. Erik Nyström ; Judge Th. H. Odencrants ; and Capt. J. C. Berger.

Denmark.—Chevalier L. A. Brandt.

Holland.—Dr. van Oosterzee, Professor of Divinity at Utrecht ; and Pastor Cohen Stuart, of Rotterdam.

Belgium.—Pastor Léonard Anet, President of the Committee of the Alliance at Brussels.

Germany.—Count Constantin von der Recke Vollmerstein ; Baron von Göler ; Baron Constantin von Tischendorf ; and Dr. T. H. Sieveking.

Hungary.—Baron Gabriel Pronay, Privy Councillor, and Inspector of the Lutheran Church in Hungary.

Switzerland.—Bovet de Muralt, President of the Executive Committee of the French Branch of the Evangelical Alliance ; Pastor F. Coulin, D. D., Moderator of the Venerable Company of pastors, Geneva ; M. Agénor Boissier ; Colonel de Buren ; and L. de Würstemberger de Bach.

Great Britain.—John Finch, Esq., Treasurer of the British Organization of the Evangelical Alliance ; Rev. T. D. Harford Battersby, M. A., Honorary Canon of Carlisle ; Samuel Gurney, Esq. ; Dr. John Hall Gladstone, Ph. D., F. R. S. ; Rev. Dr. Steane, Honorary Secretary of the Evangelical Alliance ; Rev. James Davis, Secretary of the Evangelical Alliance ; Rev. Robert Johnston ; Jabez Johnson, Esq., J. P. ; Richard Mullings, Esq. ; Rev. Dr. Schmettau, Foreign Secretary of the Evangelical Alliance, and Honorary Secretary of the Deputation.

Society of Friends.—Messrs. Isaac Robson and Henry Hipsley.

On Sunday, July 9, the delegates after attending public worship united in special prayer for the divine blessing to rest upon their important mission. On the follwing Monday and Tuesday meetings for deliberation were held in the vestry of the Stifts Kirche, the use of which was kindly granted by Prelate Kapff, each session being opened with prayer offered in the English, German, and French languages. During these meetings information was received that the Emperor had arrived at Friedrichshafen, on the borders of the Lake of Constance, and would remain for several days on a visit to their Majesties the King and Queen of Wurtemburg. It was therefore resolved to proceed to that town for the desired audience. On Thursday, the 13th,

Count Shuvaloff announced the Emperor of Russia's desire that the gentlemen comprising the international deputation would confer on the object of their mission with his Highness Prince Gortschakoff, Chancellor of the Empire, who would be happy to receive them at the palace, on the following morning, at ten o'clock.

At the appointed time the entire deputation were courteously received by the Prince, to whom each member was personally introduced. The Rev. Philip Schaff, D. D., on their behalf laid before his highness the specific object of their mission. He expressed the great respect entertained by the members of the Evangelical Alliance for the person and government of his Imperial Majesty, and their gratitude for his liberal and enlightened policy to his Russian subjects, especially in the emancipation of the serfs, permitting the printing and circulation of the Holy Scriptures throughout his dominions, and in ameliorating the religious condition of Protestants in the Baltic Provinces, since the deputation from the Paris Committee of the Alliance which waited on his Majesty last year with memorials on the subject. The deputations which had now come from many and distant lands had neither political nor ecclesiastical objects to serve; their motive was simply a Christian one, in the cause of religious liberty, and they had been desired by their co-religionists of different nations to seek an opportunity of approaching his Imperial Majesty, and respectfully soliciting that such an alteration of existing laws might be made as would protect his Majesty's Protestant subjects, and secure equally to them all freedom of worship, believing that such an act of liberality would greatly strengthen the loyalty of all classes, for compulsion in matters of religion, by creating discontent, hypocrisy, and infidelity, undermine the foundations of government. Dr. Schaff concluded by saying: "May God bless his Imperial Majesty, and give him the wisdom and courage to perform this noble act, which will secure for him the gratitude of millions yet unborn."

The Rev. Dr. Steane explained the manner in which in his opinion, liberty of conscience must be understood—viz, as the sacred right of every one not only to cherish, but also to profess and to propagate the religious convictions which he has freely and without constraint embraced, so long as the propagation of them does not militate against social order or public morality.

The subject was further spoken to by the Rev. Dr. Coulin, of Geneva, by the Rev. Dr. Van Oosterzee, by the Right Rev. Bishop McIlvaine, by Colonel de Würstemberger de Bach, and others.

Prince Gortschakoff, in reply, expressed to the deputation his own as well as his Majesty's spmpathy with the cause of which the Evangelical Alliance was the exponent and champion, and assured them that the Emperor desired that every one throughout his empire should

have liberty of worship in the church to which he belonged ; that Russia was a country in which all religions were tolerated, and that gentlemen present had only to visit St. Petersburg to see Episcopalian, Methodist, and other churches occupying the principal streets, in order to be convinced that religious liberty was fully granted. But as regards the Greek Church, his highness admitted there were laws which forbade any one, after once becoming a member of the church, from leaving it. About the propriety of this there might be different opinions. He had his own opinion, but such was the law of the empire, and it was one which only the Emperor could change. The time and manner of doing so must be left with his Majesty, who could not, for obvius reasons, suffer any appearance of foreign intervention. Any alteration or modification of the existing law must be done *proprio motu*, for which reason, whilst under ordinary circumstances his Majesty would have been most happy to receive a deputation, yet, looking to the large number of the delegates present, and their high social standing and influence in the countries from which they came, it was manifest that their reception would have the appearance of foreign interference with the internal affairs of Russia, and this, in the interests of the object itself, could not be allowed. The Prince admitted that in so vast an empire as Russia abuses of existing laws would be committed by subaltern officials contrary to the wish and will of the Emperor ; but, he added, his Majesty has never refused to redress an injury after it has been verified by careful investigation. In confirmation of this statement the fact of Count Bobrinski's investigation into the religious condition of the Baltic provinces in 1864 was mentioned, and the measures in favour of the inhabitants of the Baltic Provinces which in consequence of the report had been adopted. The Prince, in course of conversation, acknowledged that the goodwill of the Emperor with regard to the Penal Code applicable to persons leaving the Greek Church was a precarious and uncertain guarantee, depending upon the life and disposition of one man. In illustration, the Prince reminded the deputation of the words of the Emperor Alexander I., to whom Madame de Stael once said, "Sire, you are the best constitution for the Russian empire ;" to which his Majesty replied, "Madame, I am not a constitution ; I am only an accident."

The memorials of the European and Americans delegates having been submitted for transmission to the Emperor, and also one from the Society of Friends,—

The Prince, after reading them, took exception to some expressions, and begged the deputations, in the interest of the cause they had pleaded, to withdraw the memorials ; assuring all present that the interview and object should be faithfully reported to his Majesty, and that he would do all in his power, by his influence and co-operation with

the Emperor, for the development and establishment of religious liberty; adding, "His Imperial Majesty is anxious that his empire should march with England, America, Holland, and Switzerland, at the head of the nations in this noble cause." The Prince subsequently expressed to a member of the deputation his wish that the interview and the views expressed might be made publicly known.

This brief account of the interview gives only an imperfect idea of all that was said in a conference which lasted an hour and a half, during which time the conversation was carried on with perfect frankness on both sides. The tribute paid to the Evangelical Alliance, and the references made to its importance and usefulness, together with the repeated affirmation by the Chancellor of the liberal disposition of the Emperor, produced a favourable impression on all present, and will not soon be forgotten.

The Rev. Dr. Schmettau, Foreign Sec'y of the British Organization of the Alliance, before the deputation withdraw, brought to Prince Gortschakoff's notice a communication which had been received from Oroomiah, Persia. In consequence of numerous persons, members of the Nestorian community, annually proceeding to Tiflis, in Georgia, for the purpose of obtaining employment, permission was desired for a Nestorian presbyter to reside in that city under the imperial protection, to carry on his labours there as a Christian minister among his Nestorian brethren. The Prince having expressed himself favourable to the request, asked for a copy of the correspondence, which was forwarded to him on the following morning.

The Editor, in his notes on the foregoing, says :—

The document embodies the report of the Secretaries to the British Organization of the Evangelical Alliance (both of whom formed part of the deputation), presented to the Council on their return to this country, and the account of the interview with the Russian Chancellor may therefore be relied upon as strictly accurate and complete in every essential particular.

[From the "N. Y. Observer."]

So many inconsistent reports having been received by the Cable, respecting the American Deputation and Memorial, we addressed a note to Rev. Dr. Schenck, of Brooklyn, on his return from Europe, asking him for the facts in the case. His reply is given below :

Letter from Rev. Dr. Schenck, one of the American Delegation to Russia.

Brooklyn, Aug. 28, 1871.

Dear Doctor Prime :—In reply to your note touching the presentation and withdrawal of the Memorial of the American Branch of the Evangelical Alliance, upon the occasion of the interview with Prince Gortschakoff, it gives me great pleasure to submit to you the facts in accurate detail. It must, however, be first borne in

mind that in the inception of this movement it was agreed that each Branch of the Alliance should have the privilege of preparing its own Address or Memorial. In consequence, the American Branch carefully prepared such a document, and received to it the signatures of those whose names have already been published in your columns, as well as others who were elected upon the Deputation some months later. At the preliminary conference, held in London, we found that an address had been prepared at the British office of the Alliance, and that the signatures of all the Continental Deputies had been obtained. We were warmly urged to sign it as well, but to this we unanimously demurred, and for two cogent reasons:

First, we could not transfer the names of Chief Justice Chase and Prof. Morse to another document, and we much preferred to present our Memorial with the prestige of such distinguished signatures.

Again, we objected to the European Memorial because it contained matter which we deemed objectionable, and we thought its spirit calculated to defeat the object we sought to attain.

One, if not more, of the American Deputies stated openly at the London Conference that it could not receive our signatures. Now, when the thirty-two Deputies had their audience with Prince Gortschakoff, at Freiderickshafen, there was a distinction made by the Prime Minister between the two Memorials. Of course he was thoroughly acquainted with the contents of both Memorials in advance, through the printed copies in his possession. He was willing to receive and present to the Emperor the American address, but regretted that he could not give like disposition to the European address, because of its containing such objectionable matter as could not be placed before the Emperor. Then it was, our Memoriol being still retained by the Prince, that he confessed his embarrassment in being thus constrained to make an invidious distinction, preferring, as he said, very much to decline both or to receive both. But ours had been received and the European address had been declined. The Prince was willing to place the substance of both Memorials before the Emperor, leaving out the objectionable matter of the European document, and see that the whole subject was favorably presented and that our cause should have a thorough investigation, &c., &c. Under these circumstances, and to avoid the invidious discrimination and to relieve the Prince from his embarrassment, we voluntarily proposed to withdraw our Memorial. This, after discussion, was finally done.

The American deputation had every reason to be satisfied with their reception and the result of their mission. After the conference, which had been conducted with the extremest courtesy, and to which every person present will recur with pleasing recollections, Prince Gortschakoff took occasion to say in private interviews held the same evening with two members of the deputation, that he was exceedingly well pleased with the interview, that it had been conducted in a purely Christian spirit, and that he was happy to give the assurance that everything would be done to carry out the wishes of the deputation, consistent with the circumstances in which the gsvernment was placed, and that we might congratulate ourselves upon the result of our Embassy. With great regard, I am very truly yours.

NOAH HUNT SCHENCK.

DEPUTATION TO THE EMPEROR. — INCORRECT REPORTS CORRECTED: MR. DODGE'S STATEMENT: THE PRIME MINISTER'S OFFICIAL REPORT.

PARIS, AUGUST 15, 1871.

To the Editors of the New York Observer:

IN your issue of the 20th ult., I regret to find you have been misinformed, by the telegraphic reports, in reference to what took place at our interview with Prince

Gortschakoff; and I am confident serious injury to the cause we advocated will result if these statements remain uncorrected.

It is there stated that the Imperial Chancellor expressed the sympathy of his sovereign with the object of the petition, and said that, on his return to St. Petersburgh, the Czar would attend to the request of the Deputation, and introduce religious reforms throughout Russia; and that Protestants would be placed on an equal footing with members of the Greek Orthodox Church, by the repeal of the coercive laws existing against them.

I am sure this will strike all who were present as an unfortunate statement of what actually occurred. We were received in a familiar conversational manner, with the distinct understanding, on the part of the Minister, that the interview was not to be considered official. We remained more than an hour, and were treated with extreme politeness; but the skill of the experienced diplomatist was shown in the reserve of the Chancellor: he heard all we desired to offer, but did not commit himself or his sovereign to any thing further than that he would present our views fairly. He was most careful to say that, in his opinion, no Government in the world was more tolerant than Russia; not only were all religions permitted, but the State paid for their support, as it does in the case of the Greek Church; he wished it understood, however, that the Emperor could not for a moment admit of interference, whatever he did must be the result of his own wise judgment; the laws were still in full force which forbid the return to the Protestant faith of any who have once joined the Greek Church, but all who are Protestants have every liberty.

In these and other remarks during the interview, Prince Gortschakoff made no statement such as the telegraph reports have led you to suppose.

I may add that, while we did not secure all we asked and desired, we did come away with the strong conviction that much good might result from this interview; but if erroneous accounts of the occasion are circulated and find their way back to Russia as they undoubtedly will,—any favorable results will be greatly hindered.

As I cannot reach my associates, I venture to send you this at once, and to ask a place for it in your paper. Respectfully yours, W. E. Dodge.

PRINCE GORTSCHAKOFF'S REPORT.

The following report of Prince Gortschakoff to the Czar is published in the Russian official journals:—

Friedrichshofen, July 4 (16), 1871.

A deputation, composed of representatives from different evangelical communities, came to Friedrichshofen for the purpose of petitioning your Imperial Majesty for freedom of conscience, which, it was supposed, was violated in Russia, especially in the case of the Esthonians and Livonians of our Baltic provinces. This deputation your Majesty was pleased to order me to receive. It came to me on the 2d (14th) of July. The deputation consisted of thirty-seven persons. Our interview lasted for upward of two hours. Many of these gentlemen made long speeches, and I considered myself bound in courtesy to hear them all with inexhaustible patience.

I do not venture to expose your Majesty to the same infliction, and ask permission to report shortly the general contents of what was said to me and what I answered. By all, without exception, expression was given of deep respect for your Imperial Majesty, and of confidence inspired by the magnanimity of your character. The gentlemen laid especial stress on this, that their present petition had no political hue whatever, and that the step which they had ventured to take towards your Majesty was prompted solely by general philanthropic ends. In conclusion they requested me to ask an audience from your Majesty for them for the purpose of handing to your Majesty the addresses presented by them. Of these addresses there were

three: one from the American Evangelical Society, one from the (if I may so express myself) European Evangelical Society, the text of which was written in London: finally, a third from some Quakers. I said to the gentlemen that the principles of toleration and freedom of conscience were convictions of your Majesty, and that you had been pleased to always remain faithful to the example of your predecessors, whose convictions on this point were impressed on all the leaves of Russia's history; that the history of my country in this respect presented an appearance the like of which we would find it hard to discover in the same period in the annals of other countries; finally that this was one of the glorious prerogatives of Russia, which we wished to maintain. Besides, I said the confidence unanimously expressed by them in the qualities of your Majesty was a sufficient guarantee, and that I was not in a condition to offer any but this. I added that compliance with the requests put forward by them would entail the abrogation of some laws of the empire: that we in this matter could permit no foreign intervention whatever; that though this declaration, that they had no political ends in view, was of great weight—and I would give full credence to the complete frankness of this declaration—the admission to your Majesty of a deputation consisting of representatives of many nationalities, and the objects of which had become completely public, had the appearance of an intervention in our internal affairs, but that we could not tolerate the shadow of intervention, from whatever side it came. This declaration was received with deep regret, which also was expressed in respectful terms.

The American Deputation then requested me to accept their address, with the contents of which I had already made myself privately acquainted, and as it contained only general observations I answered that I was ready to lay it before your Imperial Majesty. The Deputy from Geneva thereupon got up and said that those who had commissioned him were in hopes that I would also receive their address, which, in consideration of its numerous signatures, might be called a European one. This address was, as has been mentioned above, written in London. I requested to have a look at it first. On looking through it I remarked that it contained passages which looked like a bill of indictment.

Without hesitation I declared that the references to the religious belief and condition of the Esthonians and Livonians rested partly on erroneous, partly on insufficient. data; and it appeared to me, I openly said to them, that these data were derived from partial sources, whose authenticity it was allowable to doubt.

I refused to accept the address, and expressed it as my opinion that it would be better to abstain altogether from the presentation of an address, since the acceptance of the American address alone would wear an appearance which might be offensive to the whole deputation. After consultation among themselves they agreed to my proposal. A last attempt was then made to induce me to give a written statement of everything that had been said. I answered that I was, as a rule, an enemy of all useless written dissertations; that I considered what I had said of the convictions and fundamental principles of your Imperial Majesty to be sufficient; that, if they had found any want of clearness in this respect, since, on account of their differences of nationality, I had by turns to make use of the French, English and German languages, I was ready once more to declare our intentions. They answered that they had completely understood all these. "In that case," said I, "it will be for you to report to your constituents on our interview." So we parted. I observed no sign of irritation, although a recognition of a complete want of success was visible, and I do not think I am in error if I assert that the frankness and courtesy of my words met with their respect. The next day I met four members of the deputation in one of the adjacent avenues of the castle—two of them English, two American. Those gentlemen expressed with warmth their gratitude for the reception that had been given them, and said that they had immediately telegraphed to the London *Times*, concerning the impression and confidence with which they had been inspired by the high qualities of Your Imperial Majesty.

A Plea for the American & Foreign Christian Union.

BY AN OLD LAY DIRECTOR.

When the police authorities of the first city of America dare even for a day to forbid a procession of the Protestant citizens, and when the revenues of this city are controlled by an interest hostile to Protestantism, it is time to look well to our defences. Foremost among these are our large Union Societies. Standing like so many fortresses against the errors of Rome are the Bible, Tract, and Seamen's Friend Societies, the Sunday School Union, and the American and Foreign Christian Union. If it were possible, that, before the cry of a revived Sectarianism worthy of the last century, one of these might fall, no one could tell how soon the others might follow.

The writer has had an acquaintance and active co-operation with the last-named of these organizations for the past twenty years, and desires to state briefly some of the reasons why he thinks this "Union" should be permanently maintained. It is the only representative Protestant Missionary Society in this country which devotes itself almost entirely to the Roman Catholic field. As such, it has been founded and sustained by some of the best Christians of our country. On its roll of honor are the names of Baird, Kirk, Brownlee, Bangs, Dowling, Dudley Tyng, Fairchild, Dewitt, Hague, Phelps, Murray, Bethune, Scudder, M'Clintock, and a host of others.

Again, it is no doubtful experiment.

For nearly thirty years, under different names, it has been blessed with abundant fruits. Among these we may mention the building of the American Chapel in Paris; aid in liberating the imprisoned Madiai and Metamoras; the defence of the Bible in our schools; the publication of a valuable journal and many books on the Roman question; the sending of colporteurs and Bible-women to our large American cities; and the aiding or founding of missions in Italy, Spain, France, Hungary, Greece, Canada, South-America, and Mexico.

Let us remember further that in papal countries, as a rule, "Union" missions are the most successful. Among the hundreds of millions of heathen so needing their services, and in the home fields, "denominational" enterprises have made great conquests. But Rome has for centuries stirred up prejudices, and even patriotism itself, against Protestant names. "Give us," cry the Italians and Mexicans, "nothing of your sects, but the pure ancient Gospel." As representing more fully our prevailing evangelical faith, both to our countrymen and foreigners, Union missions abroad have the charm of being more truly "American." Beneath the grand cathedrals of Rome and where she is backed by the accumulated power and wealth of centuries, it is useless to attack her

strongholds in very feeble detachments. In every Catholic capital, a *united* call at first rallies the largest church. The members are often from four or five different Protestant countries, and of as many denominational affinities. If persecution arises, they appeal for protection to their several consuls, and to their religious friends at home, and thus touch chords that vibrate through distant lands. And the essential unity of the faith of the reformation thus manifested produces a powerful impression on the Catholic mind.

We must not forget, too, that our "Christian Union" is not merely missionary, but that it is also a benevolent publishing institution. No single sect can issue a proper controversial literature on the papal question. It can only be done by a united board of evangelical Christians. With the death of the parent, then, must perish all its publications. The most liberal sect, unaided, would object to the expense. These and the Agencies are the two items of cost which, even in large establishments, are most often sincerely criticised, and which a union can best afford. Indeed, in this peculiar field, both are indispensable. And no investments bring richer returns in legacies and fruits. There is a feeble race of Christians slowly dying out who grieve over the money spent in churches to save their poor souls. They look on a benevolent institution as some people gaze at the moon—only to count the dark spots. We assure these mourning friends that our Society spends its money very carefully.

Passing rapidly over the arguments, that in no Catholic capital, not even in Rome itself, in the large representative sense, will there ever be another "American chapel" built except by a union ; that such a combination has far the widest range in the choice of missionaries qualified to preach in Spanish or Italian ; and that it harmonizes best with other evangelical missions we may note two special advantages. A certain enthusiasm generally prompts the largest gifts. There are many zealous Protestants often the descendants of those who fled from religious persecution in Europe, as did the Huguenots and Puritans, who will give more liberal donations and legacies to a union society which devotes nearly its whole energies on a large scale to the Catholic field, than to any sectarian organization in which this is a mere department. Such an alliance, too, gathers numerous contributions that would otherwise be lost. Many of the lesser bodies of Christians become generous stockholders, who alone would never establish a single mission on papal ground. Yet there is really abundant room for all.—More laborers are needed. We welcome our brethren of the sects to every open door. All our missions are free to become churches of the name they prefer the moment they become self-sustaining. In return, we ask that every Christian heart be left free to give as it lists, and that no missionary agency be destroyed. Our Society only seeks to live and work for the Master.

When, two centuries after the death of Gustavus Adolphus, the grateful Swedes and Germans met around the great stone where he fell on the battle-field of Lutzen, instead of a marble monument, they founded a grand missionary society in honor of their deliverer. These Union Societies are all memorials of the sainted dead. Their devoted founders have gone to their rest. Let no Protestant hand level a single stone.

Our hair is growing silvery and our steps are weary. The aged always dwell on the past. Even as we write, the Union prayer-meetings of long ago seem like trainings for a happier land. There we became acquainted beforehand with the faces of Christians of other names with whom we had hoped to worship forever. Like soldiers between battles, we put away for an hour our badges and colors of companies and regiments, and in fatigue dress and friendly groups, talked lovingly of the time when we should exchange these habiliments of earth for the dazzling uniform of the army before the Throne. As we look backward, we are thrilled with precious memories. More than twenty years since, we once tried to sing "Old Hundred" with the French, Germans, and English, and a devout multitude from many lands, in the first hymn at the great meeting of the Evangelical Alliance in London. But it was too much like heaven to be calm. Lips quivered and tears flowed, till we could hardly keep to the grand old harmony. Hands off, brethren! Let no spoiler touch these Union Societies. To us who are hopefully nearing the river of death, they seem like the fulfillment of the prayer of our dying Lord, that his children might be ONE. And any who would sever us may see in the touching record in the seventeenth chapter of St. John, that, as if to impress it to the end of time, that sweet word is six times repeated.

Our "Christian Union" is but a missionary evangelical alliance. It seems more needed than ever. In the face of higher pretensions to infallibility, increasing hostility to our public schools, and more daring attempts of Rome to control the destinies of our country, and with louder calls than ever from emancipated Italy, Spain, and Mexico, we trust that our fellow-Christians will rally to its support till its blessed mission is accomplished—till the darkness of papal superstition shall yield to the light of a pure Gospel, and the Saviour shall be honored over every martyr's grave.

SHARP.—The early worshippers at "high" St. Margaret's, a few weeks since, were surprised to find the main entrance placarded thus:—"St. Margaret's Junction! Change here for Rome!"—*Pres.*

PROFS. Friedrich, Pettenhofer, Plank, Riehl, Zittel and Cornelius, all anti-Infallibilists, have been elected senators of the Munich University. *Protestant Churchman.*

MISSIONARY WORK, PROGRESS, Etc.

Central Mexico.

FROM "AN ENGLISH METHODIST."

THIS very acceptable correspondent is not in the employ of our Society, but gives his testimony as an outside and disinterested observer of the good work which God is accomplishing through our missionaries in the city of Mexico. In our last issue we promised to give his second letter entire this month; but, as since that time a *third* letter from the same pen has been received, (enclosed in one from Bro. Riley, and bearing date Aug. 5, 1871,) and as we have also before us a partial translation from the *El Monitor Republicano* (the leading periodical of Mexico,) of the recent stirring events, as published in that paper in Spanish, we extract from all these sources.

The following account of

THE GREAT CHALLENGE

to a public discussion, of the subsequent withdrawal of the challenger, and of the interesting services in the church of San Jose de Gracia on July 2d, are mainly a translation from the Mexican periodical:

"THE Rev. Dr. Javier Aquilar de Bustamante (a Roman Catholic Presbyter or Priest) publicly—by posters placed on the doors of the cathedral, churches, etc.—invited the Protestant Presbyter, Don Manuel Aguas, to hold a religious controversy in the church of the ex-convent of San Jose de Gracia, now the principal Protestant church in that city. This proposal was (by means of similar posters) publicly accepted by Don Manuel Aguas. The time agreed upon was July 2, at ten o'clock, A. M.,—the subject for discussion, 'Is the Roman Church Idolatrous'?—the only book to be received as proof, 'The Holy Scriptures.' The placards were read by multitudes with interest, and the conversation in the streets was, generally speaking, respecting the proposed discussion.

"As the time drew near, the Archbishop prohibited Aquilar from attending, as it was contrary to the law of the Roman Church, except by special permission of the Pope. However the day arrived, and the excitement was intense.

AT THE CHURCH, JULY 2.

"The church was crowded with 1,500 people, leaving hundreds in the streets unable to obtain admission.

"Two elegant platforms, one on each side of the church near its centre and facing each other, had been erected for the controversialists. On each of these platforms were a couple of chairs and a table, and on one of the tables a copy of the Holy Scriptures. At the appointed hour the organ and other instruments filled the air with sweet and solemn music, and the Protestant ministers, Manuel Aguas and Agustin Palacios, [both converted priests in the employ of the A. & F. C. Union,] ascended one of the platforms.

"M. Aguas announced a hymn, beginning with the words,

'*Oh! Saviour, precious Jesus*'—

The congregation, standing, sung the hymn, accompanied by the organ and other instruments, a well harmonized choir of more than one thousand voices. The congregation having resumed their seats, M. Aguas standing spoke as follows:

"'GOD, midst lightnings and thunder, descends to the summit of Mount Sinai, while all that majestic mountain trembled and the children of Israel prostrated themselves with fear at its base. Then from midst that fire, those lightnings, that awful and solemn grandeur, the voice of Jehovah is heard, speaking to His people, proclaiming His Ten Commandments, those precepts which are and ought to be immutable and eternal, and which are forever binding on all mortals, whatever be their belief and opinions, and which no power on earth can lawfully alter, change, or suppress.'

"He then read the Decalogue from the twentieth chapter of the book of Exodus, and after this announced a hymn of praise to the Triune God. The congregation, with grand, thrilling and majestic harmony, sung the hymn standing.

"Then the minister, M. Aguas, speaking to the immense congregation, said:—'Before addressing you, I beseech you to accompany me in prayer to God for His heavenly grace.' All the congregation then knelt. The minister, in an humble posture, and after a moment of respectful silence, offered with deep earnestness the following prayer:

PRAYER OF M. AGUAS.

"'Our Father, fountain of all truth, who art full of majesty and greatness, eternal spring of infinite wisdom, who of thy goodness, for the great love that thou hast had for us, thy sons, didst cause thy own Son to become incarnate to redeem us;—Father, from whose Spirit springs the purest, most comforting light, cast a compassionate look upon us who worship Thee in spirit and in truth, and not in matter and error: make us to know Thy true religion that we may follow it with fervor and sincerity; make Mexico, our beloved fatherland, know daily more and more the holy Gospel in all its purity; that we may no longer prostrate ourselves to worship that brute matter which is unable to listen to our prayers: make us to arise from that idolatry in which we have for so long a time been immersed: make us to love Thee with all our soul and heart, and grant that we may also love one another as brothers that we are. These gracious gifts we beseech of Thee in the name of our only Advocate and Intercessor, Jesus Christ.'

"After this prayer, another hymn was sung by the congregation, commencing with the words: 'I put my trust in Jesus and am saved, through His death upon the cross, I will enter heaven's glory.'

THE ADDRESSES.

The ex-priests, Aguas and Palacios, then delivered addresses, the former on the 2d Commandment, "speaking very strongly on the idolatrous practices of the Papal church," and the latter on the 44th chapter of Isaiah, "in which he did not fail to boldly express the mis-doings and teachings of the Popish church. In fact [says our English Methodist brother] both spoke in such a clear and forcible manner as I never heard either in England or the United States, where more consideration is shown from the fact that Popery is not there seen in its true colors, but is modified to suit the countries." We are promised a translation of these addresses, and may have occasion hereafter to give them, in whole or in part, to our readers.

THE MURDEROUS PLOT.

"Now you will see the treachery and murderous intentions of the priesthood. Before the time appointed for the discussion arrived, it leaked out, that there was a conspiracy to murder Aguas, arranged by one of the priests of this city, and that a number of daggers had been distributed among some of the most abandoned and determined assassins of this city, to kill the pastor and scatter the flock. But God had both the one and the other in His hands and preserved them. Next door to the church is a barrack occupied by Federal troops, some of whose officers are with us. These knowing what was astir, came to church armed and dressed in plain clothes; forming a circle of defence in front of the platform, determined to protect M. Aguas at all hazards. Another officer was at a window near the roof and in immediate communication with the troops, only awaiting a signal from those inside to move in case of any disturbance within. These would-be assassins got as near the platform as possible; but, when they heard the immense number singing the hymns and saw that they were in the most insignificant minority, and would most likely have got the worst of it, they very wisely forebore any attempt at disturbance. The only thing effected was, that a mob in the street shouted 'Death to the Protestants!' 'Death to the Heretics!' but they soon tired and went off.—The day passed off without any disturbance; but I assure you, that it caused more excitement in this city than the primary elections for the President of the Republic.

EVANGELICAL, UNITED PROTESTANTISM.

"Mr. Riley has shown himself thoroughly Catholic in his conduct and teachings, as the object of his mission is, not to set up any particular church, but to

work on the broad principle of 'The Evangelical Union' for the salvation of souls, throwing aside all isms. This I consider a wise step ; as it would be unwise for him or any other person to come here and show our Protestant weakness by seeking to establish any particular church having one of the many names which abound, and thus giving the Romanists a strong argument (for them) against us, viz : that we lack *union*, and so, cannot be the church of Christ. This I am glad to say is not the case, and the name of the infant church of Mexico is 'The Church of Jesus.'

"The doctrines taught are those in which all Evangelical Christians agree, viz : The Bible is the inspired Word of God : The existence and equality of the three Persons composing the Holy Trinity : Christ Jesus died to redeem us, and His blood cleanseth from *all* sin : Christ the *only* Mediator between God and man : Eternity of punishment as well as of bliss : Justification by faith : Baptism and the Lord's Supper the only two sacraments, and to be received symbolically.

ITEMS OF MISSION INTELLIGENCE.

"There is a Young Men's Christian Association established here, on the principle of that of New-York. Its members are thoroughly earnest and carry on their labors vigorously, adhering strictly to the principle of not countenancing any one whose life will not bear the strictest investigation.

"A boy's school has been commenced, and there are about forty names on the books ; this is an important step, as it is to the young, principally, we have to look to come up and supply the church with pastors and teachers. I hear that one for girls will be started so soon as there are funds.

OPPOSITION AND PERSECUTION.

"But with this prosperity, don't think for a moment that the Papists are idle—far from it : they are spending money like water in circulating tracts and newspapers; getting out from Europe priests, having fame as controversialists, to preach against us ; sending out missionaries in all directions, teaching the people that the Protestants are heretics, that in their services they whip a figure of Christ, spit on its ace, etc., etc. ; so that the lives of our brethren are oft times fearfully exposed. And the worst of all this is, there are not sufficient funds to carry on this work of bearding the enemy in one of his strongholds by means of the press, &c., *although we have a splendid one here lying idle, which cost Mr. Riley* $3,000 *in New-York.* If there were means we should be circulating tracts by tens of thousands, exposing the deadly errors of Rome ; we should be scattering the Word of God broadcast in this benighted country ; indeed what has been already done by the British & Foreign and the monetary grants from the American Bible Societies have sufficiently proved that 'The Bible' is the thing to raise even *Mexico* to an honorable position among the nations of the earth, instead of being a byeword, as she has been. It is 'The Bible' that shall enable her sons to shake off the shackles of Roman bondage, and emerge into the Liberty wherewith Christ shall make them free. Let me ask you as a favor to inform Mr. Holdich of the American Bible Society that their grants for the purchase and gratuitous circulation of the Bible have done a great amount of good, and that its power is being felt for good in those districts where it has been circulated, and I hope the Society will continue to lend a helping hand to our infant church.

ARE THE CONVERSIONS GENUINE ?

"It may naturally be asked, if this is merely a change of opinion as a political matter, or is it genuine Christian work ? My answer is : no doubt there are some who look at it in a political light ; but I believe a large majority have come with us from genuine religious convictions—else how would they stand being persecuted as they do, and receive such persecutions meekly for the sake of Jesus ? How would they stand to see their beloved wives and little ones deprived of their bread rather than give up their Bible and Christian fellowship, if the work were not real ? And as an example of one of our brethren in the hour of death, as to his constancy :—Not long since one, in the last stage of illness, was carried to th

Hospital of St. Paul, and lodged in the part called St. Vincent; the 'Sisters of Charity' who attend there, saw he was near death, and tried all in their power to get him to confess to a priest, but he steadily refused, and afterwards, seeing their efforts were fruitless, they had him thrown on a rush mat on the floor, saying for him 'to lie there end die, as it was good enough for a heretic.' Another brother who was there, and seeing how he was treated, asked him, 'Brother, do you still hold fast your religion?' and the answer was, 'None but Jesus! none but Jesus!' The poor fellow died, and no doubt is with that Jesus he so stoutly confessed and confided in, in the hour of death. Is this sort of thing the work of God think you? I say most positively, yes, and I think you will agree with me.

STIRRING APPEAL.

"I have heard that there are many Americans praying for Mexico. Well, I am sure that my Methodist brethren's prayers are being answered in a most remarkable way and would encourage them to continue; not merely in their closets, but that in their prayer meetings and class meetings, public and *special* prayer may be offered for the Gospel work in poor Mexico; for I pledge you my word of honor as a Christian, it is in every way worthy of the hearty co-operation of every branch of the Christian Church. If it was not clearly the work of Christ I would not ask your support; but being such, I claim the sympathy of American Christians and hope they will come forth *quickly and generously* to stand by it, for, in my opinion, it is from Mexico that the evangelization of the Spanish American continent is to proceed. I therefore as a European, as an Englishman, say, let England look after Spain and Italy, and let the American churches especially take care of America, which I consider a duty that belongs to them in particular.

"Let me beg you, sir, to lay these things before our Methodist churches in the United States,—and so doing, I am confident they will not belie the good name of the Methodist Church as a Missionary one, to whom the Lord says:—'Behold, I have set before thee an open door, and no man can shut it.' Oh, that she may see this door open, and enter into this work with the immense means at her disposal, both spiritual and temporal, and obtain the promise given:—'Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon the world, to try them that dwell upon the earth.'"

We are glad to be able to say that our Methodist brethren are more and more largely letting their gifts testify to the sincerity of their prayers. During the month of August, their gifts into our treasury (through Dr. Wm. Butler) were nearly $2,000.

From Rev. H. C. Riley.

"MEXICO, 9th Aug. 1871.

"DEAR BROTHER:—Your most welcome and very kind letter of July 6th came safely to hand. You can hardly realize how precious Christian kindness and sympathy are to one far away, in a battle for the truth of the Gospel like the one that is raging around me. By this mail I write you (being intensely busy) mainly by proxy, by the next I intend writing you more fully myself. The Gospel work in Central Mexico is now thoroughly organized. It is Christ's marvelous work, and as such can challenge the closest scrutiny. Thank you with all my heart for standing by it. The Devil is putting out all his strength, both here and in New York, to try and destroy it. Let us, as Christians, in the strength of Jesus, defend it to the utmost. The reformation has now grandly dawned in Spanish America with bright and glorious light. In Manuel Aguas, Mexico has its Luther. I regret not having had time yet to translate his address of July 2nd in Ex-San Jose de Gracia."

Chili.

SANTIAGO.—REV. N. P. GILBERT.

[Extracts from letter of June 30, 1871.]

MISSION SCHOOL.

"Our school continues making progress. It numbers twenty-four, and more

are expected. It is the only Protestant school in Santiago which admits the Bible and prayer. While this is one of the excellencies of our school, it is also a cause of unpopularity in this community, so that unaided it would not be self-supporting. The nominal price of tuition is one dollar per month, but we actually receive but about ten dollars from all, which meets one-fourth of our current expenses at present.

POLITICAL.

"*Politics* have of late absorbed attention of my Chilian friends. Last Sunday *Federico Errazuriz* was elected president of this republic for a term of five years beginning the eighteenth of next September. He was the official candidate and received the full support of the Clergy.

"Mr. E. is a man of wealth and is a nephew of the Archbishop. He has been shifting in his politics from the most liberal views to those of the Ultramontane party. He is supposed secretly to be liberal, but it is feared that he will rule in the interest of the Clergy and turn back the dial of progress. I believe that no man can do this in Chili. God and the Gospel, the press and many men of true democratic views and the upward pressure of the nineteenth century are at work. They are invincible. Undoubtedly the coming administration will retard certain important reformatory measures, unless bad management should lead to a revolution, which might separate Church and State and quickly secure a true Republican Government. The opposition Candidate, *Mr. Jos. Tomes Urmeneta*, is very rich and a very liberal man. He was educated in the United States and has held important posts in the government. He was the only Chilian beyond my congregation whom I asked to help us build our church. He cheerfully gave me $100.

"The opposition were in favor of separation of Church and State, and, although this party has just been defeated, public sentiment remains in favor of the ideas proclaimed by its orators and papers, and sooner or later liberal principles will triumph.

INCIDENTS.

"Have just been interrupted by a member of my congregation, who last evening had a conversation with a priest about 'confession.' I wrote out some points for him to study. An Irishman calls for help—is sick, and has been cook on a ship. A German lady calls—says her parents live in *Los Angelos* far to the south where there is a Colony of two or three hundred Germans without pastor or teacher, their children attending Roman Catholic schools. This is one point where a German Missionary would do an immense good, saving more Protestants from becoming Romanists, than the missionary among the Romanist can bring over to Protestantism. A few weeks ago a member of my congregation was sentenced to hard labor fifteen days for telling the priest not to teach his mother (then unable to speak) that she should pray to the saints."

VALPARAISO.—MR. MERWIN.

We are glad to receive the following intelligence of the safe arrival of Mr. Merwin and family at Valparaiso. Since they sailed from this country, Mr. Ibanez, to whom reference is made below, has been appointed to the charge of the mission at Santiago, as successor of Mr. Gilbert, who will return home this fall. This fact has already been announced to our readers, but was unknown to Mr. Merwin at the time of his writing.

"VALPARAISO, July 29th, 1871.

"DEAR BRO.—After a prosperous voyage of twenty-eight days we arrived here on the 27th. Church and school in a prosperous condition. The brethren, Dr. Trumbull and Mr. Ibanez, are greatly pleased that the church debt is paid. Mr. Ibanez accepts the temporary offer, but we all hope that he may soon be appointed a full missionary."

"Aug. 10th, 1871.

THE NATIVE CHURCH.

"The little flock of native Christians, converts from Romanism in this city, has not suffered, I believe, by my absence. Mr. Ibanez, the Chilian preacher, has labored

faithfully to build up this church of Christ. Several have united with the church under his ministry, and on my arrival three more stood propounded for admission. They expect to unite with us next Sabbath, when we join in the celebration of the Lord's Supper. Three of our most active and intelligent members have left the city within a few months; we miss their example and words of exhortation, but we rejoice in the fact that they are working for Christ in other places where greater moral darkness prevails. One of them is laboring as Colporteur of the Valparaiso Bible Society in San Filippe and vicinity.

DAY SCHOOL—OPPOSITION AND SUCCESS.

"The day-school which we established in this city about a year ago, and which has met with most determined opposition from the Roman Catholic clergy, is prospering finely. Only three pupils were present at the opening of the school in July, last year; but at the end of four months more than forty were in attendance. Shortly after my departure in October, more commodious apartments were secured, and fitted up very neatly through the generosity of our friends, Chilians and foreigners in this city. When these new rooms were ready for use, the school was opened again under favorable auspices. By permission of the Mayor, the national flag was hoisted from the building; several prominent native gentlemen were present, besides foreigners who sympathize with our object, and congratulatory speeches were delivered. Then came the storm of opposition. The parish priest thundered against the school from the pulpit, denouncing it as an 'immoral and anti-Christian institution,' and forbade mothers sending their children to this 'fountain of iniquity.' The teacher replied by a letter in the daily paper, begging the priest to visit the school and ascertain whether his statements were correct. This polite invitation remained unnoticed. But it was rumored that on a certain feast day, the priest accompanied by a procession and a batallion of soldiers would enter the school and break it up. The commander of the batallion so far credited the report, that he gave orders to his soldiers before marching, not to interfere in any way with the school, if they should be urged to do so by the authority of the church. The procession passed with the priest at its head, but no violence was offered. Many parents, however, withdrew their children at the instigation of their father-confessor, and others on the plea that the teacher had become remiss in his duties. The latter resigned soon after, and another who has had considerable experience and success in teaching, was immediately engaged. Under his direction the number of pupils has greatly increased, and the Superintendent of Public Schools in this city, after a visit to this new arm of the Reformation, pronounces it 'a model school in many respects.'

"The house is situated on the brow of a hill overlooking the bay, and is owned by a German whose interest in the school is most gratifying to us. The teacher resides in the house with his family, and his wife assists him in the instruction of the younger pupils, and by giving lessons in plain sewing to the girls. The Bible is read every morning, and the Lord's prayer repeated in concert. The neatness and order apparent on every hand could not be surpassed by some of our schools at home.

To Mr. Ibanez, who has had the charge of the school during my absence, much credit is due for its prosperity. Over fifty children now attend regularly, and some of these are members of our Sabbath school.

THE SCHOOL TO BE SELF-SUSTAINING.

We have reason to thank him too and praise God for the success which has crowned his efforts to place this school on a self-sustaining basis; that is, independent from assistance furnished by the American and Foreign Christian Union. At the beginning of this second year, subscriptions from friends in Valparaiso, will be sufficient to cover all expenses. And the most cheering fact in this connection is, that nearly one-third of the

whole amount necessary for annual expenses, viz : $1,000, has been given by *Chilians*. Let Christians at home who have given for this object last year and without whose aid the school could not have been started, take encouragement from this statement, and help us forward in other enterprises for good.

CHURCH EDIFICE NEEDED.

"We sadly need another place for our services on the Lord's day. Thus far we have been dependent on the kindness of Dr. Trumbull's congregation for the use of their Sabbath-school room for a place of worship. It is not central ; we ought to sound the trumpet in a location where more would be attracted. And so we ask leave to employ the funds which are no longer needed for the school, in securing a more suitable place for preaching.

Truly yours, A. M. MERWIN."

FROM MR. CHRISTEN.—COPIAPO.

COPIAPO, July 10th, 1871.

DEAR BROTHER—I just find out that the steamers on this coast have changed, and leave now two days sooner than they used to ; for this reason I shall only have time to mail a brief note.

During the last month, by reason of a great political organization in drill, the attendance at our place of worship had become very much reduced ; but we had again good audiences the last two Sabbaths. Last night the house was literally crowded. All listened with profound attention, and in this respect might give an example to many home congregations.—The interest is increasing continually ; and I venture to say that no where in Chili do the people show more sympathy for the good cause than here ; and they are not the lower classes either, but the middle and highest, who show interest and support the cause. This must suffice for this time. My health is pretty good.

"AUG. 14th.—Your mission in Copiapo is flourishing, and ere long we shall be enabled to gather in the fruits of the first harvest.

"There is quite an excitement in the town about the Protestant movement. In consequence, the priests are alarmed ; they are confounded ; they fulminate anathemas from the pulpit, but alas, they have quite the contrary effect they wish to produce ; their children are spoiled ; they run away from them and ridicule their zealotism.

"Our chapel is crowded from Sabbath to Sabbath, and mostly by the higher and highest class of society. Many of the rich and influential men of Copiapo talk about buying a place near the Plaza, and fitting up a chapel that will hold from five to six hundred people.

"Some thing must and will be done ere long, and they (the people) will do it themselves. This mission I am sure will not cost the Society much money. If they support their missionary, the rest will be raised here right on the spot. The heart of the people is in the work. I have also established a night school of boys and young men, seeking thus to interest them for something higher.

"Ah, let me tell you, my dear brethren of the American and Foreign Christian Union, if you wish to see Chili reformed, *now is your chance*, now is the *accepted time*. Support the movement in Copiapo and you shall see great things soon.

Yours truly, S. J. CHRISTEN."

Greece.

ATHENS.—REV. DR. KALOPOTHAKES.

IN a letter, dated at Athens, 4th August, Dr. Kalopothakes says :—"God in his mercy has at last brought me safe to the place of my work. I arrived here the day before yesterday, and found the city deserted by all who could leave it. The heat is very great—90° in the coolest room in my house." He then speaks of the warm greeting extended to him by the brethren of his church, and of their manifested joy at his return. He also writes again of the very cordial reception which he had in England, and of assistance promised him by the Turkish Mission Aid Society of London, and the London Religious Tract Society. Before he left London he was invited to the monthly meet-

ing of the "Evangelical Alliance," and "was kindly allowed three-quarters of an hour to speak on our work in Greece;" and had also "the pleasure to be present in one of the meetings of the Young Men's Christian Association, where he was kindly received by officers and members."—Besides many promises of sympathy and prayers, he received also "substantial assistance" from more than one warm-hearted friend of our cause.

Mrs. Kalopothakes, whose health was considerably improved by her sojourn in this country, is now on her way to rejoin her husband in Greece. She sailed Aug. 23d in the steamer Wyoming, taking with her their youngest child, (a little boy of five years,) but leaving the two older children (daughters) in this country, to be educated. This severe trial of separation from loved children is part of the price which foreign missionaries are often compelled to pay for the privilege of preaching the blessed Gospel of our Lord and Saviour Jesus Christ. Mrs. K. was accompanied by Miss Kyle, who has gone out as a missionary under the auspices of the Woman's Missionary Society. She is to be an inmate of the family of Dr. Kalopothakes, and will doubtless prove a valuable co-adjutor of our missionaries in Athens

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FROM REV. GEORGE CONSTANTINE.

WRITING from Athens August 12th, Mr. Constantine says:—"The weather has been fearfully hot, yet the audience has not in the least diminished." Yet he adds: "It is vacation, and many people are out of town." Speaking of his own work during the absence of Dr. Kalopothakes in this country, he expresses gratitude that his "his life and health have been spared," so that he "did not lose even one meeting," and adds, "I have been so closely confined to my work in Athens that my average absence ever since I began to preach here has been one Sunday per year."

We invite attention to the following statement and appeal, and shall be very happy to transmit the books asked for if any one will supply them. "I am *in great want of a few books.* Can not you interest some good men to give me the new edition of Smith's Bible Dictionary?' Literary helps are essential for our missionaries as well as for our pastors at home, and donations of standard books will always prove acceptable.

Hungary.

THROUGH the continued liberality of *Mr. Goodrich* of Boston, we are still able to keep one Colporter and one Deaconess or Bible-woman at work in this field.—They are under the direction and oversight of the Rev. *R. Koenig*, a pastor in *Pesth, Hungary*, who, under date of Aug. 22, 1871, renders the following report of our Colporteur and his work:

"Mr. Riedel, a German by birth, was many years a member of my missionary congregation in Constantinople, and has labored in connection with the American and Foreign Christian Union since 1866. During the first three years his field of labor was Transylvania, where never before a colporter had been at work. Transylvania is inhabited chiefly by Hungarians, Germans, and Roumanians, and there, as well as in Hungary proper, a colporter must be supplied with a considerable stock of Scriptures, books, and tracts, on account of the variety of languages and nationalities. The requisite Scriptures we purchase from the British & For. Bible Society, whilst we ourselves translate and print religious literature in three languages here in Pest, in connection with the London Religious Tract Society. Since 1864, when the last-named publication scheme was initiated, our colporters are in every respect well equipped. Some time ago, Mr. Riedel found out a large body of Italian railway laborers, employed upon a new line in Transylvania, altogether about 3,000. For about two months he occupied himself traveling along the line and selling Italian Bibles and tracts in large numbers, and he was all the more a welcome visitor because he is familiar with the Italian language. After Mr. R. had been absent from Pest and his family for the space of

three years—with few interruptions, short and far between—he returned here last summer, and was engaged as City Missionary in Pest for nine months. In the beginning of May this year, he returned to his former field, where he has since been very usefully and successfully employed. While in Pest, his labors were more especially directed toward household visitation. In Transylvania his principal work is the sale of books, and nearly the entire number of books marked in the accompanying list [which see below] he has sold in that distant country during the two months of June and July. The need of Christian agents, of tested, reliable character, like Mr. R., for Transylvania is so great, that I wish I could send at least half a dozen men there. The country is, with the exception of a few German communities, in a state of great darkness and ignorance, and there are even fewer German congregations, who in process of time have sunk down to the low level of their neighbors of other nationalities, owing to the absence of pastoral care and teaching. Of late, a number of young theologians have begun to go to German Universities, and have brought back not only sound doctrine, which had become almost unknown, but also some sparks of that Christian energy and activity which they have observed in Germany. Mr. R. has much intercourse with pastors and teachers, and communicates facts of much interest.

He has also found some Roumanian congregations, in which a desire for improvement is observable. In a country where gross darkness reigns, such as in Transylvania, good *traveling* agents are an incalculable agency. A very few weeks ago, Mr. R. offered a Bible to a wealthy farmer, who asked the question, whether this book also contained the history of the late war between Germany and France! Mr. R, has lately succeeded in inducing a considerable number of pastors to subscribe to a religious periodical, which I have published since 1864. Religious periodical literature is totally unknown there."

Mr. Riedel's sales from Jan. to June, 1871.

1 Bohemian Bible; 57 German Bibles; 3 Hungarian Bibles; 62 German, 4 Hungarian, 2 Roumanian New Testaments; 33 German Religious Books; 24 German Missionary Maps and explanatory Treatises; 208 German Religious Periodicals; 20 Hungarian, 725 German, 52 Roumanian Tracts.

HOME WORK.

LOUISVILLE.—REV. J. M. SADD.

THE following extracts are from a letter written Sept. 1st.

"We returned home safely, and in better health, last week; the Lord having prospered our way wholly, and given us many precious tokens of his abiding presence. He seemed truly to have gone before us, and to have secured us an open door wherever we stopped over on the way among friends, and when we arrived at Knightstown. There we found a carriage waiting to take us to the Soldiers' and Orphan's Home, a little distance from the rail-road. Here every attention we needed was given to us by the superintendent, teachers and others. They made us truly welcome to every privilege and comfort their very pleasant place afforded. We remained just three weeks, drinking 'freely' and abundantly of their mineral springs, (strongly impregnated with iron,) resting as much as we pleased, visiting among and with the one hundred and sixty children of soldiers in the last war, and thirty disabled soldiers, fathers of the children, and others crippled and scarred. We preached to them, talked to them, and prayed with them. The opportunity for direct and faithful efforts to lead them to Christ, both on the Sabbath, in the Sabbath-school, and on any other days, was excellent.

"We came home Friday, and on Sabbath morning almost our usual number of children came together when the bell rang, though the school had been suspended for five weeks, because we only regularly taught the school. In the afternoon our new Mission School on Main-

street was larger than usual, expecting to meet us again. We go to work again joyfully, and shall use the strength we have given us in the dear cause of Jesus."

Selected Missionary Items.

[The advance proofs of the *Missionary Herald* for October, politely forwarded to us, enable us to give some items of fresh intelligence from the mission fields of the *A. B. C. F. M.* From much which is full of interest, we have only space for what follows.]

MADURA MISSION—SOUTHERN INDIA.

[The following shows how *Romanism* (true to its record everywhere) has blighted Southern India. It is from the pen of *Mr. Capron*, written while on a Mission tour, and dated April 15, from his "Tent, 'Hartford Independent,' thirty-two miles east of Mana Madura."]

Romanists — Their Ignorance. "Our itineracy has taken us through the midst of Romanism, and we have had abundant observation of its ignorance and bigotry. I asked a man the other day who it was that suffered for us, varying my question to make it quite intelligible to him, and he replied, 'Joseph and the mother of God.' When they meet their priests they prostrate themselves, saying 'Praise to Sarvespuran,' namely 'Praise to God;' but many are so ignorant as to suppose that the person to whom praise is rendered is the priest before them; and when we asked, in a catechetical way, 'Where is God' (or Sarves puran), the frequent reply was, 'At Guranam,' or at 'Kohkurum,' (the nearest Roman church).

"Wherever the people had not been warned against us we found audiences of Romanists as attentive at least as audiences of heathen, and of course far more responsive to the truths of the Bible. How much the Romanists have in common with us—enough certainly for salvation if their belief was not choked and crushed by the superimposed mass of superstition and positive error. One might preach to them all day, and upon the most vital truths, and scarcely say anything to which they would not assent; and after all they would return to their mummeries and image worship as senseless and fatal as the *mantras* and idol worship of the heathen.

The Priests. "Whenever we came into the vicinity of a Roman church, the catechists were anxious to pay a visit to the village, and if possible to get an interview with the Roman priest. They were sometimes treated with civility, and sometimes rudely, but always better by the Goa priests than by the French Jesuits. One of the latter, an old man, got so excited by hearing that the catechists were talking with the people at the corner of the church compound, that he came out with uplifted cane to drive them away. 'We excommunicated these people three hundred years ago,' he said, 'and what are they doing here?' The catechists met him coolly, and with the rather ironical request 'that he would set them right if they were wrong. They would gladly listen if he would instruct them.' This of course angered him the more, and he shook so with rage that he could not keep his hat upon his head, or his spectacles upon his face.

"What would Protestantism effect here if the Romanists were in power? But when held in check by the fear of law, such a scene as the one just described does them more harm than good. But the priests have a wonderful power over their people, and the next time that we visit these villages we shall find a very chilly reception, and shall give the people pleasure only by turning our backs upon them."

FOOCHOW MISSION—CHINA.

WORK FOR WOMEN.

"We see from our home papers, of all sorts, that interest in the work among heathen women is rapidly increasing. We hope there will be a true, intelligent faith and 'a zeal according to knowledge,' both in the patrons of the enterprise and in the ladies who go forth to heathen lands.—

There is a work to be done in schools and among women, whose importance it would not be easy to over-estimate ; but single ladies ought not to come here with too high expectations of extended and speedy success. It will be a work of time, patience, and persistent effort, sustained by strong faith. All welcome to laborers who come in this spirit!

NORTH CHINA MISSION.

RETURN TO THE FIELD—THE OUTLOOK.

Mr. Chapin, just returned from his visit to the United States, wrote from his station, Tungcho, June 27 :

"A few recent events indicate the speedy breaking up of the old order of things in China, and the introduction of a new era. The very day of our arrival in Shanghai was signalized by the opening up of telegraphic communication between China and the Christian world. Here the telegraph is entirely submarine. The Government is not yet ready to allow the erection of telegraphic poles, to disturb the harmonious relations of the elements within the limits of their empire, or the opening of railroads to introduce confusion in the labor market and among the spirits of departed ancestors whose graves occupy no small portion of the sacred soil. But these prejudices must give way.—There is already a proposal on the part of the governor of one of the interior provinces to open a line of telegraph on his own account. Foreign merchants are also proposing to run a steam road carriage between Taku and Tientsin. If either or both these projects should be inaugurated the first step will have been taken, the second will be easier, and successive steps will be rapidly taken."

JAPAN MISSION.

PERSECUTION — MR. GULICK'S TEACHER ARRESTED.

[Under this head is a long letter from Mr. Gulick, full of interesting and painful detail, from which we can only make a few extracts.]

"*July* 1, 1871.—Last night was to us one of novel experience in missionary life. We had been kept awake late with a sick child, when at midnight we heard Mr. Greene, who lives a quarter of a mile from us, speak at the window upon the street, and ask to be admitted. He came to inform us that an hour or so before, *my* faithful teacher, who had been with me three months, and with Mr. Greene for more than a year previously, had been, with his wife, arrested by officers of the Government.

"Yeinoski is a literary man of quiet demeanor, much dignity and good sense. He had formerly been the keeper of a circulating library at Yedo, and accompanied Mr. Greene to this place as his teacher. He has been very steadily in our employ, and was here yesterday. It is evident that his only crime is that of being too near us, and of imbibing our ideas of Christianity. We have thought him a Christian, and Mr. Greene was hoping ere long to admit him to church membership—his first convert from heathenism.

"We did not deem it practicable to follow up the matter by night ; but thanks to a favoring Providence, Mr. Greene and myself this morning found the officers at Yeinoski's house, rummaging over his papers and reading his letters.

"When Mr. Greene called them to account, they said that they were very subordinate officers, acting under the command of the Governor of the city and port. When he told them that they had carried off some of our property—books which had been in Yeinoski's possession —they desisted very quickly, and went to report to the Governor, while we departed to lay the matter before the United States Consul. The latter will demand the immediate release of the teacher, but the result is very doubtful.

"Yeinoski lodged in a hired house, an eighth of a mile from here. He had at his house two Japanese manuscript copies of the gospel of Mark, which were our property, and which he took home yesterday ; on one of which he was putting the finishing-touches — perhaps numbering the verses. These copies of the gospel of Mark (Dr. Hepburn's translation) are

missing from his rooms, and are doubtless held to prove him guilty of conspiracy for the overthrow of the authority and worship of the Mikado. Besides these, they may have found among his papers copies of a written prayer, obtained from Mr. Greene some time since.

"Eight o'clock, P. M., July 1. We have learned further, in the course of the day, that the officers who arrested Yeinoski last night, sought to ascertain whether he had any charm or crucifix, or means of practicing witchcraft, which might be found in his room. This reminds one of the charges of witchcraft circulated at Tientsin before the massacre, July, 1870. They asked him in what direction we faced when we prayed.

"*July 8th.*—It is a week since Yeinoski's arrest, and there seems no prospect whatever of his being released. General Frank, the United States Consul, demanded his release upon the ground of an agreement entered into between the Governor and himself, that he should receive notice before any servant of an American citizen should be arrested. The Governor coolly replied, that Yeinoski did not live upon our premises, but came from day to day to our house. He did not consider him as a general servant, but rather as a mason or carpenter, who might be employed to do work upon a foreigner's premises. So far from this being true, Yeinoski s whole time was employed in our service, and had been for more than eighteen months, he having accompanied Mr. Greene from his home in Yedo to this place, to continue in the service. The Consul will make further effort to secure his release, and failing, will refer the matter to the American Minister at Yedo. The chances of success are, however, small.

"The Governor of Kobe and Hiogo, Nakayama, is the same person who was, eighteen months ago, the Governor at Nagasaki, and who effected the arrest of the *four thousand* Roman Catholic Christians, who have ever since been suffering untold horrors in the various dungeons in which they have been confined. Nakayama was so obnoxious, in his official acts, to the foreign Consuls at Nagasaki, that at their united petition he was removed by the central government, and recalled to Yedo. Shortly after, however, he was promoted, and appointed to the governorship of Kobe and Hiogo, a more important post than that of Nagasaki. His zeal and success in effecting the arrest of Christians, whether Catholic or Protestant, is doubtless commendable in the view of the Mikado's government.

"*July 15th.*—A few days since Mr. Greene called at the government office to make inquiries after our teacher Yeinoski. He received reply from the interpreter, who professed to receive his messages from an officer in an adjoining room, and who said that Yeinoski had only had a preliminary trial; that in a few days he would have a final trial, after which, if acquitted, he would be restored to us. The officer refused to give the least intimation as to what crime was laid to his charge; but said that after his final trial we would be informed of the offence charged against him.

"Again, yesterday, Mr. Greene and myself called at the government office, and had, by appointment, an interview with the Vice Governor of this port. He stated that Yeinoski had been arrested at the orders of the Danjodai, or secret police, of the Imperial Government, had been taken to Osaka, where he would be tried by the court of the Danjodai. This Danjodai is the system of secret espionage which pervades the whole empire, and which is doubtless one of the most efficient arms of the central Government.

"We lay the matter before the American Minister, C. E. DeLong, at Yokohama, but the probability of our ever seeing Yeinoski again is very small. If this case of persecution shall help to awaken interest at home in the cause of religious toleration, or if it should help the American Minister to see the character of this intolerance, and so prepare his mind for decisive action at the revision of the treaties next July, it may serve the end designed by Providence, in permitting the wicked a short triumph."

SIGNIFICANT ITEMS.

Blowing up a Protestant Congregation in Rome.

[The following letter, clipped from one of our exchanges, first appeared in the *Capitale*, an independent little paper published in Rome, Italy. We could not make room for it in our September number.—Ed.]

"Rome, May 8.—Esteemed Signor Director—In your valued journal you had the courtesy to announce the opening of the new locality for Evangelical preaching in Via dei Barbieri, No. 20, where I, in my quality of Methodist minister, preach every Sunday and Thursday. An event took place in this locality yesterday evening which might have produced the most deplorable consequences. The hall was crowded with people, among whom were many ladies, and women with little children in their arms. We were about to conclude our worship, which had been most edifying on account of the administration of the Holy Supper to about fifteen evangelical communicants of old date, from the Methodist churches of Naples and Vicensa, when, all in a moment, between the outer door and the inner glass door, a tremendous detonation took place, which at once extinguished all the lights in the hall. Imagine the alarm of everybody, the cries, the weeping of the women; the glass was all in fragments, and the people not knowing what to do in the dark, crowded alternately towards the door and back into the room. The benches were upset, and many persons had their hands lacerated by the broken glass. At last we succeeded in getting lights, and so the alarm was rather abated. We thought that it had only been one of the usual paper bombs which the clericals so often use when they wish to produce confusion; but to our surprise we found that it was a true and real bomb, all full of fragments of iron. Evidently the intention of our enemies was to kill us. We were saved only by the bomb not being tied tight enough, and because our time was not yet come. We have only to be grateful, and say 'Lord, forgive them, for they know not what they do.' I am, Signor Director, yours truly,

"Francesco Sciarelli, Evangelical Minister."

Gavazzi Preaching in Rome.

[We are indebted to a recent number of "Zion's Herald," for the following:—]

The Apostolic Church has organized again in Rome, and the celebrated Gavazzi is preaching the Gospel there. Writing from Rome to a clergyman in Dublin, he says:—

"My very dear friend:—Thanks to God, I am at last in Rome, after twenty-two years of exile; and I am in Rome preaching the Gospel of Jesus Christ while the Pope is still here; and I am in Rome lecturing six times a week in two different places, and lecturing against the most Popish errors in spite of that fearful Inquisition which would gladly even now receive me within its charitable portals. That is to me the most marvelous feature of the case; to find in the same place two such antagonistic agencies. Really the finger of God is here and the fact will prove even to the most blind and fanatic that all is over with the temporal power of the Pope, and that Italy is the true and sole mistress of the Eternal City. As to the spirit of our people here, if you except, as a matter of course, the antipathies of all kind and sex, and their bigoted devotees (who however, are only a minority, nay, a fraction in our population), it is the most promising I ever met with after Venice. The work is hard just now, and full of dangers, even personal, and yet I hope it will succeed in the most splendid way, and will end in a complete triumph. I commenced my preaching in a sufficient hall not far from the Pantheon, and without any previous notice, in order to avoid obstacles and disturbances; and yet, in a few evenings, it was so crowded as to oblige my keepers to close the doors to prevent crushing, to the disappointment of hundreds. I have accepted the kind offer of the Scotch colony here, which gave me the use of their new church out of Porta del Popolo, and where already we have a second crowded house, although my lectures there are at half-past three in the afternoon. In the hall I preach on Sunday morning, and lecture thrice weekly; in the church I lecture twice, but, owing to the wishes of the people, I shall lecture there three times also by the next week. My first course during January and February was on the benefits of the Gospel; my second, at the hall, is on the Church; and that of the Porta del Popolo is on the Creed of Pius IX. You can easily imagine the ires and war of the priests, especially the Jesuits, against such daring as this; they cannot forgive me to have brought before the people their Sanlavar conspiracy

against Christ, Gospel, and Liberty, in the very centre of their power. And here I am, by the grace and blessing of God, in spite of them all, the same as ever, nay, with redoubled strength, being almost rejuvenized by the realization of [illegible] and expectations. But I have a serious grief in the midst of so many c[illegible]sations, and that is the scandal offered to my Romans by the tomfooleries of the English Ritualistic party here. The so-called "Old English Church," door to door to the Scotch place where I lecture, is nothing else than a Popish exhibition, under a Protestant name. From such a Jesuitical nest many perversions to Romanism happen every year. I have to fight against their influence, holding forth to my Italians that the church is not at all Protestant, or purporting the true Christianity of Ridley and Latimer, but only a pretext to lead astray as many dupes as they can. Pray for the blessing of God on our mission, and the spread of the true Gospel of our dear Jesus, even in Rome.

Believe me, your affectionate friend, ALLESSANDRO GAVAZZI.
Rome, via San Marcello, March 9, 1871."

Strength of Protestantism.

A persistent disparagement of Protestants and Protestantism seems to be a part of the duty imposed on the Democratic press of this city. Even *The Sunday Mercury*—which hates all religion with rigid impartiality—restricts its slurs and its sneers to Protestant denominations. *The World* continually bubbles over with assertions like the following from its last issue:

"All the Christian sects together comprise a membership of about 330,000,000, while heathen worshipers count over 1,000,000,000; the Buddhists alone having 340,000,000. The Roman Catholic Church embraces 195,000,000 followers; all the Protestant fo'ds combined only 68,139,000."

Here it is coolly assumed that the Roman Catholics outnumber all other Christians by no less than *Sixty Millions*, which is not near the truth. But we will consider more particularly the depreciation of the number of Protestants. Any fair estimate will make the Protestants of the various countries nearly as follows:

The United States	33,000,000
Great Britain and Ireland	25,000,000
The German Empire	25,000,000
Sweden, Norway and Denmark	7,500,000
Holland, Belgium and France	5,000,000
Hungary, Austria and Roumania	6,000,000
Switzerland, German Russia and rest of Europe	5,000,000
British America, including West Indies	4,000,000
Australia, Tasmania, and New-Zealand	1,500,000
Liberia, Natal and Cape of Good Hope	1,500,000
Egypt and the rest of Africa	1,000,000
Armenia and the rest of Asia	5,000,000
America southward of this country	1,500,000
Total	121,000,000

We believe the above does not exaggerate the number of Protestants, to whom the members of the Orthodox Greek Church might properly be added, (since they also protest against the claims of the Bishop of Rome to be obeyed as rightful head of the entire Christian Church,) swelling the number of Christians who thus protest to at least the 190,000,000 claimed for the Roman Catholics.—*N. Y. Tribune.*

The Munich Catholic Congress.

AT the preliminary meeting of the old Catholics at Heidelberg, Professor Huber apologized for the absence of Professor Friedrich and Dr. von Döllinger, both of whom were prevented from attending. The latter gentleman is at present at Tutzing, in the Bavarian Highlands. He is engaged in preparing a work which is to serve as an exhaustive reply to all the attacks made upon him, since he finds it impossible to answer each pamphlet as it appears. After giving these explanations, Professor Huber submitted to the meeting a draft showing the form in which it was proposed that the movement should be organized. A great congress is to be held at Munich towards the end of September, which is to last three days and include both public and consultative sittings. In the last meetings the aims and purpose of the movement will be distinctly stated, and an invitation to join it published. Pro-

fessor von Schulte, of Prague, has promised to speak on this occasion on the infallibility of the Pope. He will endeavor to prove that the new dogma has entirely destroyed the organization of the church. A number of other eminent men will speak, and it is open to every one to address the congress, on condition of his submitting the discourse he intends to deliver to the consideration of the committee fourteen days beforehand. Everything will be avoided that could tend to countenance the idea that ecclesiastical innovations are intended.

In the second sitting, Mr. Anton, of Vienna, informed the meeting that the leaders of the movement in Austria and Hungary desired to act in harmony with those of Germany. In his opinion there is every reason to expect success in Austria. In four days after the publication of his address he received communications from more than one thousand families in Vienna, who agreed with his views. He hopes to be able to form a congregation in the course of a few weeks. Letters had also been received from Silesia, Styria, Hungary, etc., expressing warm sympathy with the movement. The speaker then asked whether the German leaders intended to confine themselves to opposing the dogma of the infallibility of the Pope, or whether they were prepared, while preserving their essentially Catholic character, to introduce further reforms into the church. The persons at the head of the Austrian movement proposed to adopt the latter course. They intended to reform the liturgy and the dogmata of the church, and to give the lay element a fuller participation in ecclesiastical matters than had hitherto been granted it.

Mr. Keller, of Aarau, Switzerland, put a similar question. In Switzerland the sovereign people would have a voice in deciding the matter. In the original cantons all was still dark, but in other parts all thinking Catholics were opposed to the infallibility of the Pope. He was convinced that if ten priests had the courage openly to express their real opinions, all would go on well. The Jesuits had formerly accused the educated classes of indifference to religious matters, but now that the ancient creed and constitution of the church were threatened, they found them earnest, united, and resolute. The speaker blamed the clergy and the bishops, whom he accused of servility and subserviency to the Jesuits.

Mr. Beck, of Heidelberg, believed that a separation from the infallible Pope was the most important matter. The reconstruction of the church might safely be left to the future. The old Catholics formed the true church, with which the new Catholics had nothing in common. The Legislature must determine their proper position.

Several speakers replied to the questions of the gentlemen from Austria and Switzerland by referring to the Munich Whitsuntide declaration, and to the reply of Dr. von Dollinger to the Hungarians, in which the reforms they advocate are approved. Mr. Anton and Mr. Keller expressed themselves satisfied. Mr. Brosi, a member of the Swiss committee of action, said it was proposed to summon a Swiss congress in September, and hoped it would be attended by Germans. The organization of the movement was then discussed. Munich was chosen as the centre, and it was resolved that a fund should be formed for the purpose of carrying out the intentions of the old Catholics, as well as for the support of priests who had been deprived of their benefices on account of their convictions, and the distribution of pamphlets. —*N. Y. World.*

A Protestant School in Rome.—Mrs. Gould's school, which is numbered amongst the "Scandals of Rome" by English Infallibilists, is very largely attended. This lady began with two children, three months ago, and there are now sixty little pupils learning to read and write, and sing little hymns in Italian. Mrs. Gould does not seek out the children. She opened the school, and their parents send them willingly, in spite of the opposition of one or two priests who have interfered with the school.—*Echo.*

Rome Invaded.—There are now eight ministers or evangelists connected with different Evangelical churches laboring in Rome. Six places of worship have been opened in different parts of the city. In these places of meeting there are held every week at least twenty services, and these are attended more or less regularly by from four hundred to five hundred persons.—*Presbyterian.*

Pius Ninth holds receptions dressed in a long robe of pure white, and wearing a tight skull-cap of the same color. He is said to be "a florid, jovial old gentleman, with a merry twinkle in his eye, and trips along briskly enough, under the weight of his seventy-nine years." He lets the company kiss his signet ring.—*Christ. Intell.*

LITERARY NOTICES.

Books.

History of Frederick the Second, called the Great. By John S. C. Abbott, Author of "The History of Napoleon Bonaparte," "The French Revolution," "Napoleon at St. Helena," etc. With Illustrations. New York: Harper & Brothers. 584 pp. 8vo. $5.00.

For our part we do not hesitate to say that the way in which the mechanical part of a book is executed has much to do with its attractiveness in our eyes. We like to see a large, fair type, cleanly printed on a fine and delicately toned paper. We enjoy illustrations, and plenty of them, provided they are well drawn and engraved, skilfully printed, and actually illustrative of the subject treated of in the letter press. The binding we would have good of its kind, whether cloth or leather. The volume before us so nearly comes up to our beau ideal in all these particulars, that, if we were its author, we should feel complimented by the dress in which the publishers had arrayed our thoughts.

Mr. Abbott is already well known as a writer. He is always readable and interesting. His style is plain and clear, his sentences are short and his points are usually well developed. With the subject in hand, therefore, he could not fail to furnish a volume full of interest; for, it is well said in the preface, that "It would be difficult to find, in the whole range of English literature, a theme more full of the elements of entertainment and instruction. The reader of these pages will be oppressed with consciousness of how vast a proportion of the miseries of humanity is caused by the cruelty of man to his brother man. Among all the renowned warriors of the past, but few can be found who have contributed more to fill the world with desolated homes, with the moans of the dying, with the cry of the widow and orphan, than Frederick the Great; but he laid the foundations of an empire which is at this moment the most potent upon the globe." The intent of the work is declared to be "to give a clear and correct idea of the man—of his public and private character, and of his career."

The author has done well in condensing his history, so as to bring it within a compass that is easily spanned. Far more readers will peruse his *one* volume than have ever read the six volumes of Carlyle on the same subject. We hope the author has verified all his statements, so as to be above any charge of partiality or inaccuracy.

The Domestic Life of Thomas Jefferson. Compiled from Family Letters and Reminiscences, by his great-granddaughter, Sarah N. Randolph. New York: Harper & Brothers. 432 pp. 12mo. $2.00.

This volume has been prepared by one who holds the private life and domestic character of the great statesman in high esteem, and whose aim and effort in the work is to substantiate her opinion of him. With this intent, she has diligently selected his family letters from the mass of his published and unpublished correspondence, using such of them as cast any light upon her subject. Indeed, the volume is in the main composed of Jefferson's letters, with a few written to him from special friends, and some extracts, also, from his own journal and other papers. A little "filling up the blanks" by the author, to preserve the thread of the narrative, is all that she claims as original matter.

As a rule, we have entertained no special favor for books made up of correspondence and diaries, but have found some very gratifying exceptions, some which have possessed great interest, have really charmed and instructed us: and from the partial reading which we have been able to give this book, we are inclined to include it among the more interesting of its kind. The inner life and domestic history of such a man as *Jefferson*, living in such times as he did, presented to us in his own familiar writings in the way of friendly correspondence, must possess a very considerable degree of interest, and of a kind peculiar to itself.

The Cousin from India. A Book for Girls. By Georgiana M. Craik, Author of "Mildred," etc. With Illustrations. New York: Harper & Brothers. 229 pp. 16mo. Cloth 90 cents.

This is the second of a series of books for girls, edited by the author of "John Halifax, Gentleman," the first one being "Little Sunshine's Holiday." It is a good book, one which may be safely put into the hands of any young girl. It is also interesting, having a strange sort of fascination about it, which can hardly be explained; for the plot is very simple, and the story is in no sense highly wrought or dramatic. The style is chaste and the language plain, and easily understood, though not especially adapted to children.

The "Cousin," a deceitful, lying, mischievous little elf, a thoroughly spoiled child, arrives from India, and enters the Leighton family, consisting of father, mother and three children—two sons and a daughter. The youngest of these, little "Davie," one of the dearest little fellows imaginable, meets with a sad accident, which makes him a bed-ridden sufferer, and at length ends his life. Through all his long days of suffering, the "Cousin" is much in his sick chamber, and is constantly getting impressions from his gentle patience. She is also gradually and judiciously led into the right way by Mrs. Leighton, who is a bright exemplification of what a Christian mother should be. The book will be an appropriate keepsake in the family circle, and is also deserving a place in the Sabbath School library.

The Theban Legion: A Story of the Times of Diocletian. By Rev. Wm. M. Blackburn, D.D. Philadelphia: Presbyterian Board of Publication. 239 pp. 16mo.

In this book, Dr. Blackburn has done good service to the older children and youth of our Sabbath

Schools and families, by furnishing them, in a condensed and readable form, with "the leading facts in the last great persecution of the ancient Church." These facts are gleaned from the voluminous writings of various prominent historians, such as Mosheim, Neander, Tillemont, Le Seur, The Madgeburg Centuriators, etc., etc.; and from the well-known scholarly character of Dr. Blackburn, the work of gleaning and condensation may be relied upon as faithfully done, and therefore as presenting reliable history. The form of a story has been adopted, to conform to the modern demands in regard to Sabbath School literature, and to render the volume more attractive to the young. We heartily commend the book.

Life in Narrow Streets. By Julia Carrie Thompson, author of "Aspenridge." Philadelphia: Presbyterian Board of Publication. 284 pp. 16mo.

The Editing Secretary of the Board is our personal friend and former co-laborer, Rev. J. W. Dulles; and we have great confidence in his judgment of the real merits of a book. We therefore heartily endorse his opinion of this book, which we copy from the *Editor's Preface*, as follows:

"In 'Life in Narrow Streets' the reader will find a simple-told tale of life among the laboring-class in our great cities. It is not an over-drawn sketch of imaginary beings, but a true story of actual characters in the city of Philadelphia. The central figure is a plain working-girl, engaged in homely toil, yet living a Christian life, and radiating Christian influences all about her. The poor will here learn patience, industry, and trust, whilst the rich will be taught to sympathize with those less favored in worldly matters than themselves. All will perceive that there is full opportunity for doing good in every station in life."

Give it a place in your Sunday-school libraries.

Magazines and Papers.

Evangelical Christendom: A Monthly Record of the Protestant Faith, London, Eng. This very ably conducted Journal is always especially welcome to our table. Advocating with us, as it does, the principles of a pure Christianity, distinctively Protestant, its work and our own are identical. From the August number, we have transferred into the pages of our present issue, an interesting article on the recent Deputation to Russia. Its leading articles for September are, "Religious Liberty as understood in Russia;" "National Education," and "Mr. Darwin on the Descent of Man." It contains, also, the usual valuable summary of Foreign and Home Intelligence.

Woman's Work for Woman, July, 1871. This is the organ of the "Woman's Foreign Missionary Society of the Presbytarian Church," Philadelphia, and of the "Woman's Presbyterian Board of Missions of the North-west," Chicago. It is published in Philadelphia, under the direction of an Editorial Committee of Ladies: Editor, Miss J. C. Thompson. The North-western department is edited by the Secretaries at Chicago. Letters relating to subscriptions should be addressed to Mrs. S. C. Perkins, Cor. Sec., 1334 Chestnut Street, Philadelphia. Issued quarterly: Subscription price, *fifty cents* per annum. The Magazine is new, only two numbers having been published prior to the date of this writing, and the third, for October, being due cotemporaneously with our present issue. The July number was very slow in reaching us, probably owing to a failure in the mail, but nevertheless to our regret, as we would have been pleased to have given it an earlier notice. It gives good promise of being ably conducted, and it advocates a truly noble cause. Let those who desire to learn how woman may do woman's work, in the sphere of missionary effort at home and abroad, take and read it.

Our Mission Field; Published by the Ladies' Board of Missions of the Presbyterian Church. Auxiliary to the Home and Foreign Board. New York: Published for the Society by A. D. F. Randolph & Co. Price 50 cents per annum.

This Magazine is entirely similar to "Woman's Work for Woman," and the missionary organization which it represents is the same in kind as those represented by that periodical. It seems to us a pity that the three Mission Boards of Ladies, in New York, and Philadelphia and Chicago, should not unite in the publishing of *one common* organ. Yet there may be causes for separate journals which do not appear to us. Whether separate or united, we bid them God-speed. The cause is everyway worthy. The *September* number of this Magazine is the first one published.

Eclectic Magazine of Foreign Literature.—The Eclectic for September presents us with a very striking portrait of Max Müller, the distinguished linguist and scholar. These portraits, one of which embellishes each number, are a special feature of the Eclectic; and, inasmuch as the subject is always some man of wide general reputation, they add very materially to the value of the Magazine. They are taken from the best pictures, and are engraved on steel in the best style of "line engravings."

The table of contents this month is unusually interesting, and includes "Charles Dickens, a most valuable and suggestive essay; A History of the Commune of Paris; The Tasmanian Devil; Two Nights in a French Prison during the Civil War; The Literary Life; Michael Angelo and His Art; Marat and Charlotte Corday; The Planet of Love; Teeth; a continuation of Patty, and a capital short story called Under the Mountains." Besides these there are other articles and the usual copious editorial miscellany.

Published by E. R. Pelton, 108 Fulton St., New York. Price $5.00 per year; Two copies $9; single numbers 45 cents.

Harper's Magazine.—The September number has for its leading articles, Montauk Point, Long

Island; Reindeer, Dogs, and Snow Shoes; and the Bard of Abbottsford; all fully illustrated: Also, a good review of Lyell's Geology; the usual supply of stories and lighter reading, intermingled with poetry; comprehensive Editorial Records Literary, Scientific and Historical, and the Editor's Drawer.

Harper's Weekly.—This paper holds a high place among the illustrated weeklies, and is, perhaps, as free from what is objectionable as any of them which do not claim to be religious. Its pictures are oftentimes quite as effective as its utterances, especially the carricatures of NAST, in which he hits off the Corruptions of the New York Ring. or some other great public or social evil. His Vulture's Nest, filled with corrupt city officials preying upon the body politic, but about to be destroyed by a huge rock, loosened from its place above them by a sudden and terrific popular storm, is inimitable.

The Galaxy.—Again in advance of its fellows, the October number comes to our table. It has a wood-cut frontispiece of Anthony Trollope; a good article on the "Romance of the Negro," by Edward A. Pollard; a dissertation on "The One-Term Principle," by Horace Greeley; a number of other articles and stories, some of them trashy enough; Scientific Miscellany; Current Literature; The Galaxy Club Room; and Nebulæ.

The Penn Monthly.—September Contents: The Political Literature of the United States: The German Mystics as American Colonists; The German Pulpit of the Fourteenth Century; Orange and Green; Darwin; and New Publications.

Littell's Living Age.—Only two numbers for August have reached us (19th and 26th); but these are freighted, as usual, with carefully selected articles from the best Foreign Magazines.

Palestine Exploration Society.—No. 1. First Statement. July, 1871. Jerusalem, The Moabite Stone, The Hauran. New York: Published by the Committee, and sent free to all Patrons.

Any person may become a *Patron* of the Society by the payment of *Ten Dollars*, and as such will be entitled to all the documents, which will be published from time to time as the explorations are continued. This subject is deemed of great importance as bearing upon the evidences of Christianity.

We mention in classes the following, received since our last issue:—

Literary, and for the Family:—
The Sunday Magazine for September—as usual profusely illustrated and instructive.
Good Words for September—illustrated.
The Mother's Magazine for September.
The British Workman for August—illustrated.
The Cottager and Artizan for August—illustrated.
The Friendly Visitor for August—illustrated.

Religious:—
Bible Society Record—Sept. 21.
Foreign Missionary for September—Presbyterian.
Presbyterian Monthly Record for Sept. "
Spirit of Missions for September—Episcopal.
Missionary Herald for Sept.—Congregational.
Home Missionary " "
Missionary Magazine " —Baptist.
Sailor's Magazine and Seaman's Friend for Sept.
American Missionary for September.
Evangelical Missionary Magazine, London, for Aug.
The Catholic World, New York, for Sept.
The True Catholic—Lond. Rel. Tr. Soc.—Sept.
The Advocate and Guardian—Semi-monthly.
The Methodist Monthly, Indianapolis, for Sept.
The Reformed Presbyterian and Covenanter for September.
The Church Missionary Record, London, for Sept.

Medical:—
Good Health, for September.
Home and Health, for September.

Educational:—
The National Sunday School Teacher, for Sept.
The Sunday School Workman, for Sept.
The American Educational Monthly, for Sept.
The Manufacturer and Builder—illustrated—Sept.
Judd's American Agriculturist—illustrated. "
Judd's Hearth and Home—illustrated—weekly.

For the Young—Illustrated Papers:—
The Illustrated Missionary News;—Band of Hope Review;—The Guiding Star; The Child at Home;—The Child's Paper;—The Young Pilgrim;—Young Folks' News;—The Family Friend.

For the Young—Illustrated Magazines:—
The Little Corporal;—Our Young Folks;—The Nursery;—The Children's Hour; The Picture Magazine; Infant's Magazine and Children's Friend, especially beautiful and instructive.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 31st August, 1871.

MAINE.

Kennebunk. Camp Meeting, D. K. Hannabaugh, E. Y. Nutter, Rev. S. F. Wetherbee, $5 ea.; G. H. Cushman $10, and others in part $75 77

East Poland. Camp Meeting, J. Durgin, C. C. Cobb, Mrs. R. S. Bearce, Mary A. Richards, Jas. Donald, Rev. W. E Bennet, Miss H. Minard, Rev. C. W. Morse, Rev. A. W. Waterhouse, Rev. J. Downing, Rev. J. Rice, Mrs. J. C. Field, $5 ea., and others in part 89 35

165 12

MAINE—*Continued.*

NEW HAMPSHIRE.

Littleton. Cong. Ch., for Miss Rankin..... 32 20

VERMONT.

Berlin. Mrs. E. H. Evans, for home work... 10 00

MASSACHUSETTS.

Hatfield. Cong. Ch. and Soc'y, by Jno. A. Billings 61 25
Medford. M. E. Ch. 15 11
Hudson. M. E. Ch. 8 47
Rockbottom. M. E. Ch. 3 00
Woburn. M. E. Ch. 9 57
Worcester. Laurel st. M. E. Ch. 13 35
" Webster Sq. M. E. Ch. 5 74
Lynn. Common st. M. E. Ch. 68 46
" St. Pauls M. E. Ch. 15 50
Peabody. M. E. Ch. 11 50
Hingham. Rev. M. P. Alderman 5 00
Chelsea. Walnut st. M. E. Ch. add 25 00
Springfield. Trinity M. E. Ch., in part 44 44
Westfield. M. E. Ch., in part 39 72
Chicopee. M. E. Ch., in part 14 64
Boston. Seth K. Crowell 5 00
Martha's Vineyard. Camp Meeting, L. Whitney, Jr., Mrs. N. W. Welch, Mrs. J. M. Wood, John S. Damrell C. V. Anderson, H. C. Goodman, W. P. Hyde, Mrs. J. Wade, R. E. Hussell, B. F. White, Matilda Gounby, Dr. S. T. Birmingham, $5 ea., and others 114 30
Yarmouth. Camp Meeting, A. B. Folsom, P. Reynolds, Mrs. J. Kingman, Harriet N. Swift, L. F. Snow, John Seekle, R. A. Sayles, $5 ea., and others, in part 68 33
Sterling. Camp Meeting, Mary Warren, Dr. C. W. Taylor, Jos. Skrure, Mrs. M. Roughsedge, Miss M. A. Kimball, Rev. A. McKeon, G. S. Jennings, Miss E. Newhall, $5 ea.; Rev. D. K. Merrill $10, and others, in part 137 95
Hatfield. Camp Meeting, Mrs. Geo. F. Smith, Almira T. Risley, G. W. Terrett, Miss M. Chandler, $5 ea.; others, in part 61 35
Buckland. Cong. Ch. 21 71
So. Deerfield. Cong. Ch. 21 85
Deerfield. D. W. Childs 2 00

773 24

RHODE ISLAND.

Newport. Wm. Guild 10 00

CONNECTICUT.

Hebron. Seth Smith 10 00
Greenwich. Oliver Mead 5 00
Willimantic. Camp Meeting, H. W. Brown, Mrs. Louisa A. Patten, Mrs. P. Gates, Mrs. J. B. Wood, $5 ea.; So. Coventry collection $6.75; L. D. Bentley, E. B. Hibbard, $10 ea.; Mrs. Sarah Fox $20; Mrs. D. W. Bentley $45, and others 184 97
Lisbon. Cong. Ch. 3 50

203 47

NEW YORK.

Yonkers. Westminster Church 5 00
" From the Corresponding Secretary, being proceeds for supply of Westminster Ch., less traveling expenses 19 46
N. Y. Wm. Wallace, 5th Av. Ch. 30 00
Le Roy. W. Calvert, for Zacatecas Mission 5 00
Deposit. 1st Pres. Soc. by J. M. Smith, Tr. 5 75
Albany. Ash Grove M. E. Ch., add. 3 00
N. Y. A. V. Stout annuity 100 00
Clifton Springs. F. D. Sherman, Schuyler, Bradley, B. Horton, $5 ea.; John Rice $10; G. H. Stewart $25; Henry Foster $25.50, and others 100 00
Ilion. M. E. Ch., Eliphalet Remington $500, others $35, in part 535 00
Merrick. Camp Meeting, Wm. T. Hill, F. G. Reast, J. S. Nichols, Mrs. H. T. Bedell, Mrs P. J. A. Harper, F. W. Rhodes, W. S. Northridge, M. A. Scriven, $5 ea.; C. T. Wyman $7; Rev. Dr. J. Porter $10; and others, in part 123 35

926 56

NEW JERSEY.

Bloomfield. M. E. Ch., add 8 25
Ocean Grove. Camp Meeting, J. G. Rammel, Wm. P. Breck, John Bender, John McMunger, H. H. Wilkin, Jos. H. Thomsley, Geo. S. Wood, W. C. Jimeson, Rev. S. H. Bray, Rev. H. B. Beagle, C. Meeker, Miss E. A. Potter, G. W. Cheeseman, $5 ea; T. G. Niedringhaus $10; Mrs. H. M. Bradley $50; and others, in part 137 87
Rahway. 2d Pres. Ch. 65 00
Metuchin. Ref'd Ch., add. 7 00

218 12

PENNSYLVANIA.

Bakerstown. Pres. Ch., W. G. Stewart and R. Gilliland L. M.'s 41 00
Sharpsburg. Pres. Ch. 11 00
Claysville. Rev. Dr. McCarrell 5 00
Raccoon. Pres. Ch., Rev. G. M. Kerr, L. D. 35 00
Kittanning. 1st Pres. Ch. 200 00
Belle Valley. Mrs. Rachel Russell 2 00
Parnassus. Pres. Ch., Rev. J. P. Kennedy, L. M. 19 25
Deer Creek. U. P. Ch., towards L.D. for Rev. S. M. Hood 61 75

375 00

MARYLAND.

Baltimore. Caroline st. M. E. Ch. 11 00
" Broadway M. E. C., add. 2 25
Havre de Grace. M. E. Ch. 3 00
Aberdeen. Pres. Ch. 8 00

24 25

MISSOURI.

Macon City. R. H. Sloan 64 00

ILLINOIS.

Springfield. Jos. Thayer 50 00
Pana. M. E. Ch. 10 50
Waukegan. M. E. Ch., add 5 00
Chicago. Rev. W. B. Truax on L.M. 5 00

70 50

INDIANA.

Franklin. Hopewell Pres. Ch., Rev. S. E. Barr, L.M. 24 90
" 1st Pres. Ch. 14 00
" M. E. Ch., Rev. Mr. Lozier 14 00
Shelbyville. Pres. Ch., in part of L.M. for Rev. Mr. Sluder 19 75
" Bapt Ch. 2 90
Thornton. Pres. Ch. 20 15
" M. E. Ch., in part 4 95
Evansville. D. B. Runler $2, P. S. Grisler $5, M. Brownelier $1 ..... 8 00

108 65

OHIO.

Gustavus. Elam Linsley, for Miss Rankin 1 00
Berea. M. E. Ch., add 5 00
Galion. M. E. Ch., add 4 00

10 00

MICHIGAN.

Ann Arbor. Mrs. L. Whitting, for Zacatecas Mission 3 00
Detroit. Fort st. Pres. Ch., Rev. A. T. Pierson 120 00

123 00

WISCONSIN.

Monticello. D. S. Morgan 1 00

Total $3,115 11

THE CHRISTIAN WORLD.

Vol. XXII. NOVEMBER, 1871. No. 11.

"The Riot of the Twelfth."

UNDER this head "*The Catholic World*," for October, has a lengthy article which claims some attention from us, notwithstanding (or more properly because of) the discussion which we gave the subject in our September number. This article may well claim the palm for bold assertion of historic untruths, for self-contradictory statements and declarations, and for artful special pleading. The writer, after soundly berating the secular press of this city for advocating the right of the Orangemen to parade, indulges freely in sneers at the absurdity of supposing the rights of Protestants in this country are at all in danger from Romanists.

It glorifies the Roman Catholic church as the upholder of freedom of conscience, the defender of liberty, both civil and religious, against tyrants and despots, concluding its panegyric as follows :—"The great principles of justice and equality on which American Republicanism is founded were taught by hooded friars in their monasteries, and proclaimed from the Papal throne ages before the landing at Plymouth of the Pilgrims from the *Mayflower*, or the settlement of English colonists on the banks of the James"!!! *If* this be so, it is certainly a pity that these teaching friars did not find more apt scholars, and these proclaiming Popes more obedient listeners, that the manifested results might be more to their credit as skillful instructors and commanders.

A little further on the writer returns to the subject in hand, and says, "We yield to no one in our devotion to liberty or in our readiness to defend the rights of the citizen. We have no sympathy with the rioters of the Twelfth of July, and not one word to offer in their defence. They broke both the law of the church and the law of the land, sinned against God, and committed a crime against the State." This is well-spoken, and with no uncertain sound. It has the right ring to it. Unfortunately, however, the melody of its tone is rendered discordant, and its apparent significance is entirely nullified by what follows, which, at some length, undertakes to prove that "The Orangemen had no right

on their side, and were entitled to no protection,"—that "Liberty was on the other side, and its vindication and the right of asylum required us as Americans to protect the victims of the Orange party who had sought refuge with us from Orange insult and outrage on our own soil," —and that "His Excellency the Governor of the State also took only a hasty view of the case in revoking the very proper order of the police."

The writer attempts to draw a distinction as to the kinds of processions and public celebrations which ought and which ought not to be allowed; and among those which may *of right* claim the privilege, he places *religious festivals and celebrations.* Hence he argues that "The celebration of St. Patrick's day as a festival of the Catholic Church, which it is, even by a public procession through our streets, if peaceable and orderly, is a *right guaranteed* in the freedom of the Catholic religion under our constitution and laws, and so far differs totally from the Orange procession."—"Catholics may also celebrate here any of the festivals of the Church in the way and manner she prescribes, because they are religious festivals, and the right to celebrate them is included in the freedom of conscience; so may they celebrate publicly the birthday of the Holy Father, *his return to Rome from his exile at Gaeta and Portici*, the completion of the twenty-fifth year of his pontificate, or *his liberation, when effected, from his present imprisonment*, and *the recovery for the Holy See of the possessions of which she has been sacrilegiously despoiled*—because as the Chief of their religion, he is no foreigner in America." The *italics* in this last quotation are ours, and we use them to indicate celebrations which, in our judgment, are clearly "foreign to American nationality and interests and sentiments," and hence, by the writer's own showing, "having no right on American soil." And in the same category do we put St. Patrick's day. All these are just as foreign to us as Orangeism, and much more opposed to the genius and spirit of American Republicanism. It may be that the time will come when the safety of our nation may compel us to exclude *all* processions, and especially those which, introducing the element of religious fanaticism into them, insist on parading with music and banners, with noise and tumult, on the Lord's day, to the serious annoyance of true Protestant worshipers. It may be that we shall be compelled to do yet, as poor priest-ridden Mexico has at last done; when, in the hour of her triumph over Maximilian despotism and priestly tyranny, she enacted laws which forbid not only all religious parades and public festivals, but which forbid the wearing of priestly vestments even upon the street, and compel priests to appear in citizens' garb when they walk among citizens on the public highway.

We cannot close this review (which is already longer than we had intended) without making two more brief quotations, which will surely need no refutation for any thinking Protestant living in the city of New York, which is so notoriously under Romanist rule:—"The fact is, Cath-

olicity has never placed any man, in city, state or nation, in office, and never yet has any man in our country been elevated to office because he is a Catholic."—"There is an 'Irish vote,' a 'German vote,' a 'foreign vote,' but *no 'Catholic vote'" !!!*

The Victory of the Lamb.

BY REV. P. D. VAN CLEEF, D.D.

"These shall make war with the Lamb, and the Lamb shall overcome them."—REV. xvii. 14.

THE Lamb here means the Lord Jesus Christ. Of this there can be no doubt, (ch. v. 6.) But who are these that make war with him? Protestant writers are generally agreed that this chapter refers to the Papacy; that the scarlet colored beast which ascended out of the bottomless pit with seven heads and ten horns, seated on seven hills, was Papal Rome, installed where Pagan Rome once flourished as the mistress of the world. It is expressly said that the seven heads of the beast are seven mountains on which the woman sitteth. It is added, (v. 10), "And there are seven kings, five are fallen, and one is, and the other is not yet come." Five dynasties, namely of kings, councils, dictators, decemvirs, and military tribunes, had existed in Rome and passed away when John wrote. He was banished to Patmos under the sixth, which was the Pagan Imperial. And now the ten horns of the beast are explained by the angel to John as ten kings, which had no kingdom as yet, but they were to arise in after ages. They are thus described: "These have one mind, and shall give their power and strength to the beast." The interpreters of prophecy differ as to the identity of these kingdoms. One thing is certain, however, that they are powers, or governments which identify themselves with the Papacy, and give their influence to its support and propagation. France, for example, has proved herself to be one of them by forcing Popery, with all its evils, upon the South Sea Islanders, after Protestant missionaries had, by the blessing of God, succeeded in pulling down the strongholds of idolatry. "These make war with the Lamb." They have opposed, and do now oppose, Evangelical religion.

"But the Lamb shall overcome them." This is the point upon which we wish to fix our minds. Here is a distinct prophecy of victory for the Messiah over a specific form of opposition. We are told that "every knee shall bow" to him. The triumph of the Mediator shall be universal. But it is ever encouraging to our faith to be assured that he shall be victorious over these enemies who are now carrying on their warfare with unusual vigor, and in some parts of the field with apparent success. "These" kingdoms which have given their power to the beast, these

allies of Romanism, shall be overcome. The exact nature and process of the victory we cannot describe. We believe that signal vengeance shall overtake the Papal power at Rome. It shall fall like Dagon and be broken to pieces. "Her plagues shall come in one day, death, and mourning, and famine; and she shall be utterly burned with fire." We are told of a Brahmin who determined to test the question whether Juggernaut or Jesus was God. He went alone into the idol's temple, and plunged a spear into the body of the dumb divinity, and feeling no harm come to himself, he was emancipated from the thraldom of superstition, and gave himself to Christ. So the weapons of intelligence, of truth, and liberty are being thrust into the helpless body of the Juggernaut of Popery at Rome. The idol of the Vatican can do nothing to harm those who fearlessly wield these weapons. The thunderbolt of excommunication is found to be but the burnt stick of a huge sky-rocket. When the despotic power that sat on the seven hills is known to be palsied, so that cardinals, archbishops, bishops and priests are no longer able to hold the minds of the common people in terror of that mysterious power to absolve or to condemn, which is supposed to come down through the successive grades of the hierarchy; when the people see that the Pope is but a fallible man, and sometimes a very bad one, that terrible mystery that envelopes the papal chair, and which sends a thrill of awe through millions of devout but deluded souls, will be dispelled, and truth will give freedom and joy to the enslaved. Then will the people themselves remove their confessionals, and candles, their altars and priests, and put in their stead the pulpit, the Bible, and the faithful herald of the true cross, and under-shepherd of the flock. Thus a bloodless and a glorious victory will be achieved. The Lamb shall overcome these with the same weapons by which he conquers other sinners, "the sword of the Spirit, which is the word of God." The arrows of truth "shall be sharp in the hearts of the king's enemies." Let us ever bear in mind that the victory over Popery is the victory of the Lamb, the gentle, harmless Lamb, the "Lamb of God which taketh away the sin of the world."

Addresses of Two Converted Romish Priests, Manuel Aguas and Augustin Palacios,

In the Church of Ex-San Jose de Gracia, on the 2nd of July, 1871.

[In our October number we gave an account of intensely interesting services held in the large church of the ex-convent of San Jose de Gracia, in the City of Mexico, on the 2nd of July, 1871. The occasion of these services was a

CHALLENGE TO PUBLIC DISCUSSION

given by a Romish priest, the Rev. Dr. Javier Aquilar de Bustamante, and accepted by Don Manuel Aguas, the converted priest. The subject agreed upon for discus-

sion was "Is the Roman Church Idolatrous?" and the Holy Scriptures alone were to be received as proof. Posters on the doors of the cathedral, churches, etc., throughout the city had proclaimed the accepted challenge, and on the day named the building was filled to its utmost capacity (probably 1,500 being present), while large crowds filled the streets without, unable to gain admission. Two platforms had been constructed for the disputants, on opposite sides of the church : but the platform of the challenger was vacant. The Archbishop had forbidden his attending, on the plea that it was contrary to the law of the Roman Church, except by special permission of the Pope.

We greatly regret not being able to give entire and in the exact words of the speakers the two admirable addresses delivered on this occasion ; yet consider it a significant omen for good that so full a report of these addresses was published in Spanish in the leading Mexican paper, *El Monitor Republicano*. It is the translation of this published report which we now furnish to our readers.—Ed.]

ADDRESS OF DON MANUEL AGUAS.

"Thou shalt not make unto thee any graven image, or any likeness of any thing which is in heaven above, or in the earth beneath, or that is in the water under the earth : thou shalt not bow down thyself to them, nor adore them."—Exodus, ch. xx.

ROME HAS FLED FROM DISCUSSION.

Who has not seen, my brethren, that Rome has fled from the discussion to-day, trembling and terrified? Clearly this flight was not due to fear of the insignificant person who now addresses you—one not endowed with talent or superior knowledge, whose inherent power might inspire alarm for the intellectual contest. I am, as you know, the last and least of the ministers of that true Catholic and Apostolic Church [Evangelical and Protestant] extended over the whole world, whose sons today are more numerous than the adherents of the Roman sect. The shameful flight of our opponents is owing to my having presented myself at the scene of conflict armed with this book, the Holy Bible, that two-edged sword, a weapon deadly to Rome whenever she dares resist it, or to submit her false doctrines to be tried by it, under the light of rational examination.

VICTORY OF TRUTH IN THE SIXTEENTH CENTURY.

History, that impartial judge, declares this in clearest tones.—In Switzerland, classic land of liberty, during the sixteenth century, an event took place, such as was arranged for in this humble building.—Zwingle, a minister of a small parish, while searching the Word of God became aware that Rome had fallen into many errors ; that she had led her people into crooked paths ; that she had imposed upon them heavy burthens, such as the meek and gentle Jesus never meant them to bear. Full of fervent zeal he began to preach the pure religion of the Bible. As was natural, Rome became alarmed, excommunicated Zwingle, stigmatizing him as a heretic, and loading him with calumnies and evil epithets. Zwingle resists with courageous faith the bloody persecution of his enemies. The struggle leads finally to public controversies. Tradition, salvation by faith or by works, transubstantiation, the mass,

the invocation of the saints, purgatory, image worship, celibacy, and the immorality of the clergy, were successively discussed. In all these questions the Word of God triumphed, and Rome was overthrown, and now in that happy country a pure Christianity flourishes, and the memory of Zwingle is cherished as the favored instrument of God for the establishment of a religion which has elevated and made happy the majority of the nation. At the very time when Leo X. reigned at Rome, that great Pontiff who, allied with the kings of the earth, had reached the very climax of mundane greatness, and made Rome appear as sovereign ruler of the world—then, in a remote corner of Germany, an humble friar, with Bible in hand, raises his voice against Papal errors, and Rome trembles as she perceives the coming danger, and strives to prepare herself for it. She orders public conferences, to which she invites the man hitherto so insignificant in the eyes of the world, but in reality powerful, because founded on the Holy Scriptures. He defends bravely and faithfully the truths therein contained; truths so often trodden under foot by Popes who falsely claimed to be the successor of an Apostle who was never in Rome. On every occasion where Luther confronted Papal tyranny, he put it to shame and confusion, demonstrating clearly that Roman dogmas are diametrically opposed to Evangelical doctrines.

SCENE AT THE DIET OF WORMS.

Remember the scene at the Diet of Worms. How grand indeed that spectacle! The mighty Emperor Charles V., whose dominions extended over the old and new world, sat upon the throne. His brother, the Archduke Ferdinand, predecessor of many subsequent Emperors, was near him; and twenty-four princes, mostly reigning sovereigns; the Duke of Alba and his sons; thirty archbishops; many bishops and prelates; seven ambassadors, among whom those of France and England; the envoys from ten free cities, and a multitude of nobles,—such was the imposing assemblage before which the humble Martin Luther appeared to sustain the doctrines he had promulgated. Never before had so august an assemblage met to combat a single man. When Luther presented himself at the entrance of the immense saloon, all eyes were fastened on him—most of them with looks of contempt or fiery hate.—No friendly hand was extended to him. A veteran general, whose head had whitened in the wars, clapping him on the shoulder, said, "Little monk, little monk, you have to travel a road fuller of perils than I or my bravest captains have passed over: but if thy cause is just, if thou art sure of it, go on in God's name, fear naught, the Lord will not abandon thee." A brilliant homage rendered by the valor of the sword to the valor of the Spirit. "He who can rule his own heart in the hour of danger, is greater than he who conquers cities."

Surely, my brethren, the Romanists felt confident of victory on that

occasion ; yet they lamentably deceived themselves. Luther calmly, unostentatiously, and triumphantly confuted those who disputed with him. He pronounced an eloquent and feeling discourse, pointing out the errors of Rome—and Rome bitterly feels that she is overthrown by a single arm, strengthened by the Spirit of God!

RESULTS OF LUTHER'S BATTLE.

What were the results of that decisive battle? You are to-day looking on them : the separation from Rome of half of Europe! Behold then, my brethren, the disastrous events for his cause, the memory of which has obliged the head of the Papal church in this country to forbid the public controversy which had been arranged to take place here. Rome flies again, and from so humble an antagonist as I am. *Behold the stand prepared for my opponent, it is unoccupied! yet it was he that defied me to meet him!* You all comprehend now the reason for his shameful flight—he feared the Holy Scriptures, which prove that Rome is heretical and idolatrous. Senor Aquilar sends us word that his Bishop has forbidden him to appear here! here, where he himself invited *me* to come to a public discussion!

Verily the *Bishop* forbids ; yet Senor Aquilar wrote us that his cause is that of *God*, and that his *conscience* impelled him to challenge me. Well, when *God* speaks, when *conscience* commands, one *ought* to obey, whatever obstacles men may place in the way.

If I myself have separated from Rome, why is it, but that I have listened to the voice of God rather than of man : the voice which says—"Come out of her, my people, that ye share not in her plagues and her crimes!" But Senor Aquilar was threatened with the loss of his ecclesiastical posts and dignities! Is it this fear which really withholds him? If such be in truth the case, that for so vile a cause he resists the command of God and his own conscience, how destitute of dignity and even of virtue would he appear in the eyes of an enlightened community! It is not possible to believe that my honorable antagonist prefers the miserable stipend paid for the daily mass, to the holy cause of God and religion! Had he come here he would have disobeyed the order of his prelate, but he would have committed no sin, for he would have obeyed the law of God, who commands us to proclaim his truths, and the order of a man, however high in authority, cannot excuse our failure to do so. Moreover, we would have discussed questions intimately related to the happiness and progress of the nation, and with the tears and trials of the people—tears which we the ministers of Christ should strive to dry.

AQUILAR SELF-CONVICTED.

Undoubtedly another cause has exerted its influence in this matter. Senor Aquilar, in order to prepare for this debate, devoted some time to study and meditation. He *must* have become convinced that

the Bible proves conclusively the idolatry of Rome ; and that it is impossible to answer the proofs drawn from the holy book. With reason then he failed to present himself on that now vacant stand, which yet more eloquently than in spoken words, proclaims the defeat of Rome, the certainty of that idolatry which they dare not come here to defend. Yes, my honored adversary, endowed with such intellectual vigor, who declares me unworthy to address you, and you vile and contemptible to listen to me, has surely done well to fly and timidly hide himself under the Bishop's robe!

ROME, IDOLATROUS.

Common sense alone shows clearly enough that Rome is idolatrous. I have read in your hearing the great precept that forbids idolatry, "Thou shalt not make," &c.—And is it not clear enough that the figures we have hitherto worshiped are likenesses of things in heaven or on earth! Who placed those idols in the temples? Who tempted us from infancy to adore them? Who made us bow down before them? Rome, heretical Rome! When therefore God says, "Thou shalt *not* bow down before them nor adore them," there can be no intellect, however powerful and perverted, that can successfully defend the practice.

Again : what means this scandalous robbery from the Decalogue of this express precept? In our catechisms the second commandment is never found : because it is *feared.*

The Romish priests have always preached to us that when Jesus said "This is my body," he meant that his bodily substance was changed into bread, asserting that he would have deceived us had his words any other meaning. Yet any one might answer them that "if what you say is so, then we should consider, as equally heretical with those who deny the real presence in the wafer, all who fail to literally interpret "I am the door ; whosoever entereth by me shall be saved"—"I am the road"—"I am the vine, and ye the branches"—yet who can suppose that Jesus is materially a door, a road, or a vine!

Moreover, the Holy Scriptures teach what the Romanists equally with ourselves believe, that Jesus Christ came in the flesh, and that he will return here with a glorified body at the last day. Thus we confess that as *man* he will come but *twice ;* yet the Romanists, in contradiction to their own confession of faith, assert that not twice only, but innumerable times he is ascending to and descending from heaven.

To teach such doctrines—to deceive thus the people, leading them to kneel before what is merely *bread,* and to adore *it* as God, is *idolatry ;* and all of us who have been in Rome have been truly idolaters—rightly then Jesus commands us to abandon her.

ROME PUNISHES THE PARDONED.

The Holy Scriptures tell us that we are saved by the merits of Christ alone, and *not* by those of man, who, however good, must always be too

weak and imperfect to satisfy the demands of Divine Justice. In the Gospel according to Matthew we read, "When ye have done all these things which have been commanded to you, say, we are useless servants, for we did only that which we ought to have done." Jesus only, the Divine Jesus, is not a servant or a slave. He is the Son of God. He has saved us: he has given us true liberty, and having satisfied Divine Justice on Calvary by his death and sacrifice, his blood cleanseth us now from all sin. Heretical Rome teaches the reverse of all this. She says, "When thou confesseth, [a confession which she has invented] although the blood of Christ be applied, the *guilt* of sin is taken away, but *not* the punishment thereof. You must yet go to Purgatory, which is a fiery furnace like hell itself, to be there purified from venal sins, and to suffer the pain due for those you have made confession of. In one way only can you be relieved from this punishment: by leaving money enough to the Church to have masses said for your unhappy souls."

This attitude of Rome towards the sinner is like that of a judge towards a poor criminal sentenced to receive two hundred lashes, should he say to him, "The King has pardoned your crime," and at the moment that his heart bounds with joy, his hands are more tightly chained, and he is bound to the whipping-post. Would he not exclaim, "Am I not *pardoned?* why then will you punish me?" And the judge, a Roman Theologian, would answer, "The fault indeed is pardoned, for which you should rejoice, but not so the punishment which you must suffer; unless indeed you have wherewith to pay well the executioners, in which case the stripes will be fewer and softer."

With what horror would such an administration of justice as this be regarded!—yet thus it is that Rome understands the justice and mercy of God! Cease then to wonder at the lies and errors of a sect like this, which demonstrates by all her teachings that she is idolatrous, and the very mother of idolatries and superstition.

Some of you hoped that Rome to-day would have appeared here, in the person of an able representative, to teach you the *truth*. You believed she would come here to discuss, because from discussion cometh light; but ye have believed and hoped in vain: a despot never discusses. He imposes his sovereign will on the people.

Do you not know what has just passed in the Vatican Council? the Pope decreed infallible! Not one of the definitions proposed was allowed to be freely discussed, notwithstanding that many bishops even on bended knees besought the Pontiff to permit the appointment of commissoners for examining and reporting on the question, he obstinately refused his consent, and allowed but a few discourses to be pronounced in a vast saloon unfitted for the purpose, and in which the orator's voice was lost.

Why does Rome so hate discussion, but that she loves darkness rather

than light, that her errors may not be discovered? Rome has the religion of Priests: we hold the religion of God!

[Here the orator became exhausted, and the minister Palacios gave out, in a loud voice, Hymn No. 5, which having been sung by the congregation, chap. 44th of Isaiah was read, and Rev. Mr. Palacios said as follows:]

ADDRESS OF THE EX-PRIEST PALACIOS.

"There is one God, and one Mediator between God and man, the man Jesus Christ." This truth we have by revelation of the Holy Ghost through the Apostle Paul. With reason, then, when St. John in Revelations prostrated himself at the feet of the angel who had spoken to him, he was told, "See that thou doest it not, because I am thy fellow-servant, and of thy brethren the prophets, and of all who obey the prophecies of this book. *Worship God.*" This single passage is enough to show how just the command of the Lord to adore him in spirit and in truth, and how the Romanists err in substituting thousands of intercessors for Christ, beings who cannot hear us, and whose enjoyment of heaven would be constantly marred were they made witnesses of our wants and sufferings. But saddest of all is it that the Romanists present us images as objects of worship, before which we must bend the knee, forgetting that David said, "Shame to those that adore graven images." Ashamed indeed should we be to have so long worshiped them! Enough, then, of idolatry and superstition. God only is great and good—omnipotent and omnipresent: only to Him may we bow the knee, to Him through Jesus Christ, our only Mediator, make known our wants, and ask the pardon of our sins. I invite you, therefore, to accompany me before the throne of heavenly grace.

Prayer—Hymn—Benediction.

The American and Foreign Christian Union.

[From the "Christian Worker."]

Many of our readers are contributors to this valuable missionary society. For a number of years one of our pastors, the Rev. W. G. Moorehead, now of Xenia, Ohio, was one of its agents. Through his labors among the Romanists of Italy that country was in an unofficial and informal manner regarded as a mission-field occupied by our Church. We are not, therefore, intruding into what in nowise concerns us, when we refer for a little to the Society itself.

This Society, then, is a voluntary association of Christian men belonging to different sections of the Church of Christ. Unlike a Church Missionary Board, it has no responsibility to its constituents for any other teaching by its agents than that they present the great facts and truths of our common Christianity. Baptists, Congregationalists, Presbyterians, Methodists, Episcopalians, all work together on its com-

mittee, and may do so on its fields of labor. There they keep in abeyance those distinctive points on which, as Churches, they differ; while faithfully setting forth those common principles on which, as Christians, they agree.

The existence of such a Society is, we think, a cause of great thankfulness. It exhibits how deep and essential is the oneness among believers. As we look upon the countless ecclesiastical organizations in the Protestant world, we are tempted to ask, "Is Christ divided?" but when we look at a Society like this we recognize the unity of the saints. The American and Foreign Christian Union, therefore, practically silences the sneer of the scoffer as he points to the divisions among the Churches, and disposes of the claims of Rome as she arrogates for herself alone the unity of the faith.

Another cause of thankfulness in connection with this Society is the nature of the work it performs. It acts as a pioneer for the Churches, who, as a rule, are slow to commence new missions. The cost of entering a field wholly new may be such as to imperil the ability to meet existing obligations; the labor involved may distract and divide the interest at present centred in familiar localities and well-known agents; the risk of failure, in the popular sense of that word, may be very considerable, while perhaps the interest taken in that proposed new field is as yet very limited. Such considerations naturally account for the slowness of the officials of missionary boards and societies to launch forth into new enterprises. Such considerations do not apply to the movements of a society like the one before us. There might not, for instance, be in any one Church in the land sufficient interest taken in a country like Greece to sustain a mission there, but there might be a number in every Church willing to contribute for such a mission, and so the Union, interfering with no existing mission work, steps forward and puts its hand to work that might otherwise be left undone.

For these reasons we are greatly interested in the welfare of this Society, and would deplore and deeply regret any considerable change in its character or operations. We believe it occupies an important place among our religious organizations that might otherwise be vacant, and has yet much work to do for our Master's cause.

And yet every such society works under conditions of a very peculiar nature. It can do only foundation-work among the heathen. It goes with an open Bible in its hand, preaching Christ and Him crucified, and may, with the divine blessing, be instrumental in bringing many a perishing one to Christ. But here its work stops. It has no constructive power. Christian converts must be gathered into Christian Churches, and organized as such for personal welfare and for aggressive work. Such work the Union must not, cannot do. Its Baptist directors would not sanction the formation, at their expense, of Pædo-Bap-

tist congregations, nor would Congregationalists feel much pleasure should the converts adopt the Presbyterian form of Church government. There is thus a very decisive limit to the work of the Union. So soon as the converts have passed out of their childhood and assemble in Churches, their connection with the Union must cease. The Union can never, therefore, be a permanent agency on any foreign mission-field.

Another difficulty, leading to a similar result, attends it at home. It came into existence to work in a certain field, because the interest in that field was too limited in any particular denomination to sustain a mission there. After a time, partly as the result of the successful labors of the Union, the Church interest in that field became so general that it could sustain a mission there, and anxiously seeks to do so. What now is the Union to do? Keeping in mind the limit to its own working among the converts, we have no hesitation in saying that it should hand over—not itself, but after careful consultation with the parties concerned—that particular mission to that denomination, and, bidding its successors God-speed, seek out for itself some other as yet unoccupied field.

Is it too much to expect such self-sacrifice? Certainly not. Christian men are not always incarnations of selfishness; and, while there might be many regrets at parting from the loved brethren, still, so soon as the distinctive work of the Society is performed, and others are found disposed to carry on full mission-work, and better qualified for doing so at the stage then reached, then wisdom will surely triumph over selfishness, grace over nature, and, like a father giving his daughter away on her marriage day, the Society will rejoice in the midst of its tears.

There is no other ground on which, in our opinion, the American and Foreign Christian Union can justify or maintain its existence. Its position is like that of the City Mission, its work is similar, its course must be similar—handing over, so soon as Churches will become responsible for working them, the fields of labor it at present occupies, and ever seeking out new ones for itself.

We rejoice in what this Union society has done and is doing; but as the Churches are the natural laborers in the mission-field, so there is a natural desire among Church members to have the mission operations to which they contribute in connection with their own denominations. We are, therefore, not surprised that the American Board of Home and Foreign Missions found it desirable to hand over to the Re-United Presbyterian Church so many of its stations last year; nor that the Congregationalists should be now, to some extent, withdrawing from this Society, either to join the A. B. C. F. and H. M, or to organize a board distinctly their own. Denominational working both devel-

ops the largest amount of denominational interest and alone is able to carry mission work forward to its needful length. Still, union societies have their sphere and their mission ; and dark will be the day for the Church and for individual piety when denominationalism shall be so rampant that a catholic evangelical missionary society, like the American and Foreign Christian Union, shall cease to enjoy the confidence and receive the support of Christians of every Church.

[The above article, from the October number of the magazine of the United Presbyterian Church, is so able and candid, and withal so strongly advocates *the utility and necessity of such a Society as ours*, that we willingly give it a place in our columns, although we would not be understood as endorsing all its declarations in regard to what "the Union must not, cannot do." Church organizations now exist in most of the mission stations of our Society ; and experience has proved that there is no difficulty in effecting such organizations as soon as the success of the mission renders it advisable—the organization, however, always being on such a broad evangelical basis as to afford a Christian home to all who are not kept out of it by their own personal exclusiveism.—Ed.]

The Bible in the Schools.

[The *New York Daily Tribune*, of Sept. 11th, 1871, contained a lengthy article on "*Public School Abuses*," showing a thorough investigation of the subject, and furnishing facts with which every intelligent voter of New York City should be acquainted—indeed, facts which ought to interest all the voters of this land. Some idea of the article may be gathered from its headings, which are as follows :—Decrease in Attendance ; Corruption in the Board ; The Old Board of Education Destroyed that the Ring might Rule ; The Extravagance of the New Board fully Revealed ; A new field for Ring Corruption.

It shows very clearly that the Board of Education of this City is under the virtual control of the same spirits who have so manipulated the city finances as to pocket scores of millions of the people's money. It reveals also how entirely subservient to Roman Catholic influence is the management of our public school system : — shown, for example in the fact, that because the *Harpers* have effectively *illustrated* and battled against Roman Catholic aggressions in their *Weekly*, therefore the Board has expelled from the public schools the Wilson's Readers, and other books published by the *Harpers*.

The part of the article which most especially links itself with our work, and which therefore we give a place in our Magazine, as follows, is embraced under the sub-heading *The Bible in the Schools* :—Ed.]

Section 44 of the laws governing the public schools, reads thus :

"All the public schools of this city under the jurisdiction of the Board of Education shall be opened by the reading of a portion of the Holy Scriptures, without note or comment."

It is well known that this rule is gradually becoming obsolete, principally through Catholic influence. There is much difference of opinion

among the most religious people even as to the propriety of enforcing this rule, and it is no part of the plan of this article to war against the disposition to exclude the Scriptures from the schools. The facts in the case will be brought forward to help in the presentation of a complete illustration of the illegal and fraudulent methods used by the opponents of the present school system to break it up. The state of affairs in this connection in several of the Wards is as follows:

In the Sixth Ward the Catholics make up three-fourths of the population, and these are controlled by the priests. Here Mr. Mullany, who has been principal of Ward School No. 23 for 25 years, says that the Bible has not been read for 20 years at least: and yet he reports his delinquency every month. There was a disturbance about the matter in 1861, and the salaries of all the teachers in the schools of the Ward where the reading was not maintained were suspended for six months; but the dereliction was finally acquiesced in. Mr. Mullary said that his school and that in Elm-street would be closed in a month if the Bible was read in them. "Father Curran of the Church across the way has no parochial school, but if he hadn't perfect confidence in us he would open one, and reduce our attendance by three-fourths in a single week." Sometimes a rumor would be started that Curran was to begin a school, and all the teachers of the public school were at once in terror for fear they would lose their places.

James Campbell, who has a grog-shop at No. 82 Centre-st., is one of the school trustees in the Sixth Ward. He said to a reporter, "Whin I went into my place here, an' that's a-goin' on eight year, the Bible wasn't a bein' read; an' shure, I didn't ax any questions about it. I guiss it's all right it is, and they've fixed it up wid the Board uv Eddycashun, so as there won't be nothing said about it. Anyhow I couldn't, 'pon me honor, tell ye anything about it, Sur." The power of Catholicism is so great in this Ward, that a vote of censure was nearly passed in 1868 by the male principals against Thomas Hunter, principal of Grammar School No. 35, for ridiculing the style of teaching in vogue in Catholic schools.

In the Twenty-first Ward, Sara J. J. McCaffrey, Principal of Primary School No. 16, uses a Catholic Bible, and is in high glee because, after long badgering the Board of Education, she and her backers in the Ward obtained the book from the Department of Instruction, it being duly labelled by them, and they paying $25.20 for it.

In the Fourth Ward schools there has been no Bible reading for 11 years. Here again the pay of teachers was stopped on account of the omission. There was much excitement, and the teachers brought suit for their salaries. The suit finally went by default. In one case, a trustee carried off a Bible from School No. 1, under his arm, to decide the matter. An evidence of the real animus and intention of the Romanists

is found in the fact that a reporter, visiting this school, *found the pupils engaged in celebrating the Catholic festival of Ascension Thursday by singing and other exercises.* The teachers in this Ward are nearly all Catholics.

In the Fourteenth Ward, there is no Bible reading. In School No. 21 this has been the case for 15 years. The teachers are nearly all Catholics, but they are very jealous of the parochial schools. All the trustees are also Catholics.

The five schools of the Nineteenth Ward are ruled by Catholic and Democratic trustees with one exception. The priests are trying hard to build up parochial schools here, and keep their children away from the public schools on religious holidays, and also keep them at home for months together to prepare for yearly confirmation or 'first communion.' Nothing but the great superiority of the public schools enables them to withstand the competition of the parochial schools. Some parents even pay the price of tuition in the latter while they send their children to the former.

In the Twenty-first Ward two schools still use the Protestant Bible. The recitation of the Lord's Prayer ceased in 1870. John Stephenson, the car-builder, fought for this custom, and, though a warm friend of the schools and a trustee for many years, has not since been returned to office. Nearly all the trustees are Catholics. The priests of St. Gabriel's Church fight the public schools very hard. They induce the children who attend their schools to call all who go to the others "little Protestants," and one of their preachers proclaimed in the pulpit that parents who wished their children to "learn to steal or swear, or do all kinds of evil, should send them to the public schools." One priest came near being expelled for speaking favorably of the free schools.

In the Sixteenth Ward an illiterate Irish Catholic, named McNiernay, proclaims himself the champion of Romanism, and strives in every possible way to drive out Protestant teachers and observances. He has kept up a sort of guerilla fight against one principal—has used his influence to so break down the standing of the school that the principal would be forced to resign. The means he has used has been the forcing of incompetent teachers and a worthless janitor upon the school.

The Fifth Ward was formerly strongly Protestant, but the Catholics are getting the upper hand. A specimen of what American Democrats may expect from their Irish political associates is shown by the following reply of the "Hon." Mike Murphy to the friends of a staunch American Tammany Democrat, who had been a trustee and wished the nomination again: "Yis, gintlemin, this is all very good, beshure, but the time is passed whin American Dimicrats are again to be elicted to offices in the Fifth Ward; an' bedad, ye may make yer minds that it won't come again very soon. We don't want any American Dimicrats; bedad an' we don't. We kin git along widout 'em."

Father Quin, of the First Ward, who is a candidate for the Bishopric of New-York, delivers furious tirades against free schools, and frightens hundreds of children into his own by this means. The trustees of this Ward are prophecies of the good time coming. They are Peter Disch, emigrant boarding-house keeper ; Patrick Baldwin, liquor dealer ; Wm. Kenny, ostensibly undertaker, is a gentleman at large, with political influence ; John O'Connor, junk store and politics, and Dennis Keenan, liquor dealer.

The Wards mentioned are some of those that are most thoroughly under Irish Catholic influence ; but many others are rapidly running in the same direction.

The Protesting Catholics at Munich.

The movement inaugurated by Döllinger has at length taken decided shape and form, and has culminated in the much-talked-of Convention at Munich. This convention or general congress was composed of those who style themselves "*Old Catholics*," but who repudiate the dogma of Papal Infallibility and the dogma giving the prerogative of supreme jurisdiction to the Pope. They acknowledge, however, "the primacy of the Bishop of Rome as it was acknowledged on Scriptural authority in the old undivided Christian Church by the Fathers and Councils," and adhere to all the canons and decrees of the Council of Trent. They advocate the abolition of the order of Jesuits. They demand many radical reforms in the dogmas and practices of the modern Papal Church. They anticipate a possible union in the future with the Greek Church and other Oriental Churches, and even express the hope that an agreement may gradually be brought about between themselves and the Protestant Churches, especially the Episcopal Churches of England and America.

We regard this whole movement as eminently auspicious, and indicative of a very extensive reformation within the Roman Catholic Church, or, more probably, of a very extensive *defection from it*, which will materially assist the cause of Protestantism and of true Christianity. Of course our Society is especially and deeply interested in the progress and results of such a movement. Believing that our readers will largely share the interest which we feel, we lay before them the following selections from our exchanges, as containing the most complete information on the subject which has yet reached us. A telegram announces that the Congress has adjourned, but does not furnish us with any fuller particulars as to the result of its sessions.

CONGRESS OF OLD CATHOLICS AT MUNICH.

Extract from a letter of Rev. Dr. Bart to *The Presbyterian*, dated at New Lausanne, Switzerland, Aug. 26th, 1871 :—

"*Messrs. Editors*—Three weeks since, a convention of the leaders of the anti-infallibilists was held at Heidelberg. The chief object of this meeting was to arrange for the coming grand Congress at Munich, resolved upon some time since, of which I once wrote you. This Congress, resolved upon so long in advance, and now arranged for in such formal and deliberate manner, will no doubt open a new era in the history of the great movement. Its importance, indeed, can hardly be exaggerated. It will determine the precise end and means of action to be taken by the Catholic opponents of Rome. It *may* organize the elements of this opposition in such manner as really to *found the Church* of the new movement.

"The meeting at Heidelberg decided that the Congress at Munich should be held during the days of September 22d-25th inclusive, in the Crystal Palace of the city. The sessions will be in part public, in part private. Full stenographic reports of the deliberations are to be taken. The participation in the Congress of Switzerland, Hungary, Italy, and England is assured.

"Although many notables were present at Heidelberg, two of the chiefs of the new movement, Professors Dollinger and Schulte, were absent. The reasons assigned for their absence, however, were even more significant than their personal presence would have been. Professor Dollinger announced that he was at that moment in Upper Bavaria, where he had been for some time in retirement devoting himself exclusively to the preparation of a work intended to meet and to repel, as at a single blow, all the recent attacks of his various adversaries. Professor Schulte wrote from Prague that he was preparing for the expected Congress a dissertation on the new dogmas and decrees, which would show, in a manner not to be refuted, that they have subverted the entire organization of the Catholic Church.

"Among the various reforms which will be proposed at the Congress, the following are said to be prominent: the several parishes hereafter to nominate their own priests and pay their salaries; divine worship to be conducted in the vernacular of each country; services of priests at baptisms, marriages, and burials to be gratuitously rendered; relics, confessionals, processions, indulgences, etc., to be dispensed with. This last item, I think, may well be commended to the consideration of the advanced ritualists of England and America.

"It has commonly been taken for granted that in Austria little sympathy existed for the new movement outside of Hungary. But at Heidelberg a delegate from Vienna represented the sentiment as strong in that capital and in all parts of the Empire. He mentioned, as evidence of this, that upon his appeal, more than a thousand families of Vienna had, in four days, formally signified their adhesion, and that letters from Silesia, Styria, Carinthia, as well as Hungary and other portions of the Empire, testified to a lively and ardent sympathy in the work which had been begun."

THE OLD CATHOLIC CONGRESS AT MUNICH.—CONSTITUTION OF THE CONGRESS—PERSONAL SKETCHES OF THE LEADERS—DISCUSSION OF THE PROGRAMME.

From Munich correspondence of the London "Standard," of Sept. 22d, as published in the N. Y. "Times" of Oct. 9th:—

"The meetings of to-day consisted of the Congress as now constituted—that is of the Munich Committee, of the Delegates sent from the Old Catholic Societies in Germany, Austria and Switzerland, and of a certain number of foreign members, whose attendance is authorized by the Committee. Among these latter are Pere Hyacinthe, Prof. Ossinini, of St. Petersburg; the Spanish agent, Senor Juan D'Alcadro, and others. The Munich Committee has been busy for some days preparing a programme which should serve to define the sphere and objects of the movement. This morning the Committee presented its proposed scheme, which is to serve at once for a confession of faith and a declaration of policy. The first question was

the choice of a President, and an excellent one was found in the famous Frederich Von Schulte, Professor of Canon Law at Prague. He has, next to Dr. Dollinger, taken the most conspicuous place in the pamphlet war of the last year against the Vatican. As a jurist, he has naturally dealt with the question more in reference to what the Germans call the ulterior character of the movement—that is, the political civil character of it—than in immediate reference to the members of the Roman Catholic confession. I was astonished to see the famous professor—a more unprofessorial-looking man have I never seen. Notwithstanding all his minute criticism on the Vatican council, drawn from ancient writers in the canon law, his appearance is much more military than ecclesiastical. Half politician, half soldier in aspect, his great forehead and strongly-marked, resolute brows give him a certain resemblance to Bismark. The programme consists of seven sections. The first section explains the meaning of the term Old Catholic, and justifies its adoption. 'In obedience to the dictates of religious duty,' says the programme, 'we maintain the Old Catholic creed as it is attested in Scripture and tradition, as well as in the old Catholic worship. We consider ourselves accordingly as members of the Catholic Church, and will not submit to be excluded from this Church, nor from the rights which in Church and State accrue to us as members of the Church.' The excommunication and censures launched against them, or threatened, they defy, and declare their resolution to remain undisturbed in their participation of Church functions. Then comes a paragraph rejecting all the dogmas introduced during the Pontificate of Pius IX., especially that of his Infallibility. This paragraph, as Schulte pointed out, included a rejection of the Immaculate Conception, as well as of the doctrines contained in the syllabus. The whole section was adopted with unanimity, and almost without discussion, so thoroughly did it meet the view of the assembly. The business of the meeting really began with the second section.

"Having explained their position as Old Catholics, the Committee proceed—'We maintain the old constitution of the Church. We repudiate every attempt to deprive bishops of the immediate and independent government of the individual churches. We repudiate the doctrine contained in the Vatican decrees that the Pope is the only God-appointed possessor of Church authority and power, as in direct contradiction with the canon of the Council of Trent, according to which the God-appointed hierarchy consists of bishops, priests, and deacons. We acknowledge the primacy of the Bishop of Rome as it was acknowledged on Scriptural authority in the old undivided Christian Church by the Fathers and the Councils.'

"'We declare,' the document proceeds, in another paragraph of the same section, 'that articles of belief can only be defined in consonance with Holy Scripture and the old tradition of the Church, as it is laid down in the recognized Fathers and Councils, not by the declarations of the Pope for the time being, and the express or implied consent of Bishops bound by oath to unlimited obedience to the Pope.' This section provoked a long discussion. The first paragraph Herr Anton regarded as giving too much recognition of the Papal authority—as not going far enough, in fact, in hostility to Rome. Herr Anton is the most noted delegate of the Austrian Alt Katholiken. He is a priest from the cis-Leithan kingdom, who has been long distinguished as a supporter of those anti-Papal views known by the term Josephinisms—those doctrines of State control over Church affairs, which owed their origin to the struggle of the brave-hearted but unfortunate Joseph II. with Rome, toward the close of the last century. Early during the summer a programme was circulated by the Vienna Press as that of Anton and his congregation, and presumably that which the Old Catholics intended to adopt. This programme included not only the abolition of the celibacy of the clergy, but also that of auricular confession, and other changes of a caustic character for which certainly the Catholic congregations of

Bavaria are not prepared. At Heidelberg it was said that this programme was openly supported by Herr Anton and voted altogether premature by the assembly, or rather beside the question of vindicating the liberty of the Church against the Vatican decrees. At the opening of the meeting to-day von Schulte announced that these reports were totally without foundation — not only was the programme not discussed at Heidelberg, but it never was communicated to Dr. Anton until he saw it in the papers. However, Dr. Anton, whether he is prepared to abolish celibacy and auricular confession, is very resolute in his war on Rome, and wished for still stronger expressions of repudiation, demanding them in the name of the principles of his party in Austria. Dr. Reinkens, on behalf of the Committee, explained that the resolution only recognized a primacy such as appeared to exist in the early ages of the Church, no sovereignty, and as to Josephinismus, declined to bind the Old Catholics to adopt it, which, like the Papacy itself, was an emanation of modern date. The meeting, on a division, stood by the Committee by a large majority. A more important discussion arose on the third section :

"In co-operation with theological science, we struggle for a reform in the Church, which in the spirit of the old Church shall remove its modern defects and abuses, and in particular shall satisfy the just wishes of the Catholic people to exercise a regular participation in Church management.

"We declare that the Church of Utrecht is unjustly reproached with Jansenism, and that between us and that Church no difference of doctrine exists.

"We look forward to a union with the Greek and Russian Church, the separation of which has arisen from insufficient reasons, and is not grounded on any irreconcilable differences.

"Pursuing the desired reforms and the path of science and progressive Christian culture, we look forward to a gradual reunion with the other Christian confessions, especially with the Protestant Churches and the Episcopal Churches of England and America.

"The first paragraph of this section occasioned some animated discussion as to the exact wording of it. The whole section was of especial importance as being a declaration of the Old Catholics which indicated a positive policy for future application. The first paragraph declared the one constructive principle to which Dr. Dollinger has pledged himself hitherto—the assertion of the right of the laity to participate in church affairs. It was proposed to make this still more express, the speakers referring to the recent assembly of Catholic societies at Mainz. These laymen participated in Church affairs, discussing all sorts of questions under the Presidency of the Bishop ; but yet such a participation was hardly what the Old Catholics wanted. The Committee defended themselves by appealing to the words, 'the spirit of the old Church' which, they contended, governed the whole sentence, and with a slight modification their proposition was adopted. On the discussion of the second paragraph coming up, Dr. Dollinger was called on to speak, and it was a remarkable evidence of the general character of the assembly that when he arose very few seemed to recognize him. No one is more universally known in Munich, but these earnest *six hundred* were not from Munich, but from all parts of Germany and from foreign countries, and were anxious to have a good look at the famous man whom they came to support. The labors of the last few weeks have told upon him, and he hardly looks as fresh as when he returned from his retreat at Starenberger See. His speech was a short and pithy explanation of the reason why a special paragraph had been allotted to the Church of Utrecht, and had direct bearing on the dealing of the Papacy with the Catholic congregations in England. This small Catholic congregation in Holland claimed the rights of a Church to have Bishops of its own, &c., but the Roman power maintained that it was only a mission church — that is, a church to be ruled by agents sent from Rome, not by a hierarchy clothed with episcopal rights. The Dutch congregations would not yield, and the Curia charged them with Jansenism.

"The question of the power of Rome to consider scattered congregations entirely dependent on her was exactly the question which affected English Roman Catholics. Up to 1852, the English congregations of this communion were governed by vicars apostolic, not by Bishops. In 1852, it was supposed that the English episcopacy, as Rome understands it, had been restored by the action of that power. One of the facts which Mr. Foulkes brought out in his controversies with Archbishop Manning, before his return to the Church of England, was, that this creation of Bishops in England was only made with certain reservations which left them little better than vicars apostolic.

"This Church in Utrecht, continued Dr. Dollinger, was a small one, consisting only of about five thousand; but it consisted of devoted adherents to the Catholic doctrine, who had maintained episcopal right during more than a century against the aggressions of Rome. The reproach of Jansenism was a mere fabrication, in order to discredit a congregation who had proved such sturdy opponents of Roman usurpation. They had now expressed a wish to co-operate with the Old Catholics. The assembly which had risen to its feet on the appearance of the renowned theologian, now rose again as he sat down, and greeted him, in German fashion, with a loud *hoch*, waving hats in the air. Dr. Dollinger rose again, and bowed his acknowledgments, and the discussion proceeded.

"On the paragraph in reference to the Russian Church, we had a very interesting discourse from Dr. Ossinini, from St. Petersburg. He announced himself a member of that Church, the only non-member of the Latin Church probably in the room. He referred to the well-known history of the Council of Florence, and assured the assembly that the *filioque* and similar difficulties might be got over. The real difficulty to the Eastern Christians was the absolute power of the Papacy; were that once limited the path to union would be immediately opened.

"A violent and at one time formidable discussion arose on the last paragraph. It was proposed to insert before the word Protestant the word *Deutsch*, inasmuch as express reference was made to the Churches of England and America, and it was contended that the German Protestant communions stood in more immediate relations to the assembly than the Episcopal Churches of England or America. The Committee objected to the introduction of the word German before Protestant, as limiting the co-operation to Germany, and thus excluding Hungary and France, to say nothing of Austria and Sweden. It was evident, from the discussion that ensued, that the strong political feelings which mark North and South Germany were at work in the assembly. Various counter-propositions were made by the Committee, and at length the matter was, with much difficulty, settled by the omission of any reference to the national character of the Protestant Episcopal Churches."

LATER AND FULLER INTELLIGENCE

RESPECTING THE CONGRESS OF "OLD CATHOLICS" IN THE CITY OF MUNICH.

Since the foregoing was in type, the *New York Times*, of Oct. 17th, has published a letter from its "own correspondent," which is so full of interesting detail respecting this remarkable movement, that although lengthy, we give it almost entire to our readers :—

THE MEETING AT MUNICH—HISTORY OF THE CONGRESS—THE PLACE OF ASSEMBLY—FOREIGN REPRESENTATIVES—PROCEEDINGS OF THE CONGRESS—THE CASE OF DR. DOLLINGER—QUESTIONS OF DISSENT AND ACTION THEREUPON—FUTURE POLICY—AN OPPOSITION MEETING.

BERLIN, Tuesday, Sept. 26th, 1871.

The hearty interest and sympathy with which the Congress meeting, from Friday to Sunday last, (in the Bavarian Capital,) has been regarded by the population of

all Germany, leaves no doubt as to the truly popular character of the cause there advocated. The Munich meeting marks an important change in the infallibility movement; it transfers it from the ground of speculative controversy to that of practical contest; it takes it out of the hands of the learned professors and places it in those of the religious multitude. Since the conclusion of peace with France there has not been a topic adding so materially to the salable value of newspapers as the Munich Conference, every piece of intelligence relative to which was devoured with avidity and discussed with spirit by the public. . . . . .

THE PROSPECT.

The Congress was planned some months ago, when, as the partisans of anti-infallibility began to multiply, they found their several opinions to show symptoms of variance; they thus became desirous of establishing some common basis whereon to stand, and of devising some common course whereby to proceed. The measure was required and it promises to be successful. Of the great task thus proposed, however, very little was committed to the Munich meeting—the time allotted to which, viz., three days, would have been quite insufficient, except the open declaration of the various platforms, and the ratification of resolutions previously agreed to. The interval between the issuing of invitations and the actual assembling had been well employed by the scattered members of the party, who organized preliminary meetings in various places, the most important being at Stuttgardt, Solothum, Heidelberg, &c. Here the real work was accomplished, and the publication of the proceedings made the leading men in the several places acquainted with the views of their partisans elsewhere. On several points these views were found to clash materially, and the discussions at Munich have gone further to prove the existence of two totally distinct parties claiming brotherhood under the banner of anti-infallibility. The disclosure of this fact, far from being a disappointment, deserves rather to be regarded as one of the chief successes of the Congress, inasmuch as an open declaration and balancing and sifting of arguments, a thorough arguing out of the question, is a necessary preliminary to the establishment of union. By this means also the movement promises to be drawn out of its cautious and hesitating speculative attitude into the bolder stage of active reform. The proceedings of Munich show it to have advanced a great deal further already than its originators intended, and could now quite approve of, but at the same time they show the power of propulsion after the first impetus to have been wrested from the leaders by their multitudinous supporters and thereby to have gained a degree of force that promises to leave a lasting mark on the social and religious condition of German society.

THE PLACE OF ASSEMBLY

Munich had of course been selected, because it is the acknowledged heart and centre of the movement. There the first arrow was pointed at infallibility; there the first skirmishes between Romanism and liberal Catholicism were fought out; there the controversy had first assumed a political character, and was pressed on the notice of the authorities, and there were comparatively most of the leaders ready assembled. Profs. Dollinger, Friedrich, Huber and some others are residents of Munich. The authorities had shown themselves at first hardly friendly to the meeting. The Bavarian Ministry is still a very lukewarm adherent of religious progress, persisting in its cautious reticence, as if fearing to give offence either way. At length, however, some leading genii interposed successfully and elicited permission for the Congress to meet in the Glass Palace, which is in fact the only building in Munich capable of holding anything like the number of persons expected. The Committee printed *six thousand admission cards*, and as the Glass Palace is credited with a capacity only for three thousand, that was thought amply sufficient. It was not, however; more had to be issued, and the first public sitting was attended by about

6,600 persons, though how they managed to get into the Palace is more than I can explain. The sittings were divided into general and committee sittings, the latter being held with closed doors and attended only by the leading few.

. . . . . The General Assembly was composed partly of delegates accredited by local associations and such learned men as were entitled by their social position and the part they had taken in the controversy to prominent places, and partly by persons without an official or scientific character, attracted only by the interest they took as liberal Catholics. The middle and lower classes were especially numerously represented. . . . . This stamped the Congress a popular meeting in the true meaning of the word, and gave it a practical character, engaging not merely the book-learning of the few, but the sympathies of the many.

FOREIGN REPRESENTATIVES.

A great many foreigners were there, some officially accredited by their Governments; such were Prof. Ossinini, from St. Petersburg, and the Spanish Charge d' Affaires at the Hague, Senor Juan de Aladro; M. Girand Teulon, from Paris, a distant relative of President Thiers, attended in something like a semi-official character. Nor was the assembly limited to Catholics; the aim of the meeting being confessed beforehand as comprising that of a future re-union of creeds. Protestants were gladly welcomed. Among the Germans, all the leading men of liberal Catholicism were to be found present, viz.: Dollinger, Huber, Friedrich, Schulte, Michelis, Makowiczka, Zirngiebl, Volk, Reuser, etc.; also the priests who had distinguished themselves in the cause: Anton, from Vienna; Kaminsky, from Kattowitz, etc.; Pere Hyacinthe was present by special invitation, also Americans and Englishmen. The Greek Church was represented by Archimandrite Dimitracopulos, from Leipsic. Originally it was intended to admit woman likewise, but some of the Committeemen ungallantly enough objected to this. Want of room was at length urged as a conclusive, and it appears just argument, and the fair sex was finally excluded from the deliberations.

THE PROCEEDINGS.

As a makeup for this disappointment, Pere Hyacinthe and some other eminent men favored the ladies with a learned address, on Monday, in the great hall of the Museum. The sittings were characterized not only by remarkably numerous attendance, but by great earnestness and unflagging interest. M. von Wolff having opened the Congress, Prof. von Schulte, from Prague, was, by general acclamation, elected President, and he conducted the sittings with much ability. Part of the first sitting was occupied with introductions, complimentary addresses, etc., and an enthusiastic vote of thanks to Dr. von Dollinger. M. von Wolff then had the acceptable communication to make that Government would, on Sunday, place the Church of St. Nicholas at the disposal of the meeting to celebrate "Old Catholic" mass. The meeting expressed its appreciation of the favor by vociferous cheering. This was the first church into which they gained admission on the strength of their character as "Old Catholics." The few previous cases in which they had been admitted were of an exceptionable and ambiguous character, but this was open recognition. The service was consequently attended in great numbers, the church was crowded and the attention admirable. Prof. Michelis, a distinguished "Old Catholic," read mass, and that concluded, added prayers for the Church, for Divine protection from the dangers threatening the comparatively small flock from hostile powers, and for the "Old Catholics" who had died with the brand of heresy on them for their faith's sake. Dr. Michelis made particular mention of Dr. Zengler, who some months back died as an excommunicate. Never was a heartier Amen uttered than after this prayer. The first protocol could not be read in the Sunday afternoon's sitting, for want of time, and was only published on Monday.

THE CASE OF PROFESSOR DOLLINGER.

. . . . . When the infallibility dogma was officially proclaimed, July 18th, 1870, Prof. Dollinger and a few of his friends took exception to it, and perhaps their resistance was encouraged the more by the knowledge that the German Bishops, his immediate antagonists, had voted against the dogma, and were thus at heart his partisans. Dollinger was loudly commended for his courage, and hailed as a new Martin Luther. He has shown this estimate of his character to have been an erroneous one. He never contemplated schism or the foundation of a new sect. Dollinger is a very old man, somewhere about eighty, and though he retains a degree of energy and vigor, bodily as well as mental, that is surprising, it would be wonderful indeed if the careful training of so long a life in the well-disciplined system of the Catholic Church had not taken a firm hold upon his mind. Up to the proclamation of the dogma the Professor was as stanch and faithful a son of the "Church" as ever lived. He was aware of many abuses that he censured severely : above all he blamed the education of priests and the practices of the Jesuits ; he had been, it is known, grumbling over these for twenty years, but still all this could not break up his discipline. Dollinger is a man of marvellous book-learning, an admirable historian and an excellent speculative theologist, but he is not a priest in the ordinary sense of the word. His weapon is not the pulpit but the pen : his delivery and his voice are against him ; eloquence he has none, and above all he lacks the gift of carrying a large audience with him in his discourse. . . . . With his nervous scrupulousness, his dread of schism, his unabated reverence for church traditions, and his timidity in practical action, however keen in speculation, he could not become the reformer of the nineteenth century. All that he aims at is the correction of the most flagrant abuses ; but he would probably be satisfied even with the retraction of the infallibility dogma. Where a dogma transgressed the bounds of his tolerance, he is far too conscientious to subscribe or even to yield to it, but his tolerance toward the Church has very wide bounds.. . . . . .

ACTION ON QUESTIONS OF DISSENT.

Points of minor practical importance were speedily settled ; thus, for instance, the Church of Utrecht was at the outset acquitted of the charge of heresy, and recognized as part of the true Catholic Church, a concession for which M. von Tinn, the Delegate of the Utrecht Church, gratefully returned thanks. The Church of Utrecht is the only remnant of the Jansenist sect in Europe. Of the main points of discussion the Infallibility dogma was once more condemned and designated as the starting point and pivot of the movement. That done, as a formal vindication of secession, bolder objects were proposed. In the first place, the discipline of the Catholic Church was condemned. General emancipation was the cry. Emancipate the Bishops from the authority of the Pope, the Priests from that of the Bishops, and the laity from that of the clergy ! The Pope is to be regarded as an ordinary Bishop, distinguished only by an honorary primacy. In his stead an Œcumenical Council, constructed on fair and liberal principles, is to be invested with supreme authority in doctrinal matters. The Bishops' power in their dioceses is to be materially curtailed. and latitude given to the free exercise of the priests' conscience. The more advanced party is for making Bishops amenable to the common law, and responsible before the ordinary Courts. Against this innovation, Dollinger and his friends vigorously protested, but it was passed by a crushing majority. Next, and as a necessary consequence, the ecclesiastical education was censured. To create a class of priests capacitated for exercising a free conscience, men must be trained up in liberty of thought, not shut out from the world from their boyhood and brought up in habits of discipline that reduce them to the dependence of inanimate machines ; their instruction must not be limited to a certain narrow field of science, carefully sifted by a papal censor ; obedience must not be the only duty that they learn.

"Conscience" being the party cry, a motion providing the elementary conditions for the free exercise of conscience was passed with entire unanimity. The Jesuits provoked as little discord. They were branded as the curse of Catholicism, the cause of all disharmony and schism, and were sentenced irrevocably to execution. A very sweeping condemnation was likewise passed on all innovations decreed by the present Pope. This is a very vague expression and I cannot explain how far it is meant to be carried out. The Assembly professed to take its stand on the resolutions of the Councils of Trent and to recognize all prescribed therein as truth. Even this is not, perhaps, as clear as might be wished, for in another resolution the meeting go still further back and insist on remodelment of the Church on apostolic principles. This brings us to the well-supported notion for not only a national but an universal Church. If this aim was rather too lofty for the Assembly of Munich, they at least gave their hearty concurrence to the praiseworthy principle, that a kind intercourse should be cultivated with the other Churches, and a reunion aimed at without doing violence to conscience. There can be no doubt, however, that what the popular party really desires is the establishment of a new Church, at least in Germany; the wish is candidly expressed in their organs, and if they had but a leader to go their whole length—the learned men at the head are too cautious and timid still—they would speedily come to practical propositions. This tendency gathers further force from a similar current running through a great part of the Protestant Church. There is to be a Protestant (annual) Congress at Carlsruhe in a few days, which is looked forward to with great interest by our Protestant population. In its programme the establishment of a 'National Church' figures as a prominent point. If the object is not carried as far as the amalgamation of parts of the two rival churches, at least we may expect shortly to see the authorized creeds of the various States assimilate to one another. The abuses to which the worship of saints and images are carried were severely censured, and other points of general reform called forth similar reprobation.

FUTURE POLICY.

The greatest interest, however, attached to the discussion of the practical point, what course the party should henceforth take. Dollinger maintained that there was no cause for final secession. By far the greater majority, including the President, Prof. von Schulte, held the hour for separation to have come. It was resolved accordingly to appoint *a standing committee to act as central authority*, to keep the local associations in harmony and *en rapport*. The "Old Catholics" will endeavor to found separate committees and demand formal recognition by government Priests are to be appointed to the scattered congregations, and to be openly acknowledged in their characters, where Catholic Bishops refuse to perform the Episcopal functions. *Recourse is to be had, in case of need, even to new Catholic Bishops. With this point the perfect schism is established.* As a matter invoked in the separation, the Standing Committee is authorized to open negotiations with Government for at least part of the property belonging to Catholic churches, on the ground it represents the Church with which concordats or treaties were made, and to which buildings and endowments were left. The "Old Catholics," as their name implies, consider themselves the true Catholics, and treat the Papists as secessionists. This is felt to be a very weak argument, and promises, consequently, to be dropped before long.

ANTI-INFALLIBILISTS AND THEIR GOVERNMENTS.

The demand for churches and church property brings the anti-infallibilists into contact with the Governments, and it may be convenient to consider what policy they may expect from that quarter. Hitherto it has been one of neutrality, partially strict, partially, it must be admitted, benevolent neutrality. Emperor Francis Joseph is considered on the whole hostile to the reform, though too cautious to con-

fess it. King Lewis apparently does not know his own mind; if he gives something here, he takes it there, and evinces unmistakable reluctance to prejudice himself either way. Emperor William may be considered politically if not personally friendly to the movement, though he hesitates to declare himself openly after his repeated promises not to interfere. First, it is an old hobby of the Hohenzollerns and their counselors to reform churches and construct a national church, and the movement thus recommends itself on its own merits. Next it comes as a very opportune weapon against Ultramontanism, which has of late become, instead of the friend, the enemy of the Prussian Government. At the time of the first elections for the German Reichstag, things looked very black, and a long phalanx of priests' friends threatened the Imperial policy. Dollinger has changed the aspect entirely. Not only does he remove the dread of Ultramontane opposition, but he relieves Prince Bismarck from the disagreeable task of fighting against his old friends by pitting the popular party against them. Thus, though Emperor William may hesitate to give his open sanction, he may be counted a friend with tolerable certainty.

A NEW LEADER.

The meeting has called forth admirable oratory from a number of leading men, noted for their erudition. Above all it has brought Prof. von Schulte, a Westphalian by birth, but occupying a Professor's chair at Prague, into prominence, and stamped him, as many think, the future leader of the movement. He takes a far bolder view than Dollinger, and is a better speaker. Such a man is greatly wanted, for Prof. von. Friedrich, Dollinger's friend and pupil, the most advanced champion in the act of anti-infallibility, is too young and impetuous to command both the tact and the respect which should distinguish the leader of so momentous a movement. Prof. Michelis, a Prussian, and well known in parliamentary warfare, likewise spoke admirably, but the palm in this respect must be yielded to the chief Swiss delegate, Keller, for Aragon, who, by his blunt, plain and truly popular language, carried the hearts of all auditors with him. Pere Hyacinthe addressed the meeting, and was listened to with great attention and admiration. Being unacquainted with German, he was compelled to speak French, and though his lively and beautiful oratory was duly appreciated, still the language prevented most of his auditors from following him.

AN OPPOSITION MEETING.

I ought not to omit mentioning that an opposition meeting had been held at Mayence under the auspices of Bishop von Ketteler, the leader of the Ultramontane Party in Parliament. The virtual leadership of the meeting was, however, resigned to Dr. Moufang, prebendary of the cathedral. Mgr. Majunke, the editor of the Ultramontane *Moniteur Germania*, likewise took a prominent part. If I call this an opposition meeting, I do not mean that it was in an exceptional manner convoked for that purpose; it was, on the contrary, the regular annual meeting of the Catholic Society, but it very soon assumed the character of an "Anti-Old Catholic" congress, and the speeches were maked by very bitter feeling against the Munich reformers. If there was a contrast in style and tendency, there was an almost still more apparent one in attendance, for the Mayence Congress numbered not half as many hundreds as the Munich Congress numbered thousands. Infallibility is naturally wild at the gauntlet thus thrown to it. Suspension, excommunication and other punishments hang threatningly over the heads of various unfortunate priests, and as a first offering, Dr. Hirschweilder, of Munich, has been made to feel the weight of Archiepiscopal anger, in the shape of suspension from office. The priest of St. Nicholas Church—which is the property of the city—offered resistance to the celebration of Old Catholic mass, but the city officials exercised their right of proprietors with little ceremony, and his reverence, who might well have avoided the struggle, quitted the field in defeat, uttering vain protests to the crowd. As a last protest, he hoisted a black flag of warning on his church tower. Such scenes and punishments as referred to above, have no effect but still more to weaken the Romanist cause, and to add friends to the "Old Catholic" Party. Upon the latter the Munich Congress has unmistakably set the stamp of success, ushering it into a new stage, from which there can be little doubt that it will issue victorious.

MISSIONARY WORK, PROGRESS, Etc.

Central Mexico.

FROM "AN ENGLISH METHODIST."

THIS esteemed correspondent, who is already becoming well known to our readers, writes us under date of August 27th, and Sept. 16th. His letters contain many facts already published by us; but the following extracts will be read with interest:

SUCCESSFUL STRUGGLE FOR LIBERTY.

"By the side of the United States the well-abused and much misunderstood Republic of Mexico has weltered in fratricidal blood during half a century, in its persistent struggles for liberty.

"The great Roman Catholic periodical in this country boldly asserts that those struggles, and consequently that bloodshed, have been caused by the example and teaching of the United States. The editor of a leading periodical in this city has answered the taunt that Mexicans love revolution by saying that 'so did Washington.' The results of the terrible wars, that have made Mexico a byword among the nations, have been practical, civil and theoretical religious liberty.

"Since the year 1810 two parties, professing two diametrically opposite systems of thought, the one Liberal and Republican, the other Roman and Imperial, have convulsed this nation in their intense efforts to overcome and crush each other. The Liberal Republican party is now triumphantly in the ascendancy, and is doing what it can to educate and elevate the people of this nation. The Mexican Roman party is now comparatively in ruins; its once great and powerful convent system destroyed; its hosts of friars and nuns scattered to the four winds and prohibited from organizing themselves into religious communities; its immense church property nationalized; many of their former church buildings used for secular purposes; their clergy, from the part they took in the French intervention, branded with the name of traitors; their convents cut up into private houses; ecclesiastical processions and robes prohibited in the streets; the Church separated from the State, and entire liberty of worship established by law."

THE GOSPEL WORK GENUINE.

"This gospel work or movement in Central Mexico is not a mere change of opinion, but there is every reason to believe that there are many truly converted to God here. It is shown in their conduct and every-day life—by their long-suffering under insults and oppression, many being obliged to remove from their native towns in consequence of having had their means of subsistence cut off from them through the influence of the Roman clergy. Others have been and still are attacked publicly, and some have sealed their fate with their blood.

"There is now an immense gospel movement spreading in this Republic generally, and in a few years its good effects must be seen and acknowledged. The facts in connection with this mission plainly show that Mexico with the Bible in the hands of its people, may soon be expected to have a stable government and good citizens, and present a glorious contrast with its dark and terrible past. I am glad to be able to say that the present government sees that it is Protestant Christianity that will raise the country and enlighten the people, and many of its members and other leading men of the nation sympathize with the gospel movement, and recognize its importance.

SPEEDY ACTION DEMANDED.

"It is of great importance that this work should be done quickly, for the Papists are on the alert, circulating tracts and other publications by the tens of thousands, and opening schools in all directions; in fact, they are spending their money like water to oppose Protestantism, and if possible to crush it ere it becomes too strong for them. Will not American Christians come quickly to the

rescue? Will they neglect their next door neighbor who is perishing for want of spiritual food? I have confidence that they will answer as they ought by giving of their abundance funds sufficient to carry on this work of God in Mexico, and through Mexico to extend it over the whole of Spanish America to Cape Horn. Think of the millions lying in ignorance and superstition by your side, and also of the immense benefit to the world that would result from their evangelization, and I think it will stimulate every right-minded Christian to do what he can in support of this work, which being in God makes me bold in appealing to all in its favor. I specially appeal to the Christians of the United States to stand by this work and carry it on to a successful issue, even until righteousness shall cover all the Americas, as the waters the great deep."

Northern Mexico.

MONTEREY.—MISS RANKIN.

We have been anxious about the safety of Miss Rankin, who sailed from this port for Brazos, on her return to Monterey, on the 23d of July last. The following extract from a letter, dated Sept. 9th, shows that our solicitude was not entirely groundless, and yet also furnishes cause for deep thankfulness that the life of this faithful and highly-prized worker in one of our most important mission fields has been preserved. Our earnest prayer is that she may soon be entirely recovered in health, and may be permitted to labor on yet more successfully in the service of the Divine Master, whose cause is so precious to her:—

"I expect you will be surprised in not hearing from me ere this. I arrived in Monterey but one day ago. On account of calms the vessel made but slow progress, having taken thirty-five days for the passage to Brazos. Usually it has taken but twenty, at this season of the year. Besides the slow passage, I had a severe fit of sickness on board, in consequence of a cold contracted before I left New York.

"For several days I feared I might find a watery grave. But God has spared my life, I trust, for future usefulness in his cause. I have not fully recovered, but am still very weak, and my head is very unsettled, which may account for this short and imperfect epistle."

Chili.

VALPARAISO.—REV. A. M. MERWIN.

"Aug. 23d, 1871.

"Dear Bro.—There has been considerable excitement awakened by the preaching of Mr. Ibanez in San Felippe, a city about sixty miles distant from here, and the place of his nativity. A Protestant meeting for Divine worship had never been held there before last Saturday night, when Mr. Ibanez preached in a private house to an audience of about fifty persons, representing the most respectable families in the city, and giving the preacher and his message most respectful attention. About the same number came together at noon of the next day, Sunday, to hear the Word of God. In the evening still more assembled, but among the hearers were many 'lewd fellows of the baser sort,' who finally succeeded in breaking up the meeting, greatly to the disgust of the gentlemen present, whose cries for 'tolerance' and 'order' were unheeded.

"Duties here obliged him to return to this city the next day, but he hopes to visit San Felippe again ere long."

"Sept. 2d.—A fanatic appeal by the Priest of San Felipe has since appeared, urging the people to be on their guard lest the descendants of the apostate Martin Luther steal away their most precious faith. An answer to this is to be published in a few days.

"I send this by the steamer which leaves here to-day, lest the mail of next week (when I will write more fully), should fail to connect at the Isthmus. Interest in the good cause seems to be increasing in many places."

VALPARAISO.—REV. J. M. IBANEZ GUZMAN.

Mr. Ibanez, a native Chilian, having completed a course of study for the ministry, was licensed some time since, and has been rendering valuable assistance to the brethren at Valparaiso, particularly in taking charge of Mr. Merwin's work during his recent visit to this country. He is now under appointment to Santiago, to succeed Mr. Gilbert, who, at his own request, will soon return to the United States. He writes on Sept. 9th as follows :—

"My dear Brother,—The receipt of your kind letter of July 28, in which you announce my appointment as Missionary, has been very gratifying to me. On the 2d of October, 1859, I joined the Protestant Church, at Oakland, Cal., and as I joined that church on that day the deep aspiration of my heart and my prayerful hopes were that the Lord might permit me to preach some day the Gospel in my native land, as an ordained minister of Christ. And, after many vicissitudes, after many discouragements, the desires and hopes that have been cherished these twelve years are, with the blessing of Divine providence, to be soon realized. And now, dear brother, allow me to express through you my thankfulness to the Christian Society, under whose auspices I am to be ordained. With all the warmth and sincerity of my heart, I thank the American and Foreign Christian Union for their apportionment, for enabling me, freed from pecuniary cares, to devote all my time to the cause of Christ in this land ; thanks in my own name, thanks in the name of all Chilian Protestants.

"As you may have inferred from the preceding remarks, I accept the offer made to me by the Board. Mr. Gilbert has written that he wishes to preach his last sermon in Santiago on the first Sunday of November. I shall probably be installed there the second Sunday in that month.

"Owing to my school duties, I have not been able to accomplish much in the way of preaching in the neighboring towns. Lately I paid a short visit to San Felippe, my own native town, succeeded in holding two meetings, but was obliged to suspend the third, after the introductory exercises, because of the disturbance.

"Once in Santiago, I shall be happy to send you periodically items of news for the *The Christian World.*"

FROM REV. DR. TRUMBULL.

THE following communication is very welcome. *The Record* has not come to hand this month. We are always glad to quote from it any new facts as to the mission work in Chili :—

"VALPARAISO, Sept. 6, 1871.

"My dear Brother,—Yours of July 28th is before me. I was pleased to hear from you. I wish there was more Dr. Crosbys to encourage and cheer the hearts of missionaries at a distance. I showed Mr. Merwin your letter and the enclosed printed matter. I wish the Churches might be roused up to more determined exertions for Papal lands. The time and place for Mr. Ibanez's ordination have not been decided upon.

"I would beg that all possible extracts as to mission news from this region may be copied from *The Record* into your Magazine,—that is what they are printed for. We can get access only to a few persons, but your columns will let the people know what the work done in this country is.

"Mr. Christen writes very encouragingly from his post. I trust he may not by any means be withdrawn. Nothing would be more calamitous and unfavorable to the work we are trying to do than to call him off.

"Assuring you that I will do all in my power to further your views in this country, I subscribe myself truly yours,

"D. TRUMBULL."

COPIAPO.—REV. MR. CHRISTEN.

As appears by the letter now given from Mr. Christen, he is accomplishing a good work for Christ in Copiapo, thus verifying the opinion of Dr. Trumbull, ex-

pressed in the letter which precedes this, as to the importance of continuing Mr. Christen at his post :—

"Copiapo, Sept. 11, 1871.

"Dear Brother,—Many thanks for your kind letter of July. I indeed began almost to think the Society would forsake me, but your kind and brotherly letter gave me courage to go on in that most promising missionary enterprise in Copiapo. For the last few Sundays I have been preaching to upwards of two hundred people; and now, as the place of worship has become altogether too small to hold the people that worship with us, we are about to procure a suitable building for worship near the Plaza, for which the rent ($50 a month) is already subscribed, and a committee is formed who will see that it will be furnished with five or six hundred seats, and the necessary church furniture. All this the natives do themselves and cheerfully. There is at present a great religious interest in this town, everybody speaks of the Protestant movement, and the majority salute it as an element of progress. One of the presses yesterday published a long article in defence of our cause, and encouraged the people to come and listen to the high moral maxims of the evangelic word.

"Two of the editors of the *Constituyente*, a secular paper, are regular attendants at our services. Every Saturday they publish the subject and text of my discourse for Sunday in the local column.

"The fathers of the Plaza church continue with their apologetic discourses, but instead of convincing the people of the truth of the doctrine of Rome, they solemnly convince them of the unlimited fanaticism, of the brutal intolerance, and of the infernal tyranny of the clergy, and of the incongruence of the spirit of the Jesuits with the spirit of the nineteenth century, which is a spirit of tolerance, a spirit of liberty, a spirit of unity, a spirit of love—love dictated by the Spirit of God.

"Here I close, with the promise to write an article for the *Christian World* for next month. Since July I have received this Magazine regularly.

"Yours very truly,

"S. Jul. Christen."

Greece.

ATHENS.—REV. M. D. KALOPOTHAKES, M. D.

Under date of Sept. 16th, Dr. Kalopothakes writes very briefly, but promises soon to communicate for publication some further facts in regard to this mission. While writing hopefully, he alludes to great difficulties with which he has had to contend since his return, and says "it is only God's grace and a strong will that keeps me yet on my feet." He speaks of his meetings as increasing both in interest and in the numbers which attend upon them, although for the present he is much cramped for want of room for his preaching service.

Mrs. Kalopothakes and Miss Kyle had arrived safely in Paris, at last accounts from them, and are now probably in Athens.

LITERARY NOTICES.

Books.

Diatessaron. The Life of Our Lord: in the Words of the Gospels. By Frederic Gardiner, D.D., Professor in the Berkeley Divinity School, Author of "A Harmoney of the Gospels in Greek," etc., etc. 16mo. 259 pages. Price, $1.00. Warren F. Draper, Publisher, Andover, Mass For sale by Hurd & Houghton. 13 Astor Place, New York.

In this work an attempt is made to combine in one continuous narrative the distinct histories of the life of our blessed Lord as given by the four evangelists. In bringing them together, and weaving into continuous and connected sentences all their various clauses, supplying each its separate information, slight modifications of the language are sometimes unavoidable. Care has been taken to limit these as much as possible, and in no case to alter the sense.

The chronological arrangement is that of the Author's Greek Harmony of the Gospels—reproduced also in his English Harmony. A few parallel references illustrating the narrative, are given at the foot of the page; and also such quotations from the Old Testament as contain any variation from the language used in the Gospels.

Systematic Theology. By Charles Hodge, D.D., Professor in the Theological Seminary, Princeton, New Jersey. Vol. I. New York: Charles Scribner & Co.—London and Edinburg: T. Nelson & Sons. 648 pp. 8vo.

In the ripe maturity of his strength, Dr. Hodge has prepared for the press, and now permits to be published, that System of Theology to the perfecting of which he has devoted such a long life-time of constant attention.

The publication of this work satisfies an earnest desire cherished in our own heart for years past. And in saying this, we are sure that we express the mind of thousands of our ministerial brethren. All who have been privileged to attend Dr. Hodge's Theological lectures at Princeton, whether or not they were wholly in accord with all the views entertained by him, must have been fully impressed with the great value of these lectures, and must regard their publication in the form of a Systematic Treatise as a most important addition to Theological Science.

The first sentence upon which our eye rested, when we opened the volume which has just appeared, was "Necessity for *System* in Theology;" and this word "*System*" seems to us to furnish the key-note, not only for a Treatise on Theology, but also for a proper characterization of both the writings and the teachings of Dr. Hodge. His Commentary on the Romans we regard as a *model of system*, unrivalled in its happy method and arrangement. His lectures in the class room, in like manner, always leave the impress of a thoroughly digested and well wrought out *system*. Moreover, this system was carried into the minuteness of detail as well as manifested in the comprehensiveness of the general plan. Hence *thoroughness* of examination and discussion also distinguished his lectures, and made them really exhaustive of almost every subject of which they treated. Not that his views were always infallible, or his conclusions always incontrovertible, but that, from the standpoint he occupied, and according to the view taken, his discussion was almost uniformly complete and finished, developing not only every phase of thought which he wished to present, but supporting each point with ably drawn arguments and illustrations, defending it against attacks, searching out and nailing to the wall all erroneous views concerning it.

This work will prove a rich treasure for the library of any pastor. It will be completed in three volumes, of which the first is already published, and contains:

INTRODUCTION: Chap. I. On Method.
" II. Theology.
" III. Rationalism.
" IV. Mysticism.
" V. Roman Catholic Doctrine concerning the Rule of Faith.
" VI. The Protestant Rule of Faith.

PART I.—THEOLOGY PROPER.
Chap. I. Origin of the Idea of God.
" II. Theism.
Chap. III. Anti-Theistic Theories.
" IV. Knowledge of God.
" V. Nature and Attributes of God.
" VI. The Trinity.
" VII. The Divinity of Christ.
" VIII. The Holy Spirit.
" IX. The Decrees of God.
" X. Creation.
" XI. Providence.
" XII. Angels.

The Student's Elements of Geology. By Sir Charles Lyell, Bart., F.R.S., Author of "The Principles of Geology," "The Antiquity of Man," etc. With more than 600 Illustrations on wood. New York: Harper & Brothers. 640 pp. 8vo. $2 00.

This is a standard scientific work by a well known and highly esteemed author, needing no commendation from us. We shall therefore do both the publishers and our readers the best service by permitting the author to speak for himself as to the design and plan of the book:—"*The last or sixth edition* of my 'Elements of Geology' was already out of print before the end of 1868, in which year I brought out the *tenth edition* of my 'Principles of Geology.' In writing the last-mentioned work I had been called upon to pass in review almost all the leading points of speculation and controversy to which the rapid advance of the science had given rise, and when I proposed to bring out a new edition of the 'Elements,' I was strongly urged by my friends not to repeat those theoretical discussions, but to confine myself in the new treatise to those parts of the 'Elements' which were most indispensable to a beginner. This was to revert, to a certain extent, to the original plan of the first edition; but I found after omitting a great number of subjects, that the necessity of bringing up to the day those which remained, and adverting, however briefly, to new discoveries, made it most difficult to confine the proposed abridgement within moderate limits. Some chapters had to be entirely recast, some additional illustrations to be introduced, and figures of some organic remains to be replaced by new ones from specimens more perfect than those which had been at my command on former occasions. By these changes the work assumed a form so different from the sixth edition of the 'Elements,' that I resolved to give it a *new* title, and call it the 'Student's Elements of Geology.'

"In executing this task I have found it very difficult to meet the requirements of those who are entirely ignorant of the science. It is only the adept who has already overcome the first steps as an observer, and is familiar with many of the technical terms, who can profit by a brief and concise manual. Beginners wish for a short and cheap book in which they may find a full explanation of the leading facts and principles of geology. Their wants I fear somewhat resemble those of the old woman in New England, who asked a bookseller to supply her with 'the cheapest Bible in the largest possible print.'

"But notwithstanding the difficulty of reconciling brevity with the copiousness of illustration demanded

by those who have not yet mastered the rudiments of the science, I have endeavored to abridge the work in the manner above hinted at, so as to place it within the reach of many to whom it was before inaccessible."

Fresh Leaves in The Book and its Story. By L. N. R., author of "The Book and its Story," "Missing Link," "Life Work," etc. With more than fifty illustrations. New York: Robert Carter & Bro. 500 pp. 12mo.

A book of great interest, full of instruction, which will prove an especially valuable help to members of Bible classes, and to the older youth in our Sabbath Schools, as well as to the teachers themselves. We rejoice in all such illuminations of the Sacred Scriptures — such admirable methods of making them better understood, and more intelligently read, and therefore more thoroughly loved. The purpose of "Fresh Leaves," as declared by its author, is to "direct to the story of the DIVINE BOOK, *as contained in itself*, to mark the inspired men who tell it, and to show how the separate books of the Old Testament are, as it were, built into one another, each one successively needful to the understanding of those which came after it." It aims to give such thoughts and facts about each book in the Bible as shall enable a clearer comprehension of the whole by a proper perception of the bearing of its various parts upon each other. The task is well performed, and we heartily commend the volume.

Shall we Know One Another? and Other Papers. By Rev. J. C. Ryle, M. A. Third edition. R. Carter & Bro. 144 pp. 32mo.

If one wants a quiet half hour, devoted to suggestive thought on the sweetest of topics, let him take this little book, and sit down with it, to help him meditate. "A word fitly spoken, how good is it; it is like apples of gold in pictures of silver." Mr. Ryle has spoken (through the press) many such words, which have proved lasting blessings to many souls. It was through one of his tracts that the ex-priest, Aguas, was awakened and led to Christ in Mexico.

We have received the following books, but must reserve our review of them until next month:

The Bible Commentary. Vol. I. Gen.–Deut. C. Scribner & Co.

Opportunities, a Sequel to What She Could.

House in Town, a Sequel to Opportunities. Both by the author of "Wide, Wide World." R. Carter & Bros.

Messrs. Dodd & Mead announce the following books for publication:

"*The Sciences of Nature versus The Science of Man.*" By Noah Porter, D.D., LL.D., President of Yale College.

"*A Popular Work on Corals and Coral Islands.*" By James D. Dana, Professor of Geology in Yale. This will be a large octavo volume of some 400 pages, illustrated with over fifty woodcuts, mainly from designs made by Professor Dana, who visited in person the Coral Islands of the Pacific. It will also have a full page illustration in colors representing two of the most important varieties of coral.

"*The Theology of the New Testament.*" Translated from the Dutch of J. J. Van Oosterzee, Professor in the Uniyersity at Utrecht, and better known to American readers as one of the authors of Lange's Commentaries.

"*A Comparative History of Religions.* By James C. Moffatt, D.D., Professor of Church History in Princeton College.

"*Bible Lore;*" A series of chapters on the rare manuscripts, various translations and notable characteristics of the Bible.

"*The August Stories;*" A new series for the Young Folks, from the ever fresh pen of Jacob Abbott. Consisting of the following volumes: August and Elvie, Hunter and Tom, The Schooner Mary Ann, and one additional in preparation.

An entirely new edition in attractive binding, at one dollar per volume, of the writings of the author of the Schonberg Cotta Family.

"*Bede's Charity,*" a new Story by Hesba Stretton, and new editions at reduced prices of *Max Kromer* and *Nelly's Dark Days*, by the same author. *The Old Back Room*, by Jennie Harrison, illustrated by Miss Ledyard. *Heroes of Puritan times*, by John Stoughton. *Gems from the Poets*, for Youthful Readers.

Our *Magazine Reviews* are wholly crowded out this month, by the lengthy articles on the Congress of "Old Catholics" at Munich.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 30th September, 1871.

NEW HAMPSHIRE.

Haverhill. Cong'l Church	$30 25

VERMONT.

Benson. Cong. Ch., W. S. Bascom, Tr.	2 10

MASSACHUSETTS.

Cambridge. M. W. Wilkinson, for Mexico,	100 00
Saxonville. Rev. Chas. Jones	1 00
South Weymouth. 2d Cong. Ch., for Mr. Riley's Mission, and to constitute Ellis Weeks a L.M.	30 00
Rochester. Chas. T. Leonard	5 00
Holyoke. Miss M. Chandler	5 00
Springfield. E. R. Taylor	5 00
Boston. Perry Trust Fund	168 13
	314 13

CONNECTICUT.

New Haven. 3d Cong. Church	70 85
Hartford. Bequest of Alfred Smith	1,250 00
" Pearl st. Cong. Ch., for Miss Rankin's field	109 39
	1,430 24

NEW YORK.

Syracuse. Adult Bible Class in Park Ch., for Mexico	25 00
Malone. 1st Cong. Ch.	145 00
Rochester. T. Broxholm, for Bibles in city of Mexico	3 00
Albany. 2d Pres. Ch., Rev. Dr. Upson, by S. Woodbridge Herrick, Tr.	162 40
Aurora. Pres. Ch., annual collection by N. L. Zabriskie	85 00
N. Y. City. D Stewart Dodge, for papers published by Dr Kalopothakes in Greece	50 00
Fulton. Geo. Salmon	5 00
Spencer. Camp Meeting, F. G. Marsh, Miss L. DuBois, E. King, $5 ea; others $35.48	50 48
Ellenville. Camp Meeting, W. P. David, S. S. Stoddard, Rev. C. Palmer, $5 ea.; others $27.85	42 85
Williamsburg. Rev. H. F. Pease $7, Rev. C. Jost $5	12 00
Buffalo. Grace M. E. Ch., add	23 50
Glen Cove. Camp Meeting	18 50
Rockville Centre. M. E. Ch., add	6 00
Brewster. M. E. Ch., in part	48 25
Carmel. M. E. Ch., in part	44 44
N. Y. City. 27th st. M. E. Ch.	174 67
" St. Luke's M. E. Ch., half yearly support of an Evangelist in Mexico	125 00
" Am. Bible Soc. grant, in part, for Bible work in Central Mexico, $1,000, in Northern Mexico $500, and in Italy $500	2,000 00
" Beekman Hill M. E. Ch., in part	23 37
Gorham. M. E. Ch.	5 00
Coxsackie. P. H. Silvester	20 00
Schodack Landing. Ref'd Church monthly collection	8 00
	2,676 86

NEW JERSEY.

East Orange. Cash	5 00
Montclair. M. E. Church, add	35 00
Blackwoodtown. Presb. Ch.	75 00
Beverly. Cash which with previous donations makes Rev. R. Taylor, D.D., and Mrs. E. Williams Taylor, L.D.'s	175 00
	290 00

PENNSYLVANIA.

Wurtemburg. U. P. Church, Rev. J. M. Peacock	3 08
Centre. U. P. Ch., Rev. J. M. Peacock	8 96
Philadelphia. Mrs. J. McNair Wright	10 00
" J. G. Rammel	5 00
Kingston. H. H. Wells, for Zacatecas Mission	10 00
Honey Brook. A friend of the Pres. Sab. School, to make Wm. P. Buchanan a L. M.	15 00
Union. U. P. Sab. Schl., in full of L. D. for Rev. J. D. Turner	42 00
Philadelphia. Dr. Gebhard	4 00
	98 04

MARYLAND.

Baltimore. Union Square M. E. Ch.	30 00

ILLINOIS.

Champaign. M. E. Church	5 00
" Pres. Church	8 85
Champaign. Cong. Ch.	13 50
" Cong. Ch. Sab. School	19 56

ILLINOIS—*Continued.*

Tuscola. Pres. Ch., bal. to make Rev. E. Black L. M.	18 00
" M. E. Church	7 25
" Bapt. Church	1 65
" Church of Disciples	4 50
	69 31

INDIANA.

Madison. 1st Pres. Ch., a few ladies for Miss Rankin's field	22 00
Washington. Pres. Church	24 00
" M. E. Church	4 05
New Albany. Hon. W. C. Du Pauw	50 00
Richmond. U. Pres. Church	6 00
" 1st Pres. Ch.	16 00
" Friends	3 00
" Bapt. Church	1 00
" Grace M. E. Ch.	4 00
" Pearl st. M. E. Ch.	7 20
Bloomington. John Dinsmore	5 00
Evansville. Walnut st. Pres. Ch., add.	10 82
" Mrs. Ingle	1 00
	154 07

OHIO.

Painesville. Lake Erie Female Sem'y, for Miss Rankin's Schl., bal.	14 00
Piqua. Sab. Schl. of St. John's P. E. Ch., for Miss Rankin's School	17 00
Chillicothe. L. W. Folke, M.D., for Miss Rankin's field, and to make Dr. G. S. Franklin L.D.	100 00
Cincinnati. J. S. Crawford, for Miss Rankin's field, $50; Messrs. Warren & Co. $25; Baker, McKeehan, $20 ea.	115 00
" 7th st. Cong. Ch., for Miss Rankin's field	125 00
" Messrs. Bennett, Harwood, Neffa & Sons, and Mrs. Starbuck, $10 ea.; Betts, Burnett, Bradford, Cottrell, Taylor, Carson, Hancock, Morse, Hopkins, Orr, Breed, Richards, Barr, Newton, Mrs. Wunder, Storer, Culbertson & Wilson, $5 ea.	130 00
" Messrs. G. Griffith, Mrs. Fletcher, White, Storer, Rankin, $3 ea; Vent, Wilson, Gibson, Rollo, Hoeltze, Philips, Woods, Mrs. Dandridge, Hey, Coons, Proctor, Shilleto, Hooker, Gray, and Witherup, $2 ea.	45 00
" Messrs. Baker, Hartzell, Haywood, Miss Richards, $1 50 ea.; Mrs. Tooker $1.05; Price, McQueety, Curry, Tudor, Stevens, Huntington, Steele, Bradley, Moore, Johnston, Jones, Hurin, Medsker, Freeman, Tompkins, Haywood, Johnson, Pollock, Teasdale, Talbot, Mrs. Burnet, Hays, Bryant, Robertson, Sibley, Wells, Shultz, Blundell, Bishop, Bradley, Eistner, Mitchell, Grover, Carpenter, Bice, Yeatman, Justus, Walton, Farris, Cullen, Miller, Bruner, Tudor, $1 ea.	50 05
" Mrs. Edgley, Kimball, Smith, Tift, Gove, Davidson, Webster, Bigler, Harrison and Guild, $1 ea.; Mrs. Dare 60c.; Messrs. Cook, Bell, Powell, Kimball, Mrs. Foster, Riley, Gillis, Butler, Morley, Davis, Skinner, Holford, More, Williams, Patterson, 50c. ea.	18 10
	614 15

IOWA.

Council Bluffs. B. Talbot, for Mexico	5 00

NORTH CAROLINA.

Newton. From the Classis of N. C., by E. P. Coulter, Tr.	1 00
Total	$6,115 16

THE CHRISTIAN WORLD.

Vol. XXII. DECEMBER, 1871. No. 12.

EDITORIAL NOTES.

THE GREAT FIRES OF OCTOBER 8TH AND 10TH, 1871.—It is impossible for us to give more than the merest outline of these terrible calamities. Whole sides of our daily journals have for weeks past been filled with thrilling details, and yet the half has not been told. No such wholesale destruction of property and of human lives by fire has occurred for centuries past, and indeed rarely in the world's history. It is estimated that even the burning of Moscow did not equal the conflagration in Chicago, and that nothing since the great fire in London in the year 1666 has rivalled it.

From three to five square miles of territory in the very heart of the city were devastated by the fire. All the main hotels, the chief mercantile and banking houses, the post office, court house and water works, and many of the finest and most costly church edifices, were consumed. The *Chicago Tribune*, after a careful survey of the ruins, estimates that, out of 60,000 buildings in the city, about 13,500 have been destroyed; and these were the choicest and best, averaging in value far above those which remain. The entire loss can not fall below $100,000,000, and some place it at two or three times this sum. The *Tribune* also estimates that 92,000 persons have been rendered homeless. Many of these were suddenly reduced from wealth and luxury to utter poverty and destitution. It is probable that at least 30,000 persons will be mainly dependent on charity for food and clothing and shelter for several months to come.

The loss of life, also, in this calamity was absolutely appalling, reaching many hundreds,—precisely how many can never be ascertained.

Cotemporaneously with this burning of Chicago, fires were also raging on the prairies and in the pine forests of the lumber regions, both in Wisconsin and Michigan. Not only solitary farm houses, but many villages were swept away so suddenly as to cut off all escape from the inhabitants, and the loss of human life was doubtless even greater than in Chicago. Senator Carpenter estimates the number that perished in Wisconsin at from twelve to eighteen hundred.

The Lesson of these Sad Disasters.—Some men ignore Providence in all such great calamities, and scout at the very idea of any special lesson to be drawn from them. In regard to this Chicago fire, the whole matter is sufficiently explained to their minds, when they learn the facts—that a woman carried a kerosene lamp into a stable built of wood—that this lamp was kicked over by a cow, broken, its inflammable contents scattered among the straw, and the stable set on fire—that many other equally combustible buildings were in the immediate neighborhood, and quickly took fire—that a very strong wind was blowing at the time, which soon spread the flames beyond any power of control. So, also, they will satisfy themselves in reference to the unprecedented fires in the lumber forests, by ascertaining that such a drought as had scarcely ever been known had parched up all that region, and had converted the twelve or fourteen inches depth of pine leaves on the ground into the most inflammable tinder, which would carry the fire forward with the speed of a race-horse.

But, dear reader, this is not *all*. Your philosophy, if it is a true Christian philosophy, will go deeper than this. It will recognize something beyond the mere natural causes producing these conflagrations. This world is not a machine set in motion, and left to run without any control. It is not an engine which has broken away from, or has overpowered its maker, and is now dashing blindly to ruin, without any guiding hand. These terrible crashes and crises happen not without permission. The rain is withheld and the drought cometh because the Lord so willeth it. The fierce tempest fans the flame, because the Lord causeth it to blow. We dwell in safety only when and so long as God is our keeper and our defence.

Hence, without especially singling out the poor sufferers in these dire calamities, and declaring that they are "sinners above all others, because they have suffered these things," we ought to interpret these calamities as God's "sermon to the whole land, sending its startling tones into every workshop and counting room," into every cottage and hamlet, and "proclaiming the miserable lot of that man who has nothing to rely on but material possessions." To continue the excellent quotation already begun from a recent number of the *New York Evangelist*, "We need a security which cannot be afforded by accumulated wealth or prosperous enterprise. Visible splendor and luxurious abundance are transient and unsatisfying. Riches take to themselves wings and fly away. Is not the all-devouring greed of wealth rebuked when it is confronted with such an experience as that which has just overtaken our sister city? Is there not something better than worldly splendor and exultant enterprise? Amid the wreck of crushed hopes and ruined fortunes, are there not those who are made to feel that the toils and acquisitions of the past have vanished like a hollow pageant,

and that only a self-deluded ambition can satisfy itself with what may in an unexpected moment prove as evanescent as a dream? When the pestilence comes, the voice of admonition is heard, 'Hear ye the rod, and who hath appointed it.' But the fire is not less eloquent or impressive than the pestilence. The voice of God's providence is in it. Let it penetrate where the tones of the pulpil have ceased to reach."

Relief for the Sufferers by Fire.—Never did a cry of distress awaken a more generous and ready response. Relief was forwarded to the sufferers with a spontaniety and promptness as unexpected as the occasion which elicited it. The various cities and villages throughout the land vied with each other in their noble efforts to lighten the burden of woe. Many car loads of cooked provisions, from St. Louis and from other cities, arrived and were distributed to the homeless multitudes out on the open prairies around the burning city, while yet the flames were raging. Supplies of wearing apparel, beds and bedding were hastened forward. Donations in money flowed in freely and liberally. We are happy to state that from Canada, from England and from the Continent of Europe generous contributions have also been received. The whole sum thus far raised is probably from four to five millions of dollars.

But we hope the good work will not cease. Still larger sums will be needed to keep the *tens of thousands of dependent ones* from suffering during the long cold winter, and until they can provide for themselves. Temporary houses are now being erected for them as rapidly as possible. Money is needed for these. Vegetables, fruits and other provisions which are not quickly perishable will be most acceptable. Beds, bedding, clothing, household utensils, anything for family use will find thankful recipients. It is just announced that "there is great suffering for want of blankets and flannels among the better classes, who shrink from public charity." The railroads will forward free of charge, if marked "for the sufferers by fire." Goods sent to Chicago, marked "D. L. Moody, 7th Presbyterian Church, cor. Peoria and Jackson-streets, Headquarters Y. M. C. A.," will be sure to be wisely distributed. Goods for the Wisconsin sufferers should be sent to Milwaukee, and for those in Michigan to Detroit, to the care of some reliable pastor, or to the Mayor of the city.

"Old Catholic" Movement at Munich.—We await further developments in respect to this movement with intense anxiety. What will be the final result of the movement? What permanent good will it accomplish? Will it secure the sympathy of the masses of the people? To what degree will it obtain the support, or at least the protection, of the governments of Germany and Austria, of Switzerland and Italy? Has it any *bishops*? Will it continue to work *within* the church which it

seeks to reform, or will it, like Luther's reformation, be at last driven out, and entirely disconnected from the Romish hierarchy? Is it not already in fact thus separated, although its leaders will not yet acknowledge the separation? Is it not as actually and truly *Protestant* as any of the other bodies of Christians who have protested against Rome? Must not Döllinger and his co-workers ere long, from necessity, drop the assumed name of "Old Catholics," and take such a forward movement as can not at all be satisfied with this cognomen? Must they not fulfil the great desire of the Germans, and finish the reformation which Luther began?

"The Döllinger Scandal."—Such is the title of an article appearing in the *Catholic World* for November, which is reproduced from a foreign Ultramontane periodical, and which claims that the views of Döllinger have been *gradually changing for the last eight or ten years.* We may hereafter take occasion to review this article; but our present purpose is only to call attention to a very remarkable statement which it makes in regard to Döllinger—a statement for which we sincerely thank the writer, and welcome it as proof (furnished by the Romanists themselves) that Döllinger, by his own honest searching after truth, has already felt the necessity of resting on the *Protestant platform,* and is thus signally prepared of God to conduct the "Old Catholics" on to a reformation *truly Protestant*:

About the end of the year 1861, the writer of these lines went to Frankfort-on-the-Main. He visited Bohmer, and will never forget a scene he witnessed on the occasion of that visit. The great historian was sick at the time, fresh in mind, it is true, but in a repining condition, and almost bitter. Our conversation turned on the condition of the University of Munich, under the *regime* of the so called "Bernjungen." Bohmer expressed great regret at what was going on at Munich, but reserved the vials of his wrath for the celebrities of the month of March previous. Especially he made Dollinger responsible for it, that so favorable a time had not been used for the founding of a historical school in the interests of the Church. It was well known that Dr. Dollinger had had many scholars during his long career as a professor, but he had founded no school. It might be said, even, that he did not leave a disciple after him. Whilst he expatiated in the endless world of books in a manner hitherto unparalelled, perhaps it became impossible for him to prepare the living materials which young men needed, and lost the gift of sociability.

Bohmer became more and more aggravated as he proceeded, till finally his anger culminated in the following anecdote: He said that, when Dollinger visited Frankfort last, he had a walk with him through the city, and Dollinger had spoken to him about his literary plans. He, Bohmer, remonstrated with him, and inquired why he did not fulfil his older promises, why he did not continue his unfinished Church history? Whereupon Dollinger, stopping and swinging his cane, said with a smile: "*You see, I can't do that, for now my researches have brought me to such a pass that I cannot make the end of my history tally with the beginning; the continuation of my Church history would be entirely Protestant.*" I see Bohmer this moment before me with the same grim visage which he wore as he closed this story with the words "He—*he* said that!"

The Revolution in Mexico.—Since the overthrow of Maximilian, Juarez has been the distinguished leader of the Liberal party in Mexico, and has valiantly and successfully maintained the cause of free government against all who have risen in arms to oppose it. We had hoped, therefore, that his recent re-election to the Presidency of the Republic would have brought permanent peace to this distracted country. But, contrariwise, it has proved the occasion for a fresh attempt at revolution; and this time, if we are rightly informed, the revolutionists claim to be on the side of free government, and accuse Juarez with having gone back upon his fair record, and having failed to fulfill his pledges in behalf of political and religious liberty. Whether rightly or wrongly, Juarez has suddenly become so unpopular throughout the Republic that outbreaks almost simultaneous have occurred in many of the States. In the capital itself, the citadel was seized, but was promptly retaken by storm, several hundred of the revolutionists were slaughtered without mercy, and the government has since maintained itself in power. The progress of the revolution elsewhere in the country is briefly set forth in the following telegram, which we copy from one of the daily papers:—

Mexico, Oct. 30, via Havana, Nov. 8.—Anarchy prevails in many of the States of Mexico. The revolution in Nuevo Leon still continues. The revolutionists of Zacatecas have invaded the State of San Louis Potosi. Numerous bands of men are sacking villages and haciendas in the States of Hidalgo and Mexico, and in the Federal District. Robberies are committed in sight of the gates of the city. Gomez Portugal is in the field operating against the State Government of Aguascalientes.—Jiminez is again at the head of a force, operating alternately in Guerro and Puebla. The authorities of the State of Oaxaca have neglected to promulgate the re-election of Juarez.

We are very anxious for our missions, and for the devoted laborers connected with them, and would refer our readers to the letters from Mexico, given in our "Missionary Intelligence" this month, and particularly to the one from Miss Rankin.

English Prelates in a Scotch Kirk.—The world does move. Christianity, in its onward march, does sometimes crack the crust of unholy exclusivism, and give a brief glimpse of what will be when the expectation of Christ is fulfilled, and his people, of whatever name, all become *one* in him. Recently, on two successive Lord's days, two high officials of the Church of England conducted public service in the little Presbyterian kirk of Glengarry, in the highlands of Scotland; and, what is more to the purpose, conducted these services in such a manner as to be entirely unobjectionable to an audience made up chiefly of Calvinistic Presbyterians. First, Dr. Wilberforce, Bishop of Winchester, officiated, on the invitation of Mr. Ellice, a member of the kirk, at whose house he was a guest. He wore no Episcopal vestments, adopted the Presbyterian order of service, gave out the Psalms of

David in the Scotch version, used *ex tempore* prayers, and preached without written sermon or outline. On the next Sabbath, the Archbishop of York preached in the same kirk to a crowded audience. "In prayer he incorporated parts of the prayers and supplications of the Church of England along with extemporaneous prayers."

We are sorry these acts of Christian courtesy have since been so sadly marred by a sort of lame apology or explanation into which the Bishop of Winchester, through the fierce outcry raised by his "High" associates, has suffered himself to be forced—he declaring that it was a "mission service, there being no English service in the village that day. The kirk, as a building, was offered to and accepted by me. It had, of course," says Dr. Wilberforce, "nothing to do with the orders of the Presbyterian body."

Per contra, we see it positively asserted that it had much "to do with the orders of the Presbyterian body," and that the Bishop was invited and permitted to occupy the pulpit only on condition of conducting the service, as he did, after the Presbyterian form.

The Pope and the Bible.—The City of Rome is not large enough to contain an "infallible" Pope and a freely-circulated, open Bible at the same time. One or the other will be compelled to leave; and we are thankful that present appearances indicate it will be the Pope. Rumors now come to us that his Holiness Pius IX is to take refuge in a small French city. Somewhere he must go, and that speedily. He will never be able to accustom his eyes to the flood of light which is now shining all around the Vatican. That big sign, "American Bible Society," erected in plain sight of his palace, is too dazzling a vision for a sight so long accustomed to dwell in darkness. In 1848, he extinguished the light which then began to shine by kindling a fire of his own, in which he *burned up* the few hundreds of Bibles which had found entrance into Rome during the temporary triumph of Garibaldi. But in 1870, the light of life again shined into the eternal city with such overpowering effulgence that "Infallibilty" and the Œcumenical Council and all the cardinals could not quench its rays. This light is now intolerable to the poor Pope. Either the Bible or he must leave Rome. So, please hasten the preparation of some *very dark* spot, where he may hereafter be permitted to abide in peace, without being any more disturbed by the unwelcome intrusion of light from God's word.

"What are you going to do about it?"—This question, so impudently asked by "Boss" Tweed, when the enormous swindling operations of the New York Ring were exposed, and it was proved that more than $20,000,000 of the people's money had been stolen, has at last begun to be answered satisfactorily. Every honest heart in the City of New York drew a freer breath on the morning following our recent elections. The result was more favorable than the most sanguine had dared to hope. A complete victory had been gained for the Reform party. The Ring had been left in a perfectly hopeless

minority. Both branches of our State legislature had been secured to the Reform movement by a majority of more than two-thirds. This election has proved that the power, even in our corrupt city, still lies with the better classes, and can be effectually exercised by them when they really set themselves to the task. It has revealed the weighty responsibility which rests upon every honest voter—a responsibility too long ignored, but which we trust will hereafter be duly recognized and acted upon.

Our Exchanges from Chicago.—We are glad to welcome again to our Editorial tables the *Advance* and the *Interior*, both in single sheet form, and very inferior in size to their former selves, yet both giving promise not only of continuance, but of enlargement again, at no distant day, to the size of previous issues. The *Little Corporal*, also, has put in an appearance, promising a new dress and full equipment before long. These would all like their subscribers to send in their names and address anew, as the fire consumed their lists. We also, by special request, insert the following :—

"American Protestant."—Motto : "In defense of Protestantism ; Against Romanism in Church and State." It is a large, handsome eight page weekly, forty columns, price $2 50 a year, or $1 50 for six months. It is decidedly a National paper, up to its title and motto. The year proper will begin with January, but the numbers up to that time, containing a startling, eventful Tale of Convent Life in our midst entitled "The Veil Lifted," will be furnished to subscribers who remit now. Don't lose this story !

The paper was to have appeared in Chicago and the first number was ready for press, when destroyed by the great fire. It is now published also in Cincinnati and St. Louis. It is sure to secure a large circulation, not only among the Protestant Associations but throughout the Christian community. It is not exactly a Know Nothing journal, but it meets them half way, and shows where they erred. The Editor wishes a good agent in every town, and whoever he may choose will do a business. For ten cents specimens will be sent to raise clubs.

Address S. M. Kennedy, Editor,
800 Washington Avenue, St. Louis, Mo.

Our Magazine in California.—*The Pacific Observer*, edited by Rev. D. E. Bushnell, and published in San Francisco, is a spirited and ably conducted religious weekly, the special organ of the Cumberland Presbyterian Church. We clip the following from its issue of October 20, with our thanks for the courtesy :—

"The Christian World :—The October number of this most stirling advocate and defender of the Protestant faith is on hand promptly. No other magazine is more welcome to this office. 'Russia and the Evangelical Alliance' is the leading paper in the present number and is alone worth a year's subscription to the magazine."

Harper's Weekly.—We are glad to see it stated, that the circulation of this paper has enormously increased since the Romanists and the Ring have made war upon it, exceeding in one week recently 300,000 copies.

Christian Work in Italy.

BY REV. A. R. VAN NEST, D. D.

[We gladly welcome this article from the pen of Rev. Dr. Van Nest, formerly of this City, now pastor of the Evangelical Church in Florence, Italy, and founder of a Protestant Orphan Asylum near that city; also, Chairman of the "Evangelization Committee" of the Italian Free Church, whose interests he represents during his brief visit to this country.]

Twelve years ago it was a prison offence in a large part of the country to read the Word of God. The name of Dr. Baird was proscribed, and one of his family had difficulty in landing at Naples. Now the land is open to the Bible, and in most of the important cities there are circles of evangelical men. Several district agencies are employed.

THE WALDENSES.

In a remarkable manner, God had preserved that chosen people, the Waldenses, and they had passed through a discipline of trial. They are to be carefully distinguished from the Vaudois of Switzerland; although the names of both spring from the same idea of the "Valley People."—The Waldenses are true Italians, and yet the language, in their own district, is generally French. This originated in the fact, that many years since their oppressors forbade their ministers to preach in the language of the country; lest the doctrine might spread. This church had been carefully kept in the clefts of the rocks of Piedmont: but, like most of the continental churches, at the commencement of this century, was in a dead state. Just before the revolution, that opened the northern parts of Italy to the Gospel, God brought down from Germany two young men, fresh from the teachings of Neander, Revel, and Lauteret, and they stirred up the whole church. Thus was it prepared for the vigorous and brave mission work which it is doing in Italy. They have thirty-seven stations and a working force of ninety persons. When we consider that the Valley churches are only sixteen, we find that the missions far outnumber the original body. As yet they have only organized one church outside of the Valleys.

THE ITALIAN FREE CHURCH.

Second, stands the Free Church. Perhaps its beginning may be traced to the old Italian Society of New-York, which used to distribute Bibles secretly. I have met several persons who had thus been taught of Christ. Dr. De Sanctis, who has been such a valuable writer, told me that the instrument of his enlightenment was a Bible sent by an unknown hand. At all events there were Bible readings before the period of Gospel liberty, and little assemblies for this purpose were the beginnings of the Free Italian Church. Their meetings still retain much primitive simplicity, and bring to mind what might have been the mode

in the apostolic church. There has been much difficulty in getting this body organized ; but in June, 1870, they formed a General Assembly at Milan, and declared a system of doctrine, embracing the leading features of evangelical truth. They differ from the Waldenses, not so much in faith as in spirit. They are opposed to forms, and do not like much government in the church, and they have become more divided from their brethren by clashing interests. My efforts have been largely given to their support. Not that I love the Waldenses less, but their remarkable history and their fidelity have secured the sympathy and support of the whole world. The Free Church people, on the other hand, are not so well known and so fully trusted, and need help. American interest has already gone out in their behalf. They seem to be specially adapted to the present liberal tendencies of the Italian mind, and while there is some anxiety, there is much hope in their future. At their General Assembly, thirty-three churches gave in their adhesion ; but some of these have failed during the year past through neglect and want of means to conduct them, and although four new enterprises have been commenced, their present number may be estimated at about thirty-five. Except in the large cities, the congregations are small, worshiping under most disadvantageous circumstances, often in a hovel or a dark back room.

UNITED ACTION NECESSARY.

The Assembly appointed a commission or board to conduct the evangelization, and the Congregational Union of Great Britain send their moneys through this channel. *The American & Foreign Christian Union* of this country has supported many of these Free churches, and it is hoped that their funds may pass through the same board to the evangelists. It is most important, in the face of Popery, that we Protestants should present a united front, and it would be a great misfortune to Italy to have our several denominations entering the field with various and conflicting agencies. However divided may be the sources of charity at home, let them flow into one board, and come into union on the mission field. To enlist public support—for this interest is one of the objects of my visit here—Rev. Mr. McDougall and Signor Gavazzi visited Scotland and England with the same purpose, and the Scotch journals give reports of enthusiastic meetings which they are now holding in Edinburgh, under the direction of the United Presbyterians.

DENOMINATIONAL EFFORTS.

The Wesleyans of Great Britain are also doing a vigorous and efficient work. They have two English agents, Rev. Mr. Piggott of Padua, and Rev. Mr. Jones of Naples. They spend about £5,000 a year, and their school at Padua is a great success, reaching the young ladies of the best families in the town. They are acquiring considerable property, thus giving stability to their missions and gaining public confidence. But

their experience proves one thing, that a foreigner will not possess much value as an evangelist. Mr. Piggott is a good Italian scholar; he hired a fine room at Milan, and had it well fitted up: but he could not secure an audience.

Then the Episcopal Church has an agent. His efforts are directed to the priesthood, seeking a reform in the Roman Catholic Church. In this he will probably be mistaken; for Rome must depart from all her traditions if she take a step in the paths of progress. But the result will be, that many minds will be set to thinking, and many sensible men may desert a system that is opposed to civilization and the best interests of man. But God rules, and we should thank him for every sincere workman in spreading Gospel light. He has his own instruments, and works in wondrous ways.

[From the Herald and Presbyter.]

Papal Supremacy.—A Leaf from Church History.

BY PROF. HEMAN LINCOLN, D.D.

The modern dogma that the Pope is the supreme ruler of the Church, to whom all may appeal, and whose word is final, was not the faith of the Christian Fathers. The theologians and church leaders, whom the Catholic Church holds in highest honor, denied the dogma in theory and resisted it in practice. An illustration from the church conflicts of the fifth century may be more convincing than any argument.

In the early part of the fifth century Apiarius, a priest charged with infamous crimes, was excommunicated by Urban, Bishop of Sicca, a friend of Augustine, in North Africa. Like many others in disgrace, he wandered to Rome, as the principal city of the world, and begged the interposition of its bishop to help him in his need. Zosimus was then bishop, who committed the great blunder of defending Pelagius, and was afterward obliged to eat his own words and revoke his approval. He made a similar blunder in dealing with Apiarius. Having restored the offender as an injured man, he sent him back to Urban, demanding his readmission to the church, under penalty of excommunication to Urban, or citation to Rome for contumacy.

Urban at once summoned a council for advice. The Pope's legates were present, but were not allowed to preside. They read a missive from the Pope. It claimed, on the authority of the Nicene Decrees, first, that any priest, unjustly sentenced, had the right of appeal to Rome; secondly, the right of appeal, in a similar case, to the bishops of a neighboring province.

The council, under the lead of Augustine, denied the authority of

both these articles, and declared that the churches of North Africa knew of no such canons. The legates asserted that they belonged to the canons adopted by the Council of Nice. The council promptly admitted their allegiance to all the Nicene decretals, but affirmed that no such decrees were to be found in their records of the doings at Nicaea. The legates appealed to their copies, in proof of their statements, but the council was not convinced, and adjourned for the purpose of consulting the copies preserved at Alexandria and Antioch and Constantinople.

Messengers were at once dispatched to the capitals of the East, to consult the Nicaean records. The examination was satisfactory. The decrees were not contained in any eastern copy of the decisions. They were not born at Nicaea, but at Sardica, in a council composed chiefly of Western bishops, and whose authority was never recognized in the East nor in North Africa. Fortified by such knowledge, Urban and his African colleagues were the more resolute in resisting Italian usurpation.

In the meantime Zosimus had died, and his successor, Boniface, and Celestine, was Bishop at Rome. A new turn was given to the whole affair, also, by the confession of Apiarius, tortured by remorse, that he was guilty of the crimes charged against him, and that his sentence was just. This confession bore hardly against the supremacy of Rome, proving that Zosimus was morally in the wrong as well as canonically: and what he had loosed on earth was not loosed in heaven.

The victory of the North Africans was complete. They wrote to Boniface, before the final settlement, in a tone of self-confidence, "We desire that your Holiness will allow us to observe what has been decreed in the Council of Nicaea, and enforce in your own country what is contained in the instructions of Zosimus." That is, we accept the decrees of Nicaea; but those of Sardica, framed by Italian bishops, we reject. You may enforce them in Rome, but they have no weight in Africa. After the examination of the different records was completed, and it was evident that the canons had no connection with Nicaea, but had been fraudulently interpolated at Rome, they grew bolder, and wrote that the Bishop of Rome ought not to receive persons excommunicated elsewhere, for this was a law settled by the Nicaean Council. They deny bluntly his right to receive appeals, or to revise the decisions of Africa, for the Nicene Fathers "have ordained, with great wisdom and justice, that all matters should be terminated in places where they arise, and did not think that the grace of God would be wanting in any province to bestow on its bishops the knowledge and strength necessary for their decision," and they added, with great pungency, "Were it not great rashness in any one of us to believe that God can inspire by his Spirit one single person to do justice, and deny the same to a great number of bishops assembled in a council?"

Nor were they satisfied with their triumph, and with the assent of the Roman Bishop to their judgment. They determined to guard against future encroachments, and passed a formal decree that any one who appealed to an ecclesiastical court beyond the sea should be at once excommunicated. Can any proof be more complete that Augustine and his associates denied the Papal supremacy?

Is not the proof equally conclusive that the attempt to establish the supremacy began in fraud and forgery, by interpolating the Nicaean Decrees, as it was consummated in that most stupendous of all forgeries, the Isidorian Decretals?

[From the Evansville Daily Journal.]

Deliverance of the Synod of Indiana on the Am. and For. Christian Union.

Missions to Romish Countries.—The Presbyterian "Synod of Indiana," during its sessions in this city, two weeks ago, passed the following paper touching this subject. At the time, our columns were too crowded to give more than a passing notice. We now give it in full, assured that in so doing we confer a favor upon those of our readers who are interested in Missions. It seems to us that the Society referred to is peculiarly fitted for the work contemplated. It disproves the charge that Catholics so boldly make—that there is no Unity among Protestants. It rallies Christians of every name, not around sectarian creeds, but around the Bible. In prosecuting its work, it says to the Catholic: "We do not ask you to become a Presbyterian or a Methodist, etc., but to become a Christian—not to believe *our* word, or *our* church, or *any* church, but *we want you to believe and obey the Word of God!*" We cannot see how any denominational work, *amongst Catholics*, can do as much good as this truly Catholic organization, and the success of the Society warrants this conclusion. Here is the action of the Synod:

"The Synod having heard, with pleasure, the statements of the Rev. W. H. McCarer, touching the work of the American and Foreign Christian Union, desires to express its conviction of the vital importance of the work of evangelizing the Roman Catholic populations of the world. It believes that Protestants are, at the present time, especially called to this work by Providences, the like of which have not occurred since the dawn of Christianity. Whole nations, such as Austria, Italy, Bavaria, Spain, and Mexico, not only tolerating Protestant worship, but virtually adopting, governmentally, a Protestant policy; the dissent of a large portion of the Romish Church, and prominent leaders in its communion, as Döllinger, Hyacinthe and others, from the dogma

of infallibility; the refusal of late Catholic Governments to allow its promulgation in their dominions; the loss, by the Pope, of his temporalities; the occupation of Rome as the capital of United Italy; the apparent prospect of the organization of Catholic Churches independent of the See of Rome, and incorporating vital organic changes of a character bringing them nearer to Protestant ideas and principles; and then the awakened interest of Romish people, in all the countries named, in the Bible and in the preaching and other labors of Protestants—all these facts make it imperative on the part of Protestant Churches, *immediately*, to take a deeper interest in the evangelization of the two hundred millions of souls in the communion of the Roman Catholic Church; therefore,

Resolved, I. That we recognize the *American and Foreign Christian Union*—uniting, as it does, all the Protestant denominations, and thus presenting to the Roman Hierarchy, *in an unbroken front*, the great doctrines of our Reformed Protestant Faith—as eminently fitted for evangelistic work among Romanists, and as deserving the confidence and support of all our churches.

II. That we commend to our Ministers the duty of *preaching on the subject of Romanism*; and this, in view of having Christians engage heartily in the work of missions in Papal fields; also, in view of checking in our country the audacity of Romanists, in seeking the banishment of the Bible from our schools and other institutions, the overthrow of our system of Common School education, the destruction of the sanctities of the Sabbath, the securing of funds from our public treasuries for their sectarian purposes, and their demand of special legislation on their behalf, because of the claim that, as they are a peculiar people, they must have special and peculiar attention.

III. That we warn the members of all our Churches from aiding the progress of Romanism in any way, and particularly do we warn them against sending their children to Roman Catholic schools or seminaries."

Action by the Philadelphia Central Presbytery in regard to the Am. & For. Chris. Union.

(At the Stated Meeting held Oct. 3, 1871.)

The committee appointed at the last stated meeting of Presbytery to report to Presbytery the proper action of our churches in connection with the American and Foreign Christian Union, offered the following resolution, which was unanimously adopted:

Resolved, That Presbytery recommend to the churches under our care to continue their sympathy and co-operation, for the present, with this Society; believing, as we do, that the American and Foreign Christian Union is doing a great work for the honor and glory of the Divine Master in the welfare of our race.

MISSIONARY WORK, PROGRESS, Etc.

Chili.

THE communications from Valparaiso, which we give below, afford gratifying proof of progress, and will be read with interest. The amount hitherto appropriated by our Society for the support of the "Popular School" is now devoted to paying the rental of a new place of worship in a more central part of the city, the necessity for which had become very urgent.

"VALPARAISO, Sept. 15, 1871.

"*To the Directors of the A. & F. C. U.*

"DEAR BRETHREN: We the undersigned, Directors of the 'Escuela Popular' in this city, desire to express herewith our sincere thanks to you, and through you to the friends of the Society, for the appropriation which enabled us to begin in July, 1870, the first Protestant Chilian School in Valparaiso. Your satisfaction would be doubly enhanced if you could but know the sincere gratitude felt by many parents whose children have enjoyed the advantages of the school.

"We are happy to state that the aid you have hitherto so kindly rendered, has become no longer necessary, (since July of this year), owing to the generous support of residents of this place, Chilians and others who appreciate the aims and usefulness of this interesting institution.

"Yours in the Gospel,

"A. M. MERWIN.
"J. M. IBANEZ GUZMAN.
"J. H. HODGKINSON."

"VALPARAISO, Sept. 15, 1871.

"REV. MR. CRITTENDEN:—*Dear Bro.:* In one of my last letters the fact was stated that the native school, begun here under the auspices of the Society more than a year ago, is now in a flourishing condition and independent of aid from abroad. The accompanying letter will explain itself.

"While there are many discouragements in our work, it is most gratifying to note the evident progress of some of my church members in spiritual life and knowledge. A widow, who told me two years ago that she rarely prayed to God, but always addressed the Virgin Mary in her petitions, is now a communicant in our church and has the peace of a true believer. On being asked in the Bible-class, a short time since, 'What is the rest which Jesus promises to the weary and heavy laden who come to Him?' she answered with animation, 'Oh, Sir, it is impossible to explain it. There is nothing else like it in this world. It is like heaven.' You could easily believe that she has 'entered into that rest,' if you could have witnessed the change which has taken place in the expression of her face since she has known and trusted in the *fullness* of Jesus Christ.

"A cabinet-maker, who a year ago was quite a devoted Romanist, joined the church during my absence. He is a faithful student of the Scriptures, and takes part now in our meetings for prayer. His wife has ceased to attend Mass, and gladly listens to her husband when he reads the Bible in the family. She is anxious that the children should be educated as Protestants. The residence of this man is situated about two miles from our chapel, but he attends every meeting with great punctuality.

"So it is that the word of God doth not return unto Him void.

"Truly yours, A. M. MERWIN."

From "The Record."

"The Record," published at Valparaiso, under the editorial management of Rev. Dr. Trumbull, is an ably conducted little sheet, and is doing a good work, by its gratuitous distribution among the English-speaking residents of Chili. The issue of Sept. 16th (which was six weeks in reaching us) is well filled with intelligence respecting the various Protestant missions in Chili; much of which has, however, come to us through the direct correspondence of our missionaries, and has already appeared in our Magazine.—

But, as we have no letters of recent date from Mr. Sayre, the account of the

PERSECUTION IN TALCA

will be quite new to our readers, and we give it in full:

"From Talca intelligence has been received of interruptions in the mission work, annoying on the one hand and disreputable on the other. Certain of those lewd fellows of the baser sort, who always dishonor any religious sect to which they give their adhesion, have from time to time assaulted the house in which the Rev. Mr. Sayre resides, and under the roof of which the native congregation assembles to worship God.

"Not only do the persons deserve censure who have made this disturbance, nor is it enough to censure those who by pulpit harangue and invective incite the uneducated to acts of folly, but the authorities in Talca are not innocent. A very small amount of decision on the part of the police, or a permanent order from the head of the province would soon correct the evil.

"In a letter dated Talca, August 24th, the following is stated:—'The *misiones* (Romish) have commenced in the church of Mercy, a few doors from our house, and as usual, when anything extraordinary is going on there, we are much annoyed here. Last night there was a crowd at our meeting. I saw how the affair was tending, and after the first prayer locked the outer door; then they commenced throwing stones, breaking the windows, and making such a noise that it was useless to proceed. We, therefore, sung a hymn, and the meeting was dismissed.—The family of Mr. ———, on their way home, were so grossly insulted and misused that he had to call the police; three men were taken to the lock-up. Shortly after, it is said, a great commotion occurred in the Merced (church) where there was an immense concourse; several had to be taken home in carriages. It seems that the confusion was caused by some boys outside playing with powder; but the Protestants, of course, are charged with causing the disturbance.'

"Regarding this latter interruption one of our daily papers affords further information about the matter, and shows that no Protestant had been guilty of such misconduct.

"'In the church of the Merced in Talca there was a most notable uproar a few nights ago among the faithful assembled at the protracted meetings. The devil, who it seems is always prowling about the churches, caused some one sporting with fireworks to send up in the air a rocket that fell and burst on the roof of the church. This produced a terrific noise. Some one cried out, *An earthquake*, and then such a stir! The unco guid and pious rose in haste crying for mercy. All wished to get out, and, in the effort to do so, were only crowded and bruised.—There were falls, faintings and contusions. After half an hour the faithful at last subsided into quiet; but some had lost their hats, some their church rugs, some their shawls and handkerchiefs. Father Silva of the Merced has asked those persons who had in their possession articles taken by mistake on the night of disturbance, to restore them to owners. The result could not be more satisfactory than it is. According to the *Artesano*, a local journal, the posts of the scaffolding, placed for making the repairs in the church, were covered with all sorts of objects as in a cheap store, selling off stock; shawls, rugs, handkerchiefs, hats, laces, &c. Each one helped himself to what belonged to him and may be to what was not his.'

—

RENEWED ATTACKS OF THE MOB.

"To return to the affair in Mr. Sayre's dwelling, a later letter from him mentions further, under date of August 30th, a repetition of the interruptions to which his congregation had been subjected: 'Sunday evening, the 27th inst., as soon as the service commenced the crowd at the door and in the street in front of my house undertook to make a demonstration similar to that on the Wednesday evening previous; and, as it was impossible to proceed with the service, an attempt was made on our part to shut and lock the street door, when it was violently forced open several times by the crowd without. Our object was only effected after the appearance of two policemen on the spot; but these we were obliged to call to our assistance, though they were only half a square off and in sight of the crowd. During this

interval, of ten minutes at the least, the street in front of the house was completely blocked up by the crowd, many of them shouting and throwing stones—by which several members of the congregation were struck.'

"'These cases,' he adds, 'are of frequent occurrence, and we are kept in a state of anxiety for fear of consequences more serious.'

"'Last November two persons were detected in the act of committing similar misdemeanors during the hour of worship, one of whom the police refused to arrest, while against the other we were officially told to appear at 8 o'clock the following morning. We did so appear, at the proper time and place, and were informed by the officer in charge that no such prisoner was there, he having been detained two hours and then set at liberty. This case I carried before the Intendente, but obtained no satisfaction. We have repeatedly asked of the authorities that a policeman might be stationed at or near our house, to prevent these disorders, but have been flatly refused, or have received promises that have not been fulfilled.—Several articles have appeared in the city papers calling the attention of the authorities to these facts, and denouncing them as shameful: this perhaps would have the desired effect for a week or two, but then their vigilance would cease and the disorders continue.'

THE LAW VIOLATED.

"Thus a most reprehensible condition of things is shown to exist in Talca. The protection of the law, in the exercise of a right granted by the government of the country, is withheld. The protection of the missionary and his family, and of the members composing a Christian congregation assembling under his private roof, is not maintained but neglected by those whose duty it is to protect all. That they are few in number, or that they are dissenters from the religion by law established, is no reason for the neglect. 'As,' says a paper in the town of San Felipe, speaking of similar disreputable scenes occurring there recently, 'Congress has given an interpretation of our constitution that recognizes, if not full liberty of worship, at least a toleration which from such liberty does not differ....'

"This is the true state of the case. Congress has asserted the right of dissenters to maintain their worship within their own edifices, so that the violent interruption of those assembling to study God's word and worship him is illegal as well as unjust, contrary to the law of God and in violation of the declared law of the land. Such things are tokens of backwardness, and are enough to cause a blush of shame on the face of every right and fair minded Roman Catholic in the land; while at the same time every friend of the progress of the country, and every one who is anxious to see the true precepts of the Gospel of Jesus Christ dominant on this coast, will hear or read of these things with regret."

"EQUITY."

"The state of matters in Talca might involve serious issues. If there be legal guarantees they should be made effective, or else through such criminal failure on the part of the provincial magistrates the government of Chile will be unable to lift its head among nations free and just, without shame and liability to censure.

"Last year, when the disturbances occurred in November, our own counsel to Mr. Sayre was in favor of a policy of forbearance, hoping that sentiments of justice would in the end prevail, without his entering a formal complaint in any quarter or against anybody. This remedy, however, has failed, and in consequence he has been under the disagreeable necessity of entering an appeal for protection through the diplomatic representative of the nation of which he is a citizen. Some of his friends in Talca have found fault that this step had not been taken earlier. One said to him, on the recent occasion of disturbance, 'This is the consequence of your gentleness.' Still we conceive it to be much better to have erred in that direction than to have been

in haste to lodge a complaint. Now the complaint has been lodged with the U. S. minister, and Mr. Sayre says that he has received two most satisfactory letters from Dr. Root, U. S. minister, in one of which (received on the 9th September,) Dr. Root states—'I have just received a note from the Minister of Foreign Relations, in which he informs me that he has given orders to the Intendente of Talca to protect you and your friends in the full enjoyment of your religious worship. This prompt action of Mr. Prats, Secretary of State, is deserving of great credit, and argues well for the good intentions of the government fully to protect the rights of all parties within its jurisdiction, irrespective of nationality or religious belief.'

"'Dr. Root deserves,' adds Mr. Sayre, 'the thanks of all American citizens in this country, as well as of the church of Christ at large, for the prompt and just action which he has taken in this matter.'

"We endorse this remark heartily, and, while regretting the necessity that called for the remonstrance to be made at all, are glad that the Washington government is represented by a gentleman who could unhesitatingly sympathise with the right, and who was as ready to maintain the just claim of a Christian missionary to the protection of the laws of the land as he would have been to present a similar claim in the case of any other. We have only to add that it is to be hoped the members of the Chilian cabinet may act with the same justice and decision in directing the provincial authorities of *San Felipe* to protect a missionary and his friends in the full enjoyment of their religious worship there, and not to permit the recurrence of scenes so disgraceful as those of the 20th of August, which we have reported in an earlier column as having been perpetrated when Mr. Ibanez attempted to preach the gospel of Christ in that city."

[An account of the troubles at San Felipe appeared in the *Christian World* for November.]

Death of Mrs. Sayre.—This sad news reaches us barely in time to announce it in this issue, and we must reserve particulars for our next number. Mrs. Sayre was a lovely Christian, and an efficient helper in the Mission work, and her loss will be severely felt. Her death was sudden, and apparently unexpected. Most sincerely do we sympathize with our dear brother Sayre in his grievous affliction.

ROMANIST STRUGGLE IN COPIAPO.

In September and October we gave accounts of Mr. Christen's most interesting work; but we believe our readers will be gratified with fuller details.

Hence, at the risk of some repetition, we quote again from "The Record":—

"Copiapo.—A local paper of Copiapo contains the following notice:

"'The Catholic religion has been saved. On the point of disappearing from Copiapo, through the incessant endeavors of the evangelical and reformed churches now existing among us, the Catholic religion will still be saved now, thanks to the zeal which two noted champions of Romanism propose to display, who will appear in the Arena on Sunday next, according to the *Copiapino*, and carry out on that day the following scheme:

At half-past seven in the morning, spiritual reading and prayer.

At eight, mass.

At twelve (noon) lecture on the reading and interpretation of the Bible, delivered by Rev. John William Carter, presbyter.

At half-past two, spiritual reading and silent prayer, the Most Holy Sacrament being at that hour uncovered.

At half-past six, rosary (counting of beads) and a discourse upon the End of Man, preached by the curate, Rev. Joseph Antony Julio; all terminating with the benediction of the Most Holy Sacrament.'

"'We applaud heartily,' says the Copiapo journal, 'this idea of the Catholic priests in devoting the second Sunday of every month to the instruction of the people; would that they might do it every Sunday and every Thursday also, as the custom is in the evangelical and reformed churches in this city. Thus would there come in a competition most beneficial for

those who, now vacillating in their religious beliefs, seek anxiously for the truth elsewhere. All style themselves priests of the true religion, though we always see that some, blinded by their own creed, strive to shut out, by such means as ignorance and the fanaticism of the untaught masses may suggest, the modes of thought and belief current among others who likewise preach morality, virtue, tolerance, and love.

"'True believers in this age of light, we are in favor of everything that may be in conformity with reason and justice, which are the basis of all religion. . . . If there be the calmness that is requisite in order to listen to the voice of him that thinks diametrically different, there is no doubt but we shall have given a gigantic step forward, and shall see come in a period of peace and perfect liberty.'

"So far speaks the newspaper. A subsequent communication from Rev. Mr. Christen, dated Aug. 29th, affords some

DELIGHTFUL INTELLIGENCE:

"'Last Sabbath I preached to an audience of as many as two hundred people, all of whom have to be praised for their most profound attention paid to the speaker's words. As the place where we worship at present is altogether insufficient to hold the people who wish to worship God with us, it is proposed to rent a place near the public square, and furnish it with about six hundred seats, and whatever else is necessary in order to make it pleasant, comfortable and suitable for worship. A monthly subscription has already been made to pay the rent, which will be fifty dollars per month. In addition to this, a committee has been formed of two native gentlemen, who will see that the place is furnished and prepared for worship. These are facts that indicate plainly that the people of Copiapo are in sympathy with the good cause, and that the rays of light which emanate from the Holy Evangel are received with gladness and produce its fruits.

'But, no action in favor of the true and good is without its contradiction. An earnest endeavor is being made by the good fathers here to stop the progress of our work. Extra meetings have been held in the Matriz church, and a great deal of mental as well as physical strength put forth to show that Protestantism is a farce, and leads to bad morals. With what arguments they prove this I cannot tell, neither is any one else able to tell me. In fact, the effect produced appears to be quite the contrary to the one intended. Every person who has an eye to see and an ear to hear, will and must perceive that Roman Catholicism, as a distinct creed, does not and cannot sympathize with the spirit of the times, that it opposes liberty and spiritual progress, and, thus, that its defenders swim against the current.

'Now, in concluding, let me say that, if you have not already the required sum of money for re-printing the so much wanted hymn-books, take twenty dollars or as much as you need from the sum you have received for the Copiapo mission, and set the printer at work at once, for we must have the books.

'Ever yours fraternally,

'S. JUL. CHRISTEN.'

SPANISH HYMN BOOKS.

"We add in this connection that the Spanish hymns, referred to by Mr. Christen as imperatively needed in the work of his mission, have been during the last fortnight passed through the press. Fifty copies, unbound, have been just sent to Copiapo. Others were placed in the hands of the book-binder, and at the issuing of this sheet are ready for sale at the Bible Depository, No. 119, Calle de la Victoria. An additional supply of these bound hymn-books goes forward to Mr. Christen now.

"The edition consisted of a thousand copies. The book is small, containing fifty hymns, the best that are now accessible to us in the Spanish tongue. The cost of publication for a thousand copies has been fifty-eight dollars; binding a hundred copies costs twenty dollars additional, making in all seventy-eight. Towards this there have been received the following amounts:

Valparaiso Bible Society appropriation	$20.00
Rev. William H. Lloyd	5.00
" Alexander M. Merwin	5.00
A Lady	10.00
Mr. John C. Rogers	5.00
Mr. G. Sutherland	5.00
Mr. R. M. Campbell	5.00
Total	$55.00

"Still there remains a deficiency of twenty-three dollars, which we will thank any liberal souls for helping to make up. On the generous impulse of Mr. Christen, offering twenty dollars, we prefer not to act, if the matter can be otherwise provided for.

"The hymn-book is for sale at ten cents a copy, unbound: and, bound, at thirty-five cents. The product of sales will go to the advantage of the Bible Society, enabling us to defray the cost of binding additional copies later on."

Mexico.

COS AND ZACATECAS.

Both these places are important centres of influence, and should be at once occupied by two ordained ministers, of first class ability, and able to preach in Spanish. Zacatecas, a city of 30,000 inhabitants, is fully ripe for a Gospel harvest, but has as yet no regularly sustained Protestant service. Cos, with about 4,000 population, has a beautiful stone church edifice, capable of seating 400, and a duly organized Protestant church, numbering (since the additions reported below) 171 *members, all converts from Romanism.*—They greatly need a faithful and able under-shepherd. Our Board for months past have been anxiously seeking for two men, suited to the work, and willing to devote themselves to it, whom we might locate at these two most important posts.

Dr. Prevost, who, although a layman, has taken such efficient care of this field hitherto, is now in this country, and providentially hindered from a speedy return. He furnishes us with the following extracts from letters recently received.—They show

SUCCESS AND TRIALS.

"Strong efforts are being made here to revive the intolerant spirit of the 'pueblo' (common people), which during the past six months has so quieted down. The repeated attempts made to assassinate the Agents of the American Bible Society have disgusted the better classes, but the priests and their benighted followers only mourn over their ill success. The government has not acted with all the energy to be desired, in striving to arrest and punish the criminals; but this is doubtless due to the proximity of the elections and the fear of losing votes. After these are done with, we have reason to hope for better things. Since you left, our little congregation at Cos has been further increased by the addition of four members, and two infants baptized. Our number is now too considerable for us to be longer left without a minister to instruct us, and to revive and direct our zeal, so that our efforts may be more constant and efficient. We are expecting the speedy fulfillment of your promise to send one. The news from Zacatecas proves abundantly that only laborers are wanted to secure a very abundant harvest. Would to God we had such a man as *Padre Aguas* of Mexico city The soil is here so well prepared that he would carry everything before him.

'The Romanists have organized here a branch of the 'Catholic Society,' so named, an extensive semi-secret organization extending over the whole country. It is intended to operate against Protestantism, and also against Masonry, which has latterly increased greatly. The Society acts partly through the press, and in Zacatecas alone contributes mainly to the support of *three* different papers devoted especially to make war on our little weekly sheet, the 'Antorcha Evangelica.'"

Dr. Prevost himself writes as follows:

THE SCHOOL AT COS.

"Examinations (public) were held on Aug. 11th at our school in Cos, the result of which was satisfactory, especially in the case of fifteen of the scholars, who distinguished themselves by their application

and punctual attendance. The average attendance was about forty. The impression seems to be that it would be well to change our School now from a night to a day school, but I have not given authority to do so, as the change would oblige us to employ the preceptor exclusively for ourselves, taking him from his situation as principal of the public school. The appropriation of $100 per month more for this purpose by the Society would be sufficient to cover all School expenses, including the necessary increase of preceptor's salary, but would not enable us to continue in his work the efficient Bible-reader, Dr. Miguel Aguado, who has been doing a good work in Fresnillo, where he has been stationed three or four months. It will probably be advisable to make no change, until some minister is sent out to take direction and charge of the whole work.

A NEW CHURCH AT SALADO.

"I am not sure whether in my former letter I mentioned that the new church being put up, without any outside aid, by the converts in the Salado, some sixty in number, was nearly completed, and is in all probability now open for public worship. The letters from all parts of the State call urgently for a minister to take pastoral charge of the new congregations formed or ready to be formed.

THE ROMANISTS SEIZE OPPORTUNITIES.

"The Romanists are making every effort to profit by this season, to recover lost ground, or at least limit the advances of the Protestant doctrines, considering what is true, that they must profit by the absence of a minister, to confound and bewilder our people—representing to them that they are regarded by the American church with indifference, as proven by their prayers for a minister to teach them being left unanswered. In fine, the Papists work energetically now, while we are doing less than we ought. *Can it be possible that Divine Providence will not prepare some proper person for this work?* a work which *requires* and *merits* a first class man, intellectually and spiritually, or he would be of no use to contend with the opponents to be encountered there."

THE REVOLUTION.

At a later date, Dr. Prevost writes :—"The revolution has completely cut off all communication with the interior of the country, and my Matamoras correspondents assure me that not even the mails are allowed to pass. I do not know how long this will last." The letter from Miss Rankin, given below, speaks of this Revolution more fully.

Northern Mexico.

MONTEREY.

THE following letter from Miss Rankin has just come to hand, and will explain itself. We sincerely sympathize with her, with our brethren, Messrs. Beveridge and Park, and with the native helpers in this field ; and pray God that they may be preserved, in their own persons, and in the mission work and property, from the perils incident to this new and extensive

POLITICAL REVOLUTION.

"MONTEREY, Mex., Oct. 13, 1871.

"Dear Mr. Crittenden :—I have just been informed I can send a letter to the Rio Grande by private conveyance, and I gladly improve the opportunity. We are now in a Revolution, as you probably see by the papers, and there is no communication by mail with any quarter.—The country is in great commotion on account of the urgent pressure for obtaining men for the army. Our colporteurs and evangelists have all escaped so far, excepting one, who was taken in Lenares. He found a substitute, and is again free, and will not be liable to be taken again unless the other party comes in. Every thing is very obscure—we can form no calculation about Mexican politics. As to how long the Revolution will continue we can form no estimate—it may close soon, or it may continue many months. We shall continue our work the best we can, under the circumstances, and hope the cause of the spread of the Gospel in Mexico will suffer no serious detriment. Past experience in regard to these Mexican difficulties lead me to trust that God will overrule all to the furtherance of the

cause of truth. Every Revolution, for fifteen years past, has paved the way for the extension of Protestant Christianity, and I have confidence to believe that although we may suffer some hindrance for the present, yet, in the end, we may be greatly benefitted.

"We may be exposed to danger in case the opposite party should come to Monterey; as in times of conflict there are always parties who improve the opportunity for robbing. Of course, Protestants will come in for a full share of violence if a chance should offer. We have a police officer in our premises constantly, at our own expense, and will be obliged, for our personal safety as well as that of the property, to keep him as long as things are as unsettled as at present. I hope you will feel no anxiety on our account. The Lord is our keeper, and so often have I passed through similar circumstances, since I have been living among Mexicans, that I have but little fear. We are entirely shut out from the world, which is very trying, as we can neither send nor receive any letters or papers. I have received no communication from you, or from New-York, since my return, and probably shall not for some time to come. I wish you would write, as opportunities may unexpectedly occur, of letters passing, as I am very desirous of hearing from you. I trust all is prospering with you and the Society.

"My health is improving, and I hope to be soon quite well again.

"I regret I cannot be writing letters to my friends abroad, although I have found opportunity of sending about twenty, to persons who feel an interest in this Mexican work, since my return. I shall improve every opportunity of sending you letters by private conveyance, yet it is quite hazardous for persons to take sealed letters.

"Please remember me to all inquiring friends. I am obliged to be brief, as the gentleman leaves soon.

"Very truly yours in Christ,

"MELINDA RANKIN."

City of Mexico.

"AN English Methodist" again writes us, under date of October 9th, giving intelligence, deeply and sadly interesting, respecting the persecutions that have fallen upon some of our native Christians in the vicinity of the City of Mexico:—

"THE past month has been one of great excitement and intense anxiety to all those interested in this work of God our Saviour in this land. Christians have been put in prison in an arbitrary manner by the local authorities; houses have been broken into, robbed, and burnt, by those whose office it is to do justice; and many of our brethren mobbed out of their own town and stoned,—not because they had committed any offence against the law, but because they think for themselves, read their Bible and worship God according to the dictates of their own consciences.

PERSECUTION IN MORELIA.

"In the early part of the month, in the city of Moreila, the priest of that place was publicly preaching against the Prefect; and he, hearing of it, sent some police and made him come down from the pulpit, when he was escorted publicly to the hall of Justice, where he was kept in custody for some time. A mob, then, was got up by the 'Sociedad Catolica,' which caused general rioting, with cries of 'Death to the Freemasons,' 'Death to the Protestants;' making attacks both on the Masonic Lodge-room and upon all known Masons and Protestants: our brethren had to fly, the excitement continues, and the Papists have established a kind of secret police in every section of the city, to find out and prevent the establishment of any Protestant congregations. But I am glad to say our brethren, after visiting Messrs. Aguas and Riley in this city, have returned to their homes, and from a letter recently received, we find they have, though with much precaution, made arrangements to re-commence their services in private, and by so doing run very great danger of being murdered.—Our brother asks with much earnestness for sermons, that they may have God's word explained to them rightly. He also

notified, that on Sunday last they intended to commemorate the death of our Lord by partaking of the Holy Supper for the first time.

PERSECUTION IN TIZAYUCA.

"In Tizayuco, a town about twelve leagues from here, there was a congregation of eighty persons, who regularly met for worship, and whose lives, so far as known, were consistent, and gave every reason to believe many to be true Christians. A party of Popish missionaries have visited that place, and have lighted up the fires of bigotry and fanaticism, and to such a pitch did it arrive on Sunday, the 17th Sept., that the authority of the place pounced upon them, whilst they were preparing for worship, with an armed force, conveying twelve of our brethren to prison, taking away the Bible and money found in their houses. Some came to this city in their flight, to state their case and try to obtain redress; whilst the others, after some days' confinement, were escorted to the confines of the town by an armed force, and stoned out of the place by the infuriated mob.

"The women of the congregation showed their courage by carrying on the service daily, whilst their husbands, fathers, brothers and friends were either in prison or fugitives.

"After some days, some of our brethren returned stealthily to their homes, where for awhile they remained in peace, but on Sunday last our brother Segovia's house was furiously attacked by a murderous mob, who entered and very quickly riddled him with knives, who like the first martyr Stephen fell, calling on his Saviour, saying 'Jesus, help me,' 'Jesus, accompany me.' He was also chopped with a hatchet, dragged about the street like a log and then left for dead, amidst the yells and execrations of a furious mob, who had been told by these 'Christian' missionaries from the pulpit 'That whoever killed a Protestant would go straight to heaven after death'—and to show their hatred of God's holy Word, one of them tore up a volume of the precious truth in the pulpit and spit on it. As if a refinement of cruelty was necessary, they (the mob) tore away Segovia's little boy from his mother, and brought him to look at his father, who lay weltering in his blood—and his daughter, a girl of twelve years, has disappeared, whether taken away by the mob or gone into hiding to save her life and honor, is not known. Segovia, poor fellow, although left for dead, strange to say, still lives, and the doctor says, probably he may recover; but, with the priest, the said doctor is doing all in his power to get him to make confession, and threatens to leave him to his fate if he does not do so. Others have suffered, having their houses and all belonging to them burnt to the ground; and the women have, some of them, arrived here, with scarcely enough clothes on them for decency.

"This congregation, so promising, is now scattered; but can it be possible that the blood of our brother shall have been shed in vain? I believe not; but that God will, in his own good time, avenge his saints. 'How long, O Lord holy and true, dost thou not judge and avenge the saints on them that dwell on the earth!'

EARNEST APPEAL.

"American Protestants! are you going to allow the brethren of this country to be killed off piecemeal, without giving them the means of establishing a pure Christianity in a country so long beneath the yoke of tyrant Rome? Show to the world that you are not only diligent in business, but also in serving the Lord.—If you come up to the help of the Church here, the reward you know; but if, whilst you see your brethren persecuted in so many different ways, and murdered for their adhesion to Jesus, you *yet* remain indifferent, it may well be said, 'How dwelleth the love of God in you?'

Greece.

ATHENS.—REV. M. D. KALOPOTHAKES, M. D.

UNDER date of Oct. 14, 1871, Dr. Kalopothakes writes as follows:

"MY late arrival has caused me to postpone the erection of our chapel to this

month. Besides I had to take all the necessary precautions, so as to avoid any complications in the midst of the work, and now, having made all needful arrangements, I hope, God willing, to have the foundation-stone laid next week, and the house finished before the end of the year and open to preaching, which has been suspended for want of a suitable room in which to hold the service.

"My other meetings are well attended, and seem to gain in interest; yet my work for the remainder of the present year is mainly preparatory for a more extensive effort both in Greece and outside of it. To this end, Mr. Dewar has gone to Alexandria, Egypt, and thence he will visit all the places that lie between it and Smyrna, including the islands of Rhodes, Cyprus, Cos, Samos, Mitilene and Chio, for the purpose of introducing our publication among, and encouraging the Evangelical Greeks, who are scattered all along that coast of Asia Minor. I trust he will return with cheerful news from these places.

"Mrs. Kalopothakes, Miss Kyle, and our little boy have arrived safely; but Mrs. Kalopothakes' health was so much affected by the long inland trip that she has been ill ever since she came back, and it fills my heart with anxiety as to the future. May God spare her to me and to his work, as well as to her children. As soon as she gets better, I hope to be able to send my long promised article on the Greek Church."

FROM MR. CONSTANTINE, ATHENS.

We have advices up to the 13th of October; but his letter, although speaking hopefully of his work, and mentioning some gratifying incidents, was in the main personal and not designed for publication.

HOME WORK.

Louisville, Ky.

From Rev. J. M. Sadd, we have interesting monthly statements of the progress of his work. We have only room for brief extracts from two of these reports:

"Oct. 2d, 1871.—On Saturday the 23d of September, we re-organized our Industrial school for the coming season, and on the 30th we found present 29 children, mostly of poor, ignorant parents, and many of them Roman Catholics.

"Mrs. Sadd has also assisted in organizing another Industrial school.

"Our room, very kindly given to us by a friend of the cause, not for a few months, or a year, but without any limit, or as we need it for Sabbath and Industrial schools, is improved and made more pleasant, through the liberality of the Superintendent of one of our largest R. R. companies, a man who has a soul for doing good. I am happy also to state that the Chief of our Police of this city is a young man of decided piety, and an earnest worker in Sabbath Schools. He is very ready to provide protection for our mission schools, whenever I have applied to him.

"The Sabbath School, on the last Sabbath, was nearly doubled through the influence of the Industrial school, and the visits made among the poor. We have made about 100 visits the last month, and received about half this number of calls for relief. The desire to receive our visits, and t ohave some religious service in their families seems increasing."

"Nov. 1st.—Another month has passed rapidly away, and never were we kept more busily employed. Since the news of the Chicago fire reached us, all Louisville has been astir. About $200,000 has been given for the relief of the sufferers, and for twenty days the ladies were sewing from morning till night, and often till late at night. In one large room, 50 sewing machines and about 200 ladies were at work. Connected with this sending to Chicago, has been the giving to the sufferers who come here, and also a plan to give from the same rooms to our own poor, from another fund.

Our Sabbath School and Industrial School near the river are flourishing. Every week the interest is increasing. Some children who were wild Roman Catholics, and came to make trouble, have become teachable. The Lord gives us tokens of his favor, and our hearts are made light, while the work is heavy, without help.

Cincinnati.

In this city, the two Bible-women and missionaries employed by our Society are still diligently prosecuting their good work, and with very encouraging success. We have before us their reports for the months of August and September, but must forego their publication for want of room.

LITERARY NOTICES.

Books.

The Bible Commentary: Being the Holy Bible According to the Authorized Version, (A. D. 1611), with an Explanatory and Critical Commentary and a Revision of the Translation, by Bishops and other Clergy of the Anglican Church. Edited by F. C. Cook, M. A., Canon of Exeter. Vol. I. 928 pp. royal 8vo. Price in cloth, $5. New York: Charles Scribner & Co., No. 654 Broadway.

This is the first volume of a work which has been long expected in Great Britain, and which is there known as "The Speaker's Commentary," from the fact that the plan of it was suggested by the Right Hon. J. Evelyn Denison, then Speaker of the House of Commons. *Thirty-six different divines* are engaged on the work, nearly all widely known for their valuable contributions to Biblical literature. The plan was settled, and the writers appointed, under the sanction of a Committee consisting of the Archbishops of Canterbury and York, the Bishops of London, Llandaff, Gloucester and Bristol, and Chester, Lord Lyttleton, the Speaker of the House of Commons, the Dean of Lincoln, and Right Hon. Spencer Walpole. The volume now issued contains the *Pentateuch*, the books of which are divided as follows, among the contributors named:

GENESIS	Rt. Rev. E. Harold Browne, Bishop of Ely, and author of Exposition of the Thirty-nine Articles.
EXODUS	Chap. I.–XIX. The Editor.
do	Chap. XX. to the end, and
LEVITICUS	Rev. Samuel Clark, M. A.
NUMBERS & DEUT.	Rev. T. E. Espin, B. D., Warden of Queen's College, Birmingham.

This work, as declared by the publishers, "had its origin in the widely felt want of a plain explanatory Commentary of the Holy Scriptures, which should be at once more comprehensive and compact than any now published;" and its "great object is to put every general reader and student in full possession of whatever information may be necessary to enable him to understand the Holy Scriptures; to give him, as far as possible, the same advantage, as the scholar, and to supply him with satisfactory answers to objections resting upon misrepresentations or misinterpretations of the text. To secure this end most effectually, the comment is chiefly explanatory, presenting in a concise and readable form the results of learned investigations carried on during the last half century. When fuller discussions of difficult passages or important subjects are necessary, they are placed at the end of the chapter or volume." The work is to be completed in eight volumes.

This Commentary is specially adapted to the use of laymen, furnishing them in a condensed form, and in plain language, the conclusions reached by much scholarly research, on the part of some of the most learned, the most honest, and the most devout minds of the English Church. But it will also be a profitable addition to the library of any clergyman. The suggestiveness of its expositions will quicken the mind, while its devout spirit will satisfy the heart, without wearying it by laborious moralizing.

The House in Town. A Sequel to "Opportunities."

Opportunities. A Sequel to "What She Could."

These two books are by an author already well known, and whose reputation stands high as one of the most gifted writers for the young. The child-heroine of these books is the same as in "What She Could." She is a little girl, who tries to do right under most adverse circumstances. She had been led to the Saviour by a kind pastor, and had united with the church; but at home, her way is hedged up with difficulties which almost prevent any progress in the Christian life. She and a sister a little older are left orphans, and are committed to the keeping of an aunt, who proves an exacting, imperious, unkind, and unloveable person, utterly unfit to have the care of these children. Matilda, however, aided by her pastor, is bright and resolute, and avails herself most wonderfully of "Opportunities" *to do good*, and thus to grow somewhat in the divine life. At length, she is transferred to a new home in a family of wealth, and by this family is taken to their city residence. The history of her life there is told in "The House in Town." The family, though they love her dearly, and afford her every gratification of a worldly sort, and let her live in luxury, yet are not Christians, and so render her no aid in her Christian life. But she perseveringly seeks to follow Jesus, becomes a scholar in a mission school, and in various ways strives to do good to her classmates. Of course, her life is an imperfect one, and she falls into many errors. There is no winding up of the story, and *another sequel* still would seem to be demanded to conclude it. These are good books for the Sabbath School libraries. Published by R. Carter & Bros., New York: 16mo, about 400 pages in each volume. Price $1.25.

Christ Liveth in Me. By Rev. Wm. P. Breed, D.D., author of "Grapes from the Great Vine," "Sunny Mount," etc. 16mo, 175 pp., cloth, flexible, red edges. 70 cents. Philadelphia: Presbyterian Board of Publication.

There is a peculiar freshness of style and expression about this book, which renders it delightfully entertaining as well as most profitable reading. When listening to Dr. Breed in ecclesiastical debates, we have often admired his happy "way of putting things," and in glancing over these pages, we have been brought again, as it were, into his presence as a debater, and have been refreshed with some of his happiest utterances. Thus, enlarging on the Apostle's own declaration, he puts these words into the mouth of Paul: "'I am crucified with Christ,' in company with Christ—Christ crucified in Jerusalem, fifteen hundred miles or more away, and I at home in company with him—Christ thirty years ago, and I now with him." Again he illustrates the living anew of the believer, *through Christ living in him*, as follows: "There is a poor hyssop weed growing out of the wall, and a murderous frost passing by robs it of its life. But He who made it comes that way, has pity on the poor dead thing, transplants it from the hard, niggardly bosom of the wall to the

generous, nutritious hillside, and then, instead of sending pursuers after the frost robber to bring back the old life, imparts a new and better, and lo! the hyssop weed is become a cedar of Lebanon! I *was* that hyssop, and now, through grace, I *am* that cedar."

We will quote one more illustration, in depicting the cause why many professed disciples of Jesus made such slow progress in the new life which Christ in them should develop: "Here is a pit, and in it a man. His friends having seized one arm, are putting to all their strength to lift him out. At the bottom of the pit is a chest of gold, and with one hand the man is clutching the handle of that chest. His friends pull, and the man persists in trying to bring up the chest with him. That man represents a certain style of Christian life. The chest is the world. The friends are his conscience, and all influences that seek to lift him to a better life. The man, instead of mounting up on wings as eagles, is dragged with hard pulling and tortured wrenches up to heaven." Buy the book, and have it as one of your closet companions. For sale by R. Carter & Bros.

Communion. A Treatise on Christian Fellowship with God and His Saints. By Rev. Loval Young, D.D., author of "Commentary on Ecclesiastes," etc. Philadelphia: Presbyterian Board of Publication. 18mo, cloth, flexible, red edges, 72 pp. 30 cents.

This small volume will be of service to any one who will sit down and read it. Without any special ornament of style, and yet in language which is chaste, forcible and winning, the author presents us first with "Man's need of Communion," and develops the fact that "It is not good that man should be alone." Then he explains the obstacles to Communion with God; shows the way to secure Communion with Him, and what the evidence of such Communion is; briefly recapitulates the history of the Communion held with God by the Old Testament worthies, and by New Testament Saints here on earth, and portrays the blissful consummation of this Communion in Heaven. A chapter is then devoted to "The Lord's Supper," and one is occupied with a "Prayer in view of Communion, or Coming to the Lord's Table." For sale by R. Carter & Bros.

Grace and Polly; Mary's New Friends; Bet and Bounce:

All three by *Nellie Grahame*, who evidently understands the art of writing so as to interest *the little ones*. She tells her stories sweetly and in simple language, easily understood, and weaves in her moral so as to make it felt by the child, without being a burden, or being accounted a dry lecture. Quite small children, both in the home circle and in our Sabbath Schools, will be delighted with these books. They are not very deep or very learned; but are all the better for that, as they are within reach of a child's capacity. Each book contains 72 pp. 18mo, and is illustrated with two wood-cuts. Price 30 cents. Published by the Presbyterian Board of Publication, Philadelphia, and for sale by R. Carter & Bros., New York.

Cottage Piety Exemplified. By the Author of "Union to Christ," "Love to God," etc. Philadelphia: J. B. Lippincott & Co. 18mo, paper cover, 316 pp.

In the Introduction to this work, the writer states that he "can call to mind many eminent cases of cottage piety; but that of Robert Dawson and Mary Lawrence, his wife, is the most vividly and fully before him. Under these assumed names he takes two of God's humble poor, who are now with Him in heaven, to exemplify that type of cottage piety which formerly blessed this and other lands more than at present." He further states that "the sketch is not one of fiction," but "rather one of the sternest reality, to the correctness of the most of which there are yet living witnesses." It is largely in the form of diary and correspondence.

Quarterlies.

American Presbyterian Review.—New York: Rogers & Sherwood; $3 per annum.—The October number of this very ably conducted Magazine has the following Bill of Fare for its readers:—

Art. I. Faith, its place and prerogative, by Prof. R. B. Welch, D.D., Union College, Schenectady, N. Y.—II. The Hebrew Bible, together with Biographical Sketches of Professors Henry B. Mills, D.D., and Rev. Jas. E. Pierce, by E. A. Huntington, D.D., Prof. in Auburn Theological Seminary.—III. The Authority of the Old Testament as a Rule of Duty, by Rev. Willis J. Beecher, Prof. in Auburn Theo. Sem.—IV. Term-Service in the Eldership, by Rev. E. J. Hamilton, Prof. in Hanover College, Ind.—V. The Judicial Trial of Jesus, by E. P. Rogers, D.D., New York.—VI. The Antagonisms, Perils, and Glory of the Spiritual Philosophy, by John W. Mears, D.D., Prof. in Hamilton College, N. Y.—VII. The Epistle of Barnabas, examined particularly in regard to its origin and author, by Dr. K. Wieseler, Prof. of Theology in Griefswald; translated by Rev. Howard Kingsbury, Newark, Ohio.—VIII. Explorations in Palestine: 1. The Recovery of Jerusalem, by Chancellor Crosby, D.D.; 2. The True Site of Calvary, by Fisher Howe, Esq.—IX. Recent Arabic and Hebrew Literature, by Rev. G. W. Sheldon.—X. Charles Scribner, by Rev. J. M. Sherwood.—XI. Contemporary Literature.—XII. Theological and Literary Intelligence.

The Congregational Quarterly.—Boston: Congregational Rooms; $2.00 a year.—The October number has for a frontispiece an engraving of *William Carter*, and its first article is his memoir, prepared by Rev. J. M. Sturtevant, D.D., Jacksonville, Ill. This is followed by The Revision of the English Bible, by Rev. James H. Means; Superior Toleration of the Plymouth Men; First Church in West Springfield, by Rev. Henry M. Grout; Lessons on Population, suggested by Grecian and Roman History, by Nathan Allen, M.D.; Revivals, How Discerned and Promoted, by Rev. J. E. Twitchell; Catalogue of Andover Theo. Sem., 1810; The State, and Religion in its Schools, by Rev. Kinsley Twining; Congregational Necrology; Lite-

rary Review; Editors' Table; Congregationalt Quarterly Record; American Congregational Association—and Union; Index of Names.

The American Quarterly Church Review.—New York: Rev. Prof. John M. Leavitt, A. M., Editor and Proprietor, No. 57 Bible House.—For October, the articles are—I. English School Life; II. Genesis and Geology; III. The French Persecutions; IV. Runic Sketches; V. Suffragans; VI. Chinese Literature; VII. Pioneers and Founders; VIII. Newman's Apologia; IX. The Church of the Future; X. Our Book Table.

Magazines and Papers.

Eclectic Magazine—New York: E. R Pelton. $5 per year. The December number of this Magazine is at hand, and brings the year to a close with a lengthy and very interesting table of contents. There is a fine portrait on steel of Professor Tyndall, and in the letter-press, is an appreciative sketch of his life work. Among the notable articles is one on "Aerial Voyages," giving a complete record of all attempts hitherto made at "navigating the air," and an explanation of the principles on which the science of Aerostatics is based. This is followed by "A Mahometan Revival" (in India); Some American Books, containing capital criticisms on Bret Harte, Joaquin Miller, Miss Phelps, and others; Prospects of the New German Reformation; News from Herschel's Planet; The Legend of Frederick Barbarossa; Centenarianism; Amber California; Shakespeare and His Times; French Finance; Literary Remuneration; and a variety of others, together with copious Editorial notes on Literature, Science, and Art.

The time has come now for readers to decide what Magazine they will take during 1872, and before doing so we advise them to look over a copy of the Eclectic.

Harper's Magazine.—The December number is already at hand. As usual, our admiration is first awakened by the really fine "get up" of this Magazine, its profuse and well executed illustrations, the clearness and beauty of its type. Its leading article on "The Eternal City," is very readable and very instructive. Other standard articles are the "French Royal Chateau," "The First American Exploring Expedition," and "The Old Norse Colonies of Greenland." For our own reading, we could wish that the Magazine might be entirely filled with such articles to the exclusion of merely trashy stories, and especially to the exclusion of fairy tales and ghost stories, to which we have an especial objection in a family periodical. The Editor's Easy Chair treats of the Chicago Fire, the Mont Cenis Tunnel, the Commune, the Progress of the Woman's Movement, etc., and the other Editorial Departments are well filled with interesting items.

The Galaxy for December is also received. It contains, as Frontispiece, a good engraving entitled he "Gale in New York Bay, February 10, 1861." Among its contents we notice three papers of some value,—Black Friday; Weather Prognostics, by the People; and Admiral Farragut and New Orleans. Scientific Miscellany embraces a good variety of topics, well treated.

Our Monthly.—Contents: Buddha; Sketches drawn from the Ecumenical year of Rome; Lost Treasures; Croquet and Character: Faraday against the Infidelity of the day; The Mantle of Elijah; A Specimen of Legal Nonsense; Total Eclipse of the Sun; American Antiquities; The Banyan and Peepul Trees of India; The Princeton Review on China; A Story of two poor Fishermen; Terrence Moran, the poor Irish Boy; The Trials of a poor Stick; Miscellany; Scientific Summary, and Book Table.

American Agriculturist, published by Orange Judd & Co., 245 Broadway, New York. $1.50 per year. An amazingly cheap and most excellent periodical. The November number comes filled with valuable matter, made attractive with an abundance of pertinent and well-executed illustrations.

Hearth and Home.—Orange Judd & Co., New York. $3 per year. An Illustrated Family Weekly, which we can heartily commend, as full of good and pleasant things, especially for the young folks.

The Sunday Magazine, Edited by Dr. Guthrie of Scotland, is now published co-temporaneously in England and in this country, the American Publishers being J. B. Lippincott & Co., Philadelphia. $2.75. The November issue contains articles entitled The Vicar's Daughter; Charity in London; The Resurrection of the Dead; John Keble and his Hymns; Margaret; How to study the Old Testament; The Thorough Business Man; Renovation, Conversations with Dr. Döllinger and other Munich Professors; Dorothea Trudel, the Miracle-worker of Zurich: and the Editor's Room.

Good Words, Edited by Norman McLeod, D.D. Philadelphia: J. B. Lippincott & Co. $2 75. The contents for November are as follows: 1. The High Mills; 2. Short Essays; 3. Two Days Before Paris; 4. Why is this Ugly? 5. The Neighbor; 6. Religion in Italy; 7. The Sylvestres; 8. School-lessons in Household Economy; 9. Dorothy; 10. Economy; 11. Sketches among the Dolomites; 12. A Small Hospital with a Large Name; 13. First Impressions of France and Italy; 14. There are Two Sides to every Question.

The Illustrated Missionary News. London, England: S. W. Partridge & Co.—The November number at hand has pictures of the Car of Juggernaut; the Martyr's Memorial Church, Madagascar; Missionary House at Erzeroom, &c.; and is well filled with Missionary intelligence. Price 2d. sterling.

The Missionary Link for the Woman's Union Missionary Society of America for Heathen Lands. New York: Issued once in two months, at 50 cents

per annum.—The November number opens as follows:—"With great joy we have the gratifying intelligence to communicate that four new missionaries have been just sent abroad as our representatives. One of them has gone to a fresh field, where hitherto as a Society we have had no personal interest, and will commence in Athens—that ancient city of culture and learning—a Christian school for girls. Three others have joined our working corps in India, two going out as medical missionaries, hoping by gentle ministrations to sick and suffering bodies to reach the precious souls which only the Great Physician can heal. We can not refrain from repeating to our readers their farewell words, which find an echo in every heart, 'Pray earnestly for us.'" Our own "Union" has a special interest in this "new departure" at Athens, as Miss Kyle is to co-operate wtth our missionaries in that field, and will, for the present at least, make her home in the family of Dr. Kalopothakes. Her arrival at Athens in company with Mrs. Kalopothakes, is mentioned in a letter from Dr. K., which appears in the present number of this magazine.

OUR ENGLISH ALLIES.

Evangelical Christendom: A Monthly Record of the Protestant Faith. Conducted by members of the Evangelical Alliance: London, England.—This sterling co-worker with us for the cause of Protestantism is at hand for November, having a short but able article on "Pulpit Intercommunion," followed by a longer and well sustained article on "Protestant Theology in Germany." Comprehensive summaries of Foreign and Home Intelligence also appear as usual.

The Christian World, our English namesake, published weekly in London, in newspaper form, 16 pages. It is a staunch advocate for an Evangelical Protestant Christianity, consistently opposed to all ritualism and vain shows.

The Standard, a Monthly Magazine, published in London, England, does good service for the cause of Protestantism.

The Shield: Greenock, Scotland. Another monthly devoted especially to sound Protestantism.

Both these Magazines have selections from our *Christian World.* Both are welcomed by us as helpers in the same great cause to which we are devoted.

The True Catholic. London: Religious Tract Society. Still another efficient helper in the same good cause of truth against Papal error. Monthly, 12 pages, newspaper.

Missionary Magazines for November received:
American Bible Society Record — Union.
Sailor's Magazine and Seaman's Friend— "
Foreign Missionary — Presbyterian.
Monthly Record— "
Ref. Pres. and Covenanter— "
Missionary Herald—Congregational.
Home Missionary— "
Church Missionary Record—Church of England.
Spirit of Missions—Episcopal.
Missionary Magazine—Baptist.

Other Magazines received:
Mother's Magazine for November.
Good Health "
House and Health "
American S.S. Worker "
National S. S. Teacher for October.

For the Young—Illustrated Papers:—
The Illustrated Missionary News;—The Guiding Star; The Child at Home;—The Child's Paper;—The Young Pilgrim;—Young Folks' News;—Loving Words for Children.

For the Young—Illustrated Magazines:—
The Little Corporal;—Our Young Folks;—The Nursery;—The Children's Hour; The Picture Magazine; Infant's Magazine and Children's Friend especially beautiful and instructive.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 31st October, 1871.

MAINE.

North Paris. Misses Minard and Parker	$5 00
Bath. Rev. W. S. Jones	2 00
Portland. Meth. Convention	11 00
	18 00

VERMONT.

Brattleboro. Betsey H. Van Dorn	10 00

MASSACHUSETTS.

Charlestown. Winthrop Ch. and Soc., for Miss Rankin's work	90 00
Winchester. S. T. Ward	2 00
Kingston. Rev. Nathaniel Cobb	1 00
Boston. M. E. Church, Broomfield st., in part	50 75
Charlestown. Trinity M. E. Ch.	41 80
Boston. M. E. Ch., Highlands	55 00
Westfield. M. E. Ch., add.	10 80
Boston. Tremont st. M. E. Ch add., of which $30 constitutes Miss L. A. Hutchins L.M.	35 00
	285 35

CONNECTICUT.

Norwalk. M. E. Church	81 62

NEW YORK.

Huntington. Mrs. Nelson Sammis 10 00
N. Y. City. 14th street Pres. Ch., Stephen Cutter, Tr. 113 41
Perry. Pres. Ch, per H. N. Page 17 25
Utica. Ladies, by Mrs. M. W. Bussy, for Miss Rankin's work, in addition to $156, and in part of $400 for the year 40 00
Poughkeepsie. 2d Ref'd Ch., per J. P. Heath 41 63
N. Y. City. W. 34th st. Ref'd Ch., Rev. Isaac Riley 65 60
Guilford. Daniel Beebee 1 00
N. Y. City. Mrs. Elizabeth Swan, for Bible work in Mr. Riley's field 25 00
White Stone. Mrs. C. B. Atterbury, for Central Mexico 20 00
N. Y. City. Beekman Hill M. E. Ch., add. 20 00
Williamsburg. North 5th st. M. E. Ch. 4 37
N. Y. City. Trinity M. E. Ch., in part 10 00
Albany. Hudson st. M. E. Ch. add. 50 00
Carmel. M. E. Ch. add. 41 00
Brooklyn. Sands st. M. E. Ch., in part 110 75
" Nostrand Av. M. E. Ch. 20 45
Brewsters. M. E. Ch. add. 22 50
Brooklyn, E. D. Tabernacle M. E. Ch., in part 26 92
N. Y. City. St. Marks M. E. Ch., in part .. 7 12
Brooklyn. Johnson st. M. E. Ch., in part .. 23 45
N. Y. City. Seventh st. M. E. Ch., in part .. 2 96
Caroline Station. F. J. Marsh 5 00
Kinderhook. Reformed Church, W. H. Rainey, Tr 38 44
N. Y. City. Mrs. R. I. Brown, for Miss Rankin's field 58 75
Poughkeepsie. Mrs. C. M. Hovey 10 00

854 60

NEW JERSEY.

Princeton. 2d Pres. Ch., per G. H. Burroughs 7 44
Jersey City. 2d Pres. Ch., Rev. Hiram Eddy, D.D. 26 13
Bloomfield. 1st Pres. Ch., in part 93 12
New Vernon. Pres. Ch., in part, to make Catharine J. Conk in, L.M. 30 00
" Cash 100 00

256 69

PENNSYLVANIA.

Meadville. M. E Ch., add. 8 00
Tarentum. Pres Ch 5 00
Easton. Cash $25; Porter $10; Vandevere, Green, Lawall, Drake, Eyerman, Lott, Black, Detwiller, Reigel, Micke and Andrews, Borleau, Hulis, Sitgeeaves, Young & Andrews, Long, Garvis, $5 ea. 115 00
Bethlehem. Wolla, Webster, $25 ea.; Vankirk, Wolla, Reinke, Wolla, Leiback, Myers, Chapman, Krause, Wolla, Leibert, Erwin & Krause, Cortright & Solt, $5 ea.; others $26.25 ..... 136 25

264 25

MARYLAND.

Baltimore. Rev. Solomon Allen 5 00

ILLINOIS.

Geneseo. Ladies' Missly Circle of the Cong. Church, by Mrs. C. E. Wolcott, Tr. 16 76
Mattoon. 1st Pres. Ch., per Rev. N. S. Dickey 14 50
" 2d Pres. Ch., add. 1 00
Danville. Pres. Ch., in part, to constitute Rev. A. L. Brooks a L.D. and Hon. O. L. Davis a L.M. 93 35
" North st. M. E. Ch., per Rev. N. W. McElroy 16 65

142 26

INDIANA.

Madison. 2d Pres. Ch., Messrs. Whitney and Smith, $5 ea.; others $29.64 ..... 29 64
" 1st Pres. Ch., in part, J. Cunningham $5, for Italy, Spain, So. America and Mexico; M. Tilton $5; cash $1 ..... 27 00
" United Pres. Ch., W. Scott $10, Mrs. Shannon $2 ..... 17 00
" 2d Pres. Sab. Schl., for Mexico 2 21
Crawfordsville. Caleb Mills, for Cent. Mex. and to make Mrs. Lydia M. Crawford L.M. 30 00
Thornton. M. E. Ch., per Rev. J. Pavey .. 5 25
Bloomington. Pres. Ch., per Rev. J. P. Moore 21 00
Lebanon. M. E. Ch. 6 55
" Christian Ch. 8 30
" Pres. Ch. 7 86
Indianapolis. 2d Pres. Ch., in part, per Rev. H. N. Edson 49 10
" 4th Pres. Ch., in part, per Rev. J. H. Moran 43 00
" 4th Pres. Sab. Schl., for Miss Rankin's field 53 00

309 91

OHIO.

Cincinnati. Messrs. Blymyer and White, $20 ea.; Mrs. Drinker and Beresford, $5 ea.; Phipps, Butler, Vandusen, Keck, $10 ea.; Mrs. Norton's Bible Class, Lane Semy Pres. Ch., for Mexico, bal. $3 45; Mrs. Woods $1.50; Miss Folger Runyon, $1 ea.; Dr. Hasbrouk $2, Mrs. White $1 25 ..... 100 20
" 1st U. P. Ch., Rev. W. W. French ... 35 86
" 1st Ger. Pres Ch., bal. to make Rev. John L. Lichtenstein L.M., and in part of another 23 66
" 1st Ref'd Pres Ch., in part, J. E. Hayes $5, Dr. Brown $4, H. McCollum $3, G. Manson $2; Bovard, McCullom, Lawson, $1 ea.; Mr. Croger 25, in part L.M. 17 25
" Welsh Meth. Cal. Ch., in part. Messrs. Edwards, Jones, Edwards, Pugh, Jones, Mrs. Bebb, $1 ea.; Hughes, Evans, Williams, Evans, Roberts, Hughes, Davis, Mrs. Williams, Evans, 50c. ea.; Evans, Davis, Titus, Mrs. Lewis, Howells, 25c. ea.; Jones 20c, in part of a L.M ... 11 95
Hamilton. 1st Pres. Ch., Messrs. Shaffer, Robertson, Mrs. Wilson, $5 ea.; Giffen, Shaffer, Mrs Kender, $2 ea; Fry, Anderson, Gray, Rossman, Giffen, Symers, Miller, McNeeley, Harper, Kennedy, McAdams, Skinner, Dunkle, Falconer, Conklin, Falconer, Mardt, Mrs. Tapscott, $1 ea.; Mrs. Jacobs, Russell, Davis, 50c ea.; Mrs. Shaffer, Neele, 25c 41 00
" Bapt. Ch, Mrs. Lee $2; Mr. Meley, Mrs. Lane, Dunlevy, $1 ea; Watkins 50c., Shuey 25c. 5 75
" 1st U Pres. Ch. Sab. Schl. $5.62, A. Laurie $4; W. Becket, Brown, $3 ea.; McKee $2; Stewart, Moore, Laurie, McClung, Mrs. Becket, Woods, Miller, $1 ea 24 62
" M. E. Ch, Miss Cooper 50
Piqua. 1st P. Ch., John D. Shannon, L.M. 30 07
" St. John's P. Epis. Ch. Sab. Schl., for Mexico, $17; others $22.76—to make W. Slawson L.M. 39 76
" 2d Pres. Sab. Schl., for Mexico 10 00
Tremont. Prot. Epis. Ch, per Rev. R. L. Chittendon 8 00

343 62

ALABAMA.

Mobile. G. Horton $15, daughter Mary L. Horton $10 ..... 25 00

Total $2,696 30

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